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BRITISH CRITIC,

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M DCC XCIX.

Οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ.
Ἀλλ' ἔτι τις σύγκρισις.

EURIP. FRAG.



VOLUME XIII.

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P R E F A C E.

WE return to our Anthology of the recent literature of our country, with the same pleasure as usual, well recollecting that our last half yearly period has not been less fruitful than its predecessors, in works that deserve to be recorded. It is now the thirteenth time that we have performed this useful task; and a tolerable library might be formed, of the pleasing or important books which we have thus pointed out to public notice.

DIVINITY.

In commencing our remarks upon this subject, we feel some unavoidable compunction at the delay of one or two articles, which certainly ought to have appeared in this place: yet as they have been postponed by causes beyond our influence or controul, we cannot but hold ourselves excusable. We had before been betrayed into a similar fault respecting *Dr. Blayney's* translation of *Zechariah**, which appeared in 1797, but was only mentioned in our present volume. It is one of those works which tend, like the *Jeremiah* of the same author, to complete the elucidation of the Prophetic Scriptures; and, consequently, is of high importance. Though *Mr. Wintle* differs, in one

* No. VI. p. 651.

or two points, from Dr. Blayney, his *Dissertation** on the second Chapter of the same Prophet deserves attention, as the work of a pious and able commentator. The publication of *Mr. Kett*, entitled, *History the Interpreter of Prophecy*†, is a book of merit and utility. The first volume, in particular, to which alone we can properly refer in this present Preface, contains the most distinct and striking view we have yet seen, of several highly important Prophecies, and the circumstances of their accomplishment. Other works in divinity, that have lately occurred, are of less extent, excepting a few volumes of Sermons. Among these, the *Family Sermons* of *Mr. E. Whitaker*‡, are distinguished for practical utility; those of the late *Dr. Enfield*§, for clear and sensible reasoning, in a pure and placid style. To those who can distinguish what is sound, from the parts tainted with peculiar opinions, the latter will be an acquisition of real value. But that distinction is very necessary. Two other sets of Sermons may be mentioned as deserving general approbation, those of *Mr. Marshall*|| and *Mr. Butcher*¶; they did not seem to demand either an extended review, or a more particular notice in this place. An *Essay on the Character of the Apostles and Evangelists*, by *Mr. Graves*** , of Dublin, has much animation and much merit; replying, with considerable force, to the new or revived objections of Deists. The articles that remain for us to recapitulate, are of a lighter form, though in many instances highly excellent in matter. Among these a conspicuous place is certainly due to the well-timed *Charge* of the *Bishop of Landaff*††. Certain objections, which it was completely necessary to make to a particular passage‡‡, detract but little from the general value of the Charge, which deserves to rank with the Address of the same

* No. VI. p. 655. † No. VI. p. 600. ‡ No. IV. p. 423.
 § No. V. p. 468. || No. IV. p. 433. ¶ Ibid. ** No. V.
 p. 518. †† No. I. p. 12. ‡‡ See p. 13.

Prelate*, as a patriotic and very useful publication. Of Sermons separately published, we have lately examined an unusual number; and among them are very few without some claims to notice and respect. We can here mention only the most remarkable, which we will take in the order of their occurrence. The *Association Sermon* of *Dr. Vincent*†, is one of those rare productions which, while they impress every mind by the originality of their views, are intelligible to all, from the clearness of their statements, and the soundness of their arguments. We learn with satisfaction, that some important extracts from it have been reprinted by persons of discernment and consequence, to facilitate their circulation. Two discourses were published together by *Mr. Vince*‡, the Plumian Professor at Cambridge, in answer to the famous sophistries of Hume, on the subject of miracles. The topic is hardly more important, than the mode of treating it, adopted by the Professor, is satisfactory and conclusive. The arguments that will satisfy a sound mathematician, are seldom of a light or trifling nature. Among the Fast Sermons, of which the present warfare has produced an annual harvest, there have been few, if any, more worthy of distinction than that of the *Bishop of Durham*§. The admonitions in it are well suited to the time, and are expressed with energy and dignity. *Dr. Hay's* discourse on the same occasion, before the House of Commons||, is characterized also by a piety and good sense, which, from having frequently remarked, we have learned to expect in what he publishes. The last day of thanksgiving afforded to *Dr. Rennel*¶ also an opportunity of displaying that energetic eloquence, and truly Christian sentiment, by which his discourses are always distinguished. The occasion was triumphant, yet the discourse breathed the most pious

* See vol. xi. p. 200. † No. II. p. 196. ‡ No. III. p. 258.
 § No. IV. p. 397. || No. V. p. 553. ¶ No. VI. p. 669.
 a 2 humility.

humility. If we point out no other writers in this class, particularly among the preachers on public or solemn occasions, it is not that we undervalue them; a reference to the head of Divinity, in our various numbers, will evince that we have felt their merits; but in this recapitulation we can only enumerate the most conspicuous.

MORALS, PUBLIC AND PRIVATE.

To this head clearly belongs the excellent work of *Dr. Gillies*, comprising, among other valuable materials, a translation of the *Ethics and Politics of Aristotle**. In the present volume we have only opened our account, with some remarks on the Life of Aristotle, and on the doctrine of the human mind, as given by that philosopher. We purpose to pay much more attention to a book of such consequence; and we trust that no reader will accuse us of exceeding what the subject deserves. Here also we may properly introduce our notice of *Mrs. H. More's* admirable *Strictures on the modern System of Female Education*†; a book, which has obtained its first eulogium in the very honourable reception given to it by the public; and will remain a permanent monument of what female understanding, united with the true and appropriate worth of the female character, could effect at the close of the eighteenth century. To the female *Illuminism* of *Mrs. Wollstonecraft*, and her disciples, it forms a striking and a glorious contrast. In this very reputable company we shall place the masterly Discourse or Lecture of *Mr. Mackintosh*, on the study of the *Law of Nature and Nations*‡; that is, on general and public Morals. It is among the triumphs of the present day, that we can rank this able writer with the friends of order; and we hear, with pleasure, that the Lectures

* No. V. p. 457. † No. VI. p. 643. ‡ No. II. p. 109.
which

which followed this introductory view, well supported the expectations it had raised.

P O L I T I C S.

From these extended Ethics, the transition to particular Politics is natural and easy : and in this class we cannot hesitate to give a conspicuous place to the republished *Anti-jacobin** Paper. The sound political sentiments and information, as well as the wit, humour, and good poetry of that publication, render it completely deserving of the more permanent and creditable form of octavo volumes ; but, for the very same reason, we cannot but wish that it had also been reprinted in the cheapest manner possible, for more extensive circulation. *Mr. Bowles's* volume, entitled *the Retrospect*†, is also, for the most part, a republication ; it comprises much very excellent matter, with some additions, adapted to the time of its appearance. The *Letters of the Ghost of Alfred*‡, attributed to the same author, refer chiefly to the state trials of 1794 and 1795, with some pointed strictures on Opposition Politics. The publication of *Mr. Rose*, on the *Revenue, Commerce, and Manufactures*§ of this country, may be considered as an official report of the highest importance. The very animated statement which it gives, of the improvement and abundance of our resources, has since been most satisfactorily justified by the terms of the loan, the vast premium accruing to the purchasers of it, and the great rise of the Funds. The remarks of *Peter Porcupine*||, on certain intercepted Letters published here, have full as much reference to English as to American Politics, and were mentioned by us with the commendation generally due to the writings of that self-taught ge-

* No. I. p. 45. † No. IV. p. 400. ‡ No. IV. p. 442.
 § No. IV. p. 441 ; V. p. 511. || No. V. p. 557.

nus, and truly honest man. Other *Intercepted Letters**, being the second part of those selected from the correspondence of Bonaparte's army, were no less interesting than the first had been†. The report of that day, concerning Bonaparte's successes, drew from us a remark, which subsequent events have proved exactly just. We could not, we then said, persuade ourselves, "that any very formidable progress could be made by an army, reduced by various modes of destruction, and cut off from all kind of supply from the mother country, or communication with it." That army is now annihilated. A short tract, on the *Application of Barruel's Memoirs*‡, to the secret societies of Ireland and Great Britain, contains some very useful considerations, and deserves the notice of the Politician. Nor will *Carnot's*§ tract, in defence of himself, be thought unimportant; though the iniquity it developes seems now likely to fall under its appropriate punishment. It was thought of consequence enough, on this side of the water, to be called spurious, though without a shadow of reason; by those who are always desirous to conceal the faults of the French rulers. Some political matters of importance in this country, have been admirably illustrated to the nation, by the publication of Speeches delivered in Parliament. On general topics, we noticed, with due praise, *Mr. Canning's* very animated and powerful *Speech*||, on the subject of Continental Alliances; *Lord Auckland's*, on the Income Bill¶; and *Lord Grenville's*, on the Duke of Bedford's motion, respecting the dismissal of the present Ministers**. The great question of the *Union with Ireland*, has produced both Speeches and pamphlets, of great merit and energy. Among speakers, *Mr. Pitt* is not often rivalled; and the publication of the spirited and argumentative oration, which he deli-

* No. V. p. 483.

† See vol. xii. p. 612.

‡ No. IV. p. 442.

§ No. III. p. 319.

|| No. II. p. 146.

¶ No. IV. p. 367.

** No. IV. p. 371.

vered on this subject*, has probably made many converts to the soundness of his opinion. The *Speaker*, however, felt that the topic was not yet exhausted; and in an able Speech, of which the substance only has been published†, explained his sentiments upon it. The pamphlets, written on this question, have been very numerous. Some of them were mentioned in our preceding volume; but many others will be found in this. The best arguments, and, in general, the best writing, have been found on the side of Union: and, among these authors, *Mr. Spenser* has the advantage, not only of writing well himself, but of being the cause of good writing in others; as was the case of *Falstaff* in wit. His *Thoughts on an Union*‡, form a tract of conspicuous merit: while the *Letter to Joshua Spenser, Esq. by a Barrister*§, is still more eloquent and convincing. On the other side, the most temperate, and, in many respects the most able publication, is that of *Mr. Jebb*||; who, though he perceives not all the advantages which are promised by the friends of the measure, writes undoubtedly like a real patriot with respect to Ireland, and with friendly views towards England. The *Debate of the Irish Bar*¶, on the same question, forms by no means a pamphlet of equal merit. Two Letters by *Mr. Gerabty*** , a Barrister also, are written, with great force and ability, in favour of the Union: while the real *Necessity* of the measure††, is urged with no inconsiderable success, by a writer anonymous indeed, but supposed to be well practised in political debate. The *Competence of the respective Parliaments* to form a legislative Union, which some persons had been hardy enough to deny, is supported, in a supplemental tract, by the same writer‡‡. Though the Barristers of Ireland were in general, as might be expected,

* No. II. p. 165. † No. V. p. 568. ‡ No. I. p. 84.
 § No. I. p. 59. || No. I. p. 57. ¶ No. I. p. 85. ** No. III.
 p. 254 and 256. †† No. III. p. 295. ‡‡ No. IV. p. 443.

hostile to a change from which they had some disadvantage to apprehend, yet several of the best pamphlets in its favour have proceeded from that body of men. Among these must not be forgotten the *Letters on the Subject of Union**, in which the arguments of Mr. Jebb and others are considered. After many precursors, yet with the force and originality of a writer on a new subject, came the sagacious author of *Considerations upon the State of public Affairs*, who, in his fourth tract so entitled†, takes up the topic of Ireland, and supports the plan of Union by opinions and arguments, which appear to us, in general, as just as they are novel: nor can our recapitulation of the writers whom this question has called forth, conclude better than with the notice of this pamphlet.

HISTORY.

From those political questions which will hereafter become the subject of History, we proceed to that science itself. The *History of Hindostan*, by Mr. Maurice‡, now drawing rapidly to its conclusion, was the first work that attracted our attention in preparing for our present volume. We learn, with great satisfaction, that every subsequent enquiry in India tends to illustrate and confirm the opinions there maintained; and from these researches, in the opinion of several competent judges, it is not too much to expect ultimately, even a demonstration of the Mosaic records. The work which has cleared the way to these discoveries, will not, assuredly, want supporters in a country so well-minded as Great-Britain. Our present volume contains no other work, on the higher scale of history; it notices, however, the conclusion of *Barnevelt's Memoirs of Jacobinism*§, a work considerable in political importance, and a lasting monument of bold

* No. IV. p. 444.
II. p. 152.

† No. VI. p. 620.

‡ No. I. p. 1;
§ No. IV. p. 388.

and honourable exertion. The *Biographical Memoirs of the French Revolution*, by Mr. Adolphus*, afford very apposite illustrations of the former work, and were published in good time, as an antidote to some very insidious books, professing to give accounts of the same persons. The *Letters and Correspondence of Lord Bolingbroke*†, though not actual history, supply the materials for it; and the character of the noble writer, if not entitled to admiration, is certainly calculated to excite curiosity. The *Annual Register* for 1792, lately published in two volumes‡, presents, in the historical part, as finished and well-digested a composition of that kind, as ever perhaps appeared in a periodical publication. That it was so long withheld from the public is, on many accounts, to be regretted; but edifices formed to last, are not raised like mounds of sand. Of *M. Mallet du Pan's Mercure Britannique*, published both in French and English, we have not yet noticed any part, except one that is strictly historical; the *Essay on the Destruction of the League and Liberties of Switzerland*§, comprised in his first three numbers. The rest of his publication, good and useful as it is, falls less properly under the eye of the critic; this history forms a momentous and a dreadful record of the inconceivable iniquity of France. We will not close this head of our Preface, without briefly mentioning the *Authentic Narrative of the Proceedings of Admiral Nelson's Squadron*||. Concise as it is, it conveys some facts as glorious to the British name, as any passage of history can record; and will be preserved as a valuable document by every genuine patriot.

ANTIQUITIES.

Of works strictly confined to this subject, we have only two at present to resume: the *Archæologia*,

* No. V. p. 503.
§ No. II. p. 139.

+ No. VI. p. 624.
|| No. II. p. 203.

‡ No. III. p. 236.

vol. xii*, and the *Illustrations of Ancient Manners and Expences*†, published by Mr. Nichols. Of Antiquities united with topography and local history, we have several specimens, in this volume, which we shall unite under the head of Topography. The twelfth volume of the *Archæologia* contains much valuable matter, united with a few articles that are erroneous or injudicious; a mixture not easily to be avoided in a work of that magnitude, so frequently produced. The other book, which proceeds from the antiquarian research, as well as from the press of Mr. Nichols, is a compilation of papers more or less curious; but all capable of being turned to some account in the illustration of past times.

TOPOGRAPHY.

The magnitude and splendour of *Mr. Shaw's History of Staffordshire*‡, of which the first volume has lately appeared, places it clearly at the head of this division in the present instance. The great number of views designed by the author himself, the variety of documents collected under every article, and the care taken in the arrangement will probably rank it, when completed, among the most curious and useful of these works. Of *Mr. Polwhele's History of Devonshire*§, the progress has been somewhat irregular; the second volume appeared in 1793, and was reviewed in our fourth volume||; the first part of volume the first is now given to the public, and the second part is said to be in the press. It is, however, a work of more than common merit; and, should the author obtain at length the support he appears to deserve, will do honour to the county in which it is produced. We have been obliged, unexpectedly, to defer the conclusion of our account of this part. A single

* No. II. p. 97; III. p. 275; IV. p. 356.

† No. II. p. 204.

‡ No. IV. p. 337.

§ No. IV. p. 410.

|| P. 623.

parish in London, *the Parish of Shoreditch*, has given occasion to another elaborate work of this nature* ; *Mr. Ellis*, assisted by *Mr. Gough*, has investigated its antiquities, topography, and local history, in a manner at once pleasing and useful. *The History of Scarborough*, by *Mr. Hinderwell*†, is well-digested and arranged ; nor can we doubt that it will become an object of curiosity, to all who seek for health from the waves or springs of that place.

GEOGRAPHY.

The very elaborate *Universal Gazetteer*, of the Rev. *Mr. Cruttwell*‡, is such a work as has been long wanted ; holding a just medium between the enormous magnitude of some compilations, and the jejune imperfection of others. *An American Gazetteer*, by *Mr. Morse*§, known by his other writings on the geography of that country, is also an agreeable addition to the books of reference belonging to this science.

VOYAGES AND TRAVELS.

Works of this nature always were, and must be, popular. They administer to a curiosity which is liberal and almost universal ; and they give the satisfaction of knowledge, without exacting the labour of serious study. Their quantity is usually proportioned to their favour with the public ; nor do we often publish a Number of our Review, which does not contain an account of at least one work of that kind. This has been completely the case in our present volume. In our first number, we introduced to the notice of our readers, *Captain Colnett's Voyage to the South Atlantic*||, a work not of the first rank in its class, yet in many

* No. VI. p. 605.
§ No. II. p. 207.

† No. II. p. 204.
|| No. I. p. 38.

‡ No. IV. p. 447.

respects interesting; and the production of a man whose merits as well as hardships, entitle him to the public attention. In the second number of this volume, we spoke of *Croker's Travels through Parts of Spain and Portugal**, and of *Forster's Journey*† from Bengal to Russia, through the centre of Asia. The former is remarkable rather for the address of the author, in making the best of very slender opportunities, than for any thing that can deeply interest the enquirer: the latter, in point of subject, is peculiarly attractive and novel; but is rather eked out by the printer, than enlightened by the sagacity, or stored by the industry of the writer. Could the two authors have exchanged their destinations, we should perhaps have had only one book, and that excellent. A description of North America by *Mr. Weld*‡, whose *Travels* were undertaken for the sake of gaining information important to himself, was noticed in our third number. Though the picture is by no means so attractive as many readers would expect, there is no kind of reason to question, in the smallest degree, the veracity or correctness of the traveller. The narrative of *the Dutch Embassy to China*, as taken from the journal of *M. Van Braam*§, was reviewed in our fourth and fifth numbers. It is a work of some interest; but we are taught to expect something yet more perfect on the same subject. *Spallanzani's Travels*, which we examined also in our fifth number||, were chiefly directed to objects of mineralogical science; as were those of *Faujas de St. Fond*¶ in England; both, however, may amuse the general reader, as well as inform the philosopher. The latter author sometimes fails in point of correctness; though not more than every traveller must, who has the common ambition of communicating the result of his hasty observations, as well as his

* No. II. p. 113. † No. II. p. 158. ‡ No. III. p. 243.

§ No. IV. p. 381; V. p. 537. || No. V. p. 495. ¶ No. VI. p. 633.

more careful enquiries. Besides concluding the account of Van Braam, our sixth number took up the consideration of *Mr. Park's* most valuable *Travels in Africa**. To speak of this publication without commending the resolution of the traveller, and admiring the unaffected simplicity of truth which pervades his whole narrative, is next to impossible; nor can we reserve, as might be more regular, this general commendation for our ensuing volume. *Mr. Matton*, author of *Observations, &c. on the Western Counties of England*†, must be ranked among travellers, though he has chosen to banish the word travels from his title-page. His publication is the work of a sensible as well as elegant observer, and will not be overlooked among the illustrations of our fortunate island.

POETRY.

There is perhaps a kind of fallacy in many of the complaints which are made, of the scarceness of good poetry. In looking back on the productions of a former age, we see the works that have achieved immortality, at once, and in a mass. Thus viewed they may appear numerous; but to the quantity of trash which came forth with them, and which has since been swallowed by the gulf of oblivion, they bear, perhaps, no greater proportion than the compositions we commend, to those which we read with impatience, and would, if possible, immediately forget. We have not indeed, at this period, many persons to whom the title of poet has been formally conceded by the public: but the candidates are numerous; and on how many the election will ultimately fall, he must be a bold critic who will undertake to define. To this honourable distinction the claims of *Mr. Sotheby* are considerable; and whoever has found by ex-

* No. VI. p. 577.

† No. IV. p. 405.

perience the difficulty of writing well on very recent subjects ; of preserving dignity, yet avoiding exaggeration and tumidity, will own that his *Battle of the Nile** has greatly strengthened those pretensions. Mr. Bowles's Ode, entitled *Song of the Battle of the Nile*†, is also a spirited and poetical effusion. A Monody, distinguished by the name of *Sidney*‡, obtained our praise for a vigour which evidently raised it above the common order. An offspring of Irish loyalty, entitled *Orange*§, had proved its efficacy by a very extensive sale in that country, before it came to our hands. The part by which we were most forcibly struck was the humour of the notes, which certainly added much to the zest of the performance. Two Shades of Pope were conjured up before us, in one number ; the first the production of the unknown author of *Pursuits of Literature*||, the other an opposition spirit, raised in order to censure that writer for assuming such a name¶. The former is sufficiently characterized by what we have frequently said on the subject ; the latter is attributed to the Laureat, and certainly does him no discredit as a Poet. The translation of *Juvenal's* thirteenth Satire, by Mr. Lewis**, is such as may be praised, though it might easily, with more attention, have been finished in a better manner. Mr. Murphy has lately translated the same Satire, and his composition we shall take an early opportunity to compare††. Of *Grove-Hill*‡‡, so splendidly celebrated by the pen of Mr. Maurice, it is no obloquy to say, “ *Materiam superabat opus.*” A real poet

* No. II. p. 187.

† No. II. p. 188.

‡ No. III. p. 308.

§ No. IV. p. 428.

|| No. V. p. 463.

¶ *An Interview*

between the Spirit of Pope, &c. No. V. p. 549.

** No. V. p. 547.

†† We have been told, since we criticized Mr. Lewis's Poem, that Dryden has occasionally used the fourteen syllable line ; if so, it had escaped our recollection, and we have not since had time to examine. But we should not think it sanctioned, even by the authority of that great Poet.

‡‡ No. VI. p. 588.

cannot be otherwise than magnificent in his ideas ; it is perhaps sufficient in prose to say, that the learned possessor inhabits an elegant and judiciously decorated villa, in a most beautiful situation. A reader of the Poem might expect a Palace ; but he would not wish for one, were he placed at Grove-Hill. The *Balia* of *Tanfillo*, having been made English by Mr. Roscoe, under the title of *The Nurse**, has received new grace and vigour from the pen of that writer. We finish the subject of Poetry, by passing to the subdivision of

DRAMATIC WORKS.

We still remain in doubt to whom we ought to ascribe the *Series of Plays on the Passions of the Mind*†. Perhaps before the continuation shall be produced, the author will be sufficiently encouraged, by general approbation, to relinquish the state of concealment. The Plays have assuredly much merit. A Drama, called (like Mr. Sotheby's Poem) *The Battle of the Nile*‡, is also anonymous ; and is written with ability. Perhaps the author may be the same, though we have not attempted to ascertain it by any elaborate comparison of the style. Of translated Dramas we shall at present mention only two ; and those very different in kind, and from originals widely separated by time. They are different in all respects. The translation of *the Clouds of Aristophanes*, by Mr. Cumberland§, is a classical and highly finished composition, taken from a drama which has endured for ages. *The Prisoner*||, is a temporary favourite, trifling in its texture, though not without humour ; but little likely to be mentioned even half a century after its production. Accident brought them together,

* No. VI. p. 616. ~
§ No. VI. p. 631.

† No. III. p. 284.
|| No. VI. p. 683.

‡ No. V. p. 550.
but

but our present comparison rather separates than unites them.

NOVELS.

Far from feeling, or affecting, a contempt for this species of writing, we yet seldom dwell upon it with pleasure ; because, in fact, it is generally, at present, rather a manufacture than a composition. Novels of a higher order we can read with pleasure, and mention with respect. *The Aristocrat*, by Mr. Pye*, is, in some degree, of a temporary nature, like his *Democrat*†. One piece seemed to require the other, and neither will discredit their author. *Mrs. West's Tale of the Times*‡, is one of those compositions which promise to raise her to an eminent rank among the writers of this period. The sentiments are useful, the style good, and the story well conducted ; and we are assured that, though she writes so much, her domestic duties suffer no kind of neglect. We have noticed several other Novels ; but it is sufficient at present to mention these : they may deserve a favourable report, when they will not justify a particular recommendation.

MEDICINE.

Why this article should follow Novels, it is not easy to say ; except that, in a Catalogue, it is not practicable to preserve an unbroken connection. We have before commended the diligence of our medical enquirers, and it seems to continue unimpaired. The subject of the *Cow-Pox*, which is pursued with ardour by many practitioners, exercised very early the pen of Dr. Pearson§. He supports the principal facts asserted by Dr. Jenner. On *Medical Discipline at sea*, a very useful tract has been produced by Mr. Alex-

* No. III. p. 297. † See vol. vi. p. 669. ‡ No. IV. p. 419.
§ No. I. p. 79.

ander Stewart, of Southwark*. *Medical Records and Researches*†, proceeded from an Association of professional men, which does not particularly describe itself. It contains some important Cases. A new mode of treating Scrofulous Affections of the Joints has been discovered, and is strongly recommended by an able Surgeon‡; should it succeed in the practice of others, in an equal degree, it will be a valuable acquisition. *Insanity*, that very intricate and difficult subject, has been treated with great knowledge and ability by Mr. Haslam§, whose connection with Bethlehem-Hospital, has given him a most extensive experience on the subject: and what can be done effectually in Medicine without an extended experience? The use of the *Cæsarean Operation* has occasioned a kind of controversy between two medical men. It has produced on both sides treatises of some merit, Mr. Simmons opposing||, and Dr. Hull¶ supporting, the practice. On the subject of the *Fistula Lacrymalis*, it is sufficient to say, that Mr. Ware** has written, to satisfy the reader that some valuable remarks have been delivered. Dr. Smyth's investigation into the advantages of the *Nitrous Vapour*††, in counteracting infection, continues to be prosecuted with effect. This is a subject, which, with respect to that most formidable contagion the plague, had been pursued by a Russian Physician, Dr. De Mertens; not indeed with a view to the preventative suggested by Dr. Smyth, but in pursuit of all possible means to check so dreadful an evil; and with reference to his experience at Moscow in 1771. This work has lately been translated‡‡, and is undoubtedly important.

* No. II. p. 191.

† No. IV. p. 372.

‡ Mr. Crowther,

No. V. p. 475.

§ No. V. p. 542.

|| No. III. p. 311.

¶ No. VI. p. 610.

** No. III. p. 312.

†† No. VI. p. 667.

‡‡ No. V. p. 551.

PHILOSOPHICAL AND PHYSICAL SCIENCES.

No student in these branches will read the name of *Dr. E. Smith*, the President of the Linnæan Society, without anticipating something valuable. *His Tracts relating to Natural History** will not disappoint that expectation; and will be read with pleasure, by all who have a rational wish for information. The unfoundness of *Zoonomia*, as a rational system of physics, was shown in part by us; *Mr. Brozen*, in his *Observations*†, further pursues that subject; and with a strong hand shakes to pieces, what we had caused to totter. *The Elements of Chemistry*, which *Professor Jacquin* had drawn up in a masterly manner in German, have lately been made English by a good translation‡. It is a work that comprehends more, perhaps, than any other of its size, on the same subject. Even the remote Isles of Shetland have not been unexplored by Philosophy. In pursuit of mineralogical productions, *Mr. Jameson* examined those Islands, and has published the result, in what he terms *An Outline*§ of their Mineralogy. The general philosophy of *Mineralogy* is undertaken by *Dr. Townson*||, who has produced, on the whole, a respectable publication.

TRANSACTIONS OF SOCIETIES.

These are limited, in the present volume, to the *Philosophical Transactions*¶ of London, for 1798, part ii; the proceedings of the *African Association*** ; and those of the *Society of Arts*, vol. xvi††.

* No. I. p. 62.

† No. III. p. 324.

‡ No. VI. p. 595.

§ No. I. p. 46.

|| No. V. p. 524.

¶ No. I. p. 17.

** No. I. p. 31.

†† No. III. p. 217.

MISCELLANIES.

Under this head we must place the *Translation of the Citations in the Pursuits of Literature**, remarkable chiefly for its Preface; with several other articles too various to be placed in any definite class, or not referable to any of those topics which we have here had occasion to enumerate. Such is *Mr. Morritt's* able tract, entitled a *Vindication of Homer*†; of which, we commenced our account in a former volume. The collected works of *Lord Orford*‡, are too various to be characterized by a single sentence, as well as to be comprised under a single class. They evince both literary powers, and literary diligence. *Dr. Ferriar's* entertaining work on *Sterne's*, with his other ingenious effusions, forms a book to which every reader will recur with repeated pleasure: nor is *Mr. Jackson's* work, entitled *The Four Ages*||, very different in general character, though liable to a few objections, which do not affect the former publication. For no small share of agreeable information on *Italian Tragedy*, the public is indebted to the studies of *Mr. Walker*¶; a book, if not laborious yet creditable, and if not profound, entertaining. *Mr. Seward's Biographiana***, has a sort of reference to History, yet not sufficient to remove it from this various class. That it is amusing, cannot be denied. For a new and improved edition of a most instructive work, we are indebted to the last editor of *Durham's Physico-Theology*††; nor should we omit to acknowledge the diligence of *Mr. Todd*, in preparing his late edition of *Comus*‡‡. Having said this, we feel that we have discharged the chief part of our literary obligation, respecting the present volume.

To-morrow to fresh woods, and pastures new.

* No. I. p. 35.
III. p. 264.

† No. IV. p. 346.

‡ No. IV. p. 430.

† No. II. p. 116.

§ No. III. p. 226.

** No. VI. p. 635.

‡ No. II. p. 173;

|| No. V. p. 530.

†† No. III. p. 316.

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THE
BRITISH CRITIC,

For JANUARY, 1799.

Non tam de rebus humanis bene meretur qui scientiam benè dicendi
adfert, quam qui piè atque innocenter docet vivere. LACTANT.

After all, the writer who teaches the means of living piously and virtuously, does more good to mankind than all the powers of Criticism.

ART. I. *The History of Hindostan, its Arts and its Sciences, as connected with the History of the other great Empires of Asia, during the most early Periods of the World. With numerous illustrative Engravings. By the Author of Indian Antiquities. Vol. II. Parts I. and II. 4to. 11. 5s. Gardiner, Princes-Street, Cavendish-Square. 1798.*

NEARLY three years having elapsed since the publication of the former volume of this elaborate work, it may be necessary briefly to state the principal subjects discussed in the course of it, that the connection of the present with the preceding part may be more distinctly viewed, and the purport of the leading arguments, adopted in both, more clearly comprehended. Some distinguished Sceptics of the French school having, early in this fatal revolution of empire and opinions, seized upon the *debatable ground* of India, as a field judged most proper for the erection of their batteries against Christianity; and idly supposing, that the romantic accounts of its immense antiquity as an empire, accounts founded on the union of astronomy and chronology alike exaggerated, could be sub-

7

A

stantiated,

BRIT. CRIT, VOL. XIII, JAN, 1799.

stantiated, Mr. Maurice, under the auspices of Sir William Jones, laudably stood forth to combat those champions of anarchy and infidelity. He began by reviewing the cosmogony of the Brahmins, and advanced arguments, not a little impressive, to prove that the Brahmin account of the creation differed not from the Mosaic, except in being accompanied by those mythologic details, so usual in Pagan Asia, which at once marked it for a mutilation and corruption of the simple, pure, and unaffected narration of the Hebrew legislator. He then proceeded to examine the foundation on which they had erected the enormous fabric of that chronology, which, spurning the contracted limits of European computation, gave a duration of millions of revolving years to our system; although nature herself and the progress of arts and sciences strongly militate against any such presumption. In the course of that examination, he found the vaunting details of Brahmin calculation, to be formed on no more solid basis than a series of imaginary cycles, through which the heavenly orbs were supposed to have run from the beginning of time, and the multiplication of which into one another, produced the vast periods for which they contended. To put this beyond all doubt, the author entered into a very extended investigation of the *rules* by which their astronomical computations were directed, an investigation to which the authentic publication, in the Asiatic Researches, of the ancient system of Hindoo astronomy, extracted by Mr. Davis from the *Surya Siddhanta*, gave its decisive sanction; while it bore direct testimony to the truth of the general positions maintained in it. For, if the ancient Indians regulated their time by the *dark and bright halves of the moon*, in other words, if a fortnight were considered by them as a cycle, no wonder can be entertained that their cycles were infinite, and their chronology, in consequence, exaggerated in that unlimited manner, in which its advocates labour to impress it, as the object of serious belief, on the literati of Europe.

Having thus cleared the way to the commencement of an history deeply tinged, in its early periods, with the same romantic cast of character, this author proceeded to show, that the long reigns, attributed by the Brahmins to the ancient sovereigns of India, of the *solar and lunar dynasties*, as they are termed, were merely the revolutions of planets; the name of the constellated sovereign being equally applied to the *man* and the *orb*, to which his transmigrating soul was, by their base adulation, supposed to be exalted; that the sons of the sun in India were exactly on a par with the fabulous Heliadae of Greece; and that consequently amidst such fables, no genuine historic documents could be expected, and on them no regular
system

system of national chronology could be established. Involved, however, as were the most ancient periods of the Indian history in mythologic darkness, their records, he remarked, were not silent in regard to the great event of the deluge, which is related to have taken place under a pious monarch named SATY-MENU, who, with seven other distinguished personages, was preserved amidst the general desolation in an ark, built by the express order of Veechnu, the preserving power of India. This singular coincidence of the Hindoo and the Mosaic Scriptures, led immediately to the history of the ten incarnations of Veechnu; the three first of which appear decidedly to allude to that awful event, exhibiting that power under the several forms of a *fish*, a *boar*, and a *tortoise*. All those, Mr. M. contends, are astronomical enigmas, referring to obsolete constellations at that period prominent objects in the sphere, and bearing those appellations. This is a rapid analysis of the principal subjects discussed in the former volume, and will serve as a proper introduction to that which is now presented to the public.

This volume opens with detailing the events of the fourth Avatar; or Veechnu incarnate, under a form half man and half lion, for the purpose of confounding a despotic and sanguinary tyrant, who had denied the existence of a God, and arrogated to himself his rites and worship. The deity is represented as rushing upon him from a bursting column of marble, and with his talons tearing him to pieces in the presence of those who had witnessed his impieties. As the time, the order of the Avatars, and other parallel circumstances, so remarkably correspond to justify the supposition, Sir William Jones was induced to consider this first Avatar, after the deluge, as a mythological allusion to the catastrophe at Babel; and, on that ground, Mr. M. follows him; as he professes to do also, without deviation, through all the others. The Avatar itself is introduced by some judicious strictures on the probable origin of the Hindoos as a nation; for which, but not for the historical detail, we can spare room.

“ In the present infant state of our knowledge in respect to India, and till the treasures, that lie buried in the deep mine of Sanscreeet literature, shall be more *deeply* explored and made our own, whatever may be affirmed concerning the origin of the Hindoos; that is to say, the precise branch of the family of Noah from which they immediately sprang; cannot merit to be distinguished by any higher appellation than conjecture. Even the most successful attempts of this kind can only be considered in the light of fortunate guesses; yet still, if we find the whole country, in the most ancient Sanscreeet records and charts, called by the Scripture-appellation of one of the immediate descendants, even the grandson, of Noah, and the name of

two others of that primordial family, at this very day, throughout that vast empire, holden in the profoundest veneration, and considered as demigods, at least, in their system of romantic mythology, we have the strongest reason to conclude, that the Hindoos are descended, in a direct line, from the chief, by whose name their country, which they themselves denominate Cusha-Dweepa, or the continent of Cush, is distinguished; and that Bali, or Belus, and Rama, the deified heroes of their early history, are the identical personages recorded in sacred writ; the former, according to that authentic chronicle, being the first, and the latter the fourth, son of Cush. The supposition is greatly strengthened by the consideration, that Bali and Rama confer their respective names on two of the most distinguished Avatars. To the consideration of those Avatars we shall now return, and the very first that occurs, in its leading feature, bears such an immediate affinity to a stupendous event recorded in the Mosaic history, the destruction of an impious monarch, and the overthrow of an ambitious project to brave the power and vengeance of heaven, as scarcely to leave a doubt, in the serious and reflecting mind, of its direct allusion to the Nimrod of Scripture, that mighty and iniquitous hunter of men and beasts, the founder of the great empire of Babylon, the first perverter of the patriarchal religion, by introducing among its pure rites the gross errors of the Sabian idolatry. A column bursting thunder, and the deity issuing from it under a terrific form, breathing flames to devour a blaspheming monarch, are events that have too great a similitude to the frantic attempt and fatal catastrophe at Babel to permit us to hesitate at the application of this Indian fable. But, when we take into consideration all the connecting circumstances; that the names of the principal branches of the tyrant's family are equally to be found in the dynasties of India and Babylon; that Nimrod, or, to give him his usual name in profane history, the elder Belus, was the father of astronomy after the flood, and is supposed to have built the Tower of Babel partly for astronomical purposes; probability, it must be owned, approaches very near upon certainty." P. 14.

The tyrant of the fifth Avatar is BALI, synonymous with the scripture Baal and Bel; and both the name and the events described in it, appear to corroborate the hypothesis adopted by the learned President of the Asiatic Society, that under these two characters are represented the two first despotic sovereigns of the regenerated world, Nimrod and Belus. The distinguished feature in the character of the preceding Avatar, was *impiety* towards God; that of the present is *arrogance* towards man, mingled with contempt of divine rites; both receive the exemplary punishment of their crimes; the first by a terrible death, the second by a public degradation from his abused power, through the means of an insignificant agent, BAMUN, the *dwarf*; or Veesnu concealed under that contemptible form. Very few of these Avatars will, from their great length and the mixture of extraneous matter necessary to their explanation, allow

allow of being wholly presented to the reader ; but we shall extract the author's relation of the Bamun incarnation, because it is less liable than the others to that objection ; referring our readers to the volume itself, for those useful observations with which the author constantly prefaces and concludes each of these moral allegories.

“ The BAMUN Avatar exhibits to us the instructive lesson of imperial pride and arrogance humbled by so insignificant an instrument as a mendicant dwarf. Mahali, or Maha-Bali, that is, the great Bali, had, by the usual means (severe austerities,) obtained from Brahma the sovereignty of the universe, or the three regions of the sky, the earth, and Patala. He was a generous and magnificent monarch ; he did not oppress his subjects, nor was he guilty of any other great crimes. His ruling passion seems to have been an unwarrantable pride, that led him to look down on all created beings with supreme contempt ; at the same time, he neglected to pay proper homage, and render their due oblations to the Devatas. In short, in the skies he would acknowledge no superior ; on the earth, he would allow of no equal ; and he boasted, that, by the unlimited extent of his power, he could control even the infernal regions, and precipitate his enemies to the abyss of hell. The Devatas, or at least their priests for them, were dreadfully incensed at being deprived of their rights, the honey, the clarified butter, the delicious fruits, and other rich offerings, that used to load their altars ; and, in consequence, the former applied to Veesnu, through the mediation of Brahma, for redress. As the principal crime laid to his charge was the defrauding of those Devatas, exact retribution was resolved on in heaven, and he was doomed to be deprived of his crown, also, by a species of harmless fraud, which, it seems, the Indian deity did not think it beneath him to practise on this occasion. Veesnu, descending for this purpose, became incarnate in the house of a Brahmin, venerable for years and piety, and, assuming the contemptible form of a dwarf, ill appareled, and apparently destitute of all human possessions, presented himself in a supplicating posture before the arrogant monarch, just at the period in which he had been displaying his accustomed pomp at a banquet of unbounded magnificence ; but at which he had again insulted heaven by not offering the usual tithe to the ministers of the sovereign deity who bestows all things. Bali, admiring the singularity of his figure, and smiling at his deformity, but at the same time compassionating his distress, bade him ask whatsoever he desired, and his request should be granted. Bamun, with respectful diffidence, solicited only a small spot of ground, three paces in length, for the purpose of erecting upon it a hut sufficiently large to contain himself, his books, his umbrella, and the drinking-cup and staff, which the Brahmins usually carry with them. Bali, astonished at the modesty of his request, advised him by no means to limit his demand within such narrow bounds ; told him that all the kingdoms of the world were at his disposal, and that he need not be afraid of intruding upon his generosity, even though he should request ground sufficient for the erection of a large palace. “ A Brahmin,” replied the artful deity, “ has no occasion
for

for a splendid palace : his real wants are few, and by them his desires should be regulated. Only swear that you will grant me this humble request, and my utmost ambition is gratified." Bali, being about to confirm his promise to the mistrustful Brahmin by the usual ceremony of an oath in Hindostan, the pouring out of water from a vessel upon the hand of the person to whom it is given, (according to the representation in the accompanying plate,) was interrupted by the planet Venus, a male deity in India, who whispered him, that the apparently miserable mendicant before him was Veesnu in disguise, and exhorted him to be cautious to what he pledged his solemn oath. The high-minded monarch, however, disdaining to deviate from his word, confirmed his promise with the required oath ; and, bidding him stretch forth his hand, poured out upon it the sacred wave that ravished it. As the water, in a full stream, descended upon his extended hand, the form of Bamun gradually increased in magnitude, till it became of such enormous dimensions that it reached up to heaven. Then, with one stride he measured the vast globe of the earth ; with the second, the ample expanse of heaven ; and, with the third, was going to compass the regions of Patala ; when Bali, convinced that it was even Veesnu himself, fell prostrate and adored him ; yielding him up, without any farther exertion, the free possession of the third region of the universe. Veesnu then took the reins of government into his own hands ; and, as an order of things, different from what prevailed in the Satya, was to commence with the Treta Yug, he new-modelled human society : for, whereas in the former, or perfect, age, all property was equally distributed among the members of each of the great tribes, and in those tribes there was no disparity of rank or degree, he divided them into various subordinate classes, according to their talents and virtues, in an age, in which it is the belief of the Brahmins, that *one third part of mankind became reprobate.*——In this Avatar, a circumstance, evidently allusive to Maha-Bali's character as an astronomer, and to the constellation Orion, in which his father, and possibly himself, was canonized, ought not to be omitted. While Veesnu was extending his foot to take in the heavenly portion of his domain, and while Maha-Bali, at length convinced who was the august person that had defrauded him of his empire, remained prostrate in humble adoration, the god Brahma came, and, pouring water on the foot thus extended, it was instantly converted into the great and rapid river Ganges ; which, in their mythology and on their sphere, is actually represented as gushing from the foot of Veesnu. Now I would wish to ask any of those critics, who are so loud in accusing me of system, for exalting the Hindoo astronomers as the original fabricators of the sphere, and stating the Greeks to be their servile copyists, by what chance comes it to pass, that the Greek asterism Eridanus, on their sphere, is also made to flow from the left foot of Orion ? Surely to the elder nation, in time and science, is due the credit of the invention ; and, when we find the fact as it is found, described in their oldest Poorauns, and forming a part of the history of the Avatars, sculptured in the pagodas most venerated for their sanctity and antiquity, even incredulity itself can scarcely deny to the Brahmins the honour claimed for them in this, as well as in many other very curious and

and striking particulars. With respect to Maha-Bali himself, because he had not oppressed his subjects, though he had despised the Gods, his crown was not wholly taken from him, but he was left for the remainder of his life in the possession of Patala, the inferior regions; and, as Patala was supposed to be on the south, because directly opposite to the north pole, where the Hindoo heaven and the palace of Veesnu is placed, this circumstance may imply his deposition and banishment from Cashmere and the higher regions of Hindostan to the remote southern districts of the peninsula, where, in fact, we shall presently find ample remains both of his name and his exploits. After his decease, since his repentance was deep and sincere, Veesnu informed him that he should be received up into heaven, and be placed there in a conspicuous and elevated situation, from which he might occasionally overlook those former subjects who had been so much the objects of his regal care. Maha-Bali, having, also, discovered considerable concern lest certain annual institutions, greatly to their advantage, which he had in the plenitude of his power ordained, should not be properly kept up, to quiet his apprehensions on that score, the deity farther decreed, that he should have permission once a year, *on the full moon in the month of November*, to revisit earth, and see in person that they were faithfully observed." P. 83.

This is afterwards attempted to be explained by a reference to astronomy; for the author, after asserting, from Sonnerat, that a feast to Veesnu, as the conqueror of Bali, is at this day celebrated in India, in November, adds:

"The reason of this feast being kept in India in November arose, probably, because Orion, setting *cosmically in that month*, was thought by the ancient astronomers to engender storms and tempests; whence that constellation is called, by the Roman poets, Nimbosus, Sævus, Infestus; and the observance of his institution at that particular period might be intended to soften the malignity, and avert the vengeance of the genius of that orb." P. 90.

The sixth and seventh Avatars exhibit to us Veesnu incarnate, in the form of two puissant warriors of the name of RAMA; whom Mr. Maurice considers as two different representations of that mighty son of Cush; who, in Asia, seems to have been the first founder of empires, and civilizer of barbarous nations. In the first of these Avatars, the divine Rama exterminates, for their accumulated crimes, the whole race of Khettris, or Rajabs, and gives their dominion to the more virtuous tribe of Brahma. In the second, he is represented as rescuing beauty and innocence, in the person of his wife Sita, from the grasp of a savage tyrant, who had carried her by force away; and reclaiming to discipline, and uniting in social bands, the wild inhabitants of the Ghauts, who, in the mythology of India, are denominated *apes*, that is, mountain Satyrs; because imitating, in their sylvan manners and antic gestures, the race
of

of animals alluded to, who abound in the forests of Southern India. From various resembling circumstances in their respective characters, Sir William Jones was inclined to think Rama the prototype of the Dionysius of Egypt; and this Avatar is therefore made introductory, by Mr. Maurice, to the second general division of his volume, which comprehends the history of the ancient invasions of India, as given by classical writers. As many of those narrations, to be found in Herodotus, Diodorus Siculus, and other Greek historians, are of a very romantic nature, he prefaces this portion of his work by the following observations; anticipating the objections that may be made for the insertion of them, and grounding his apology on the very nature of his history, which refers to those distant periods, in which no event whatever is wholly untinged with fable, or free from the marvellous.

“ Thus have we reached the close of the sixth Indian Avatar, in which we find India described as a country possessed by a civilized industrious race, obedient to their princes, and, whatever may have been the conduct of those princes themselves, pious and moral, in a very early age after the deluge. Having now devoted so large a portion to Sancreet narration, blended as it is with physical and metaphysical chimæras, it is but just, as we have already gone through more than *half of the Avatars*, that we should attend to the ancient accounts, which, from the writers whom we denominate CLASSICAL, have descended down to posterity, relative to the infant state of that empire, and the invasion of it by Dionysius and other conquerors. In these, though there may be nearly as much fable as in the domestic narrative, I shall yet faithfully detail them, and in the order they are reported to have taken place, as I consider myself bound to omit nothing of importance connected with the ancient history of India.” P. 101.

Mr. M. now enters, at considerable length, into the ancient mythological details concerning those renowned heroes, whose exploits engross so large a portion of the ancient historic page. He minutely considers the *period* at which they are said to have flourished, and the *acts* attributed to them, referring them all to exaggerated accounts of the efforts of the first branches of the family of Noah to colonize the earth, and clear its surface of the monsters of every species that had overrun it. Thus, for instance, speaking of Hercules, after a general survey of the prodigies performed by him on land, as well as at sea, the author concludes the Assyrian Belus to be allegorically represented under the character of the first who bore that name.

“ Equally gigantic in strength and form, the dauntless explorer of land and sea, who cleared the forests and drained the marshes of the rugged earth after the incursions of the inundation, who tamed the savage Nemæan monsters, combated the venomous Lernæan serpents, and
chafed

chased away the dreadful Stymphalides that infested the air itself; the same Belus (that is, the Βήλος ἀπ' Εὐφρηταῖο) mentioned by Nonnus, whose colonies, travelling to the remotest regions of the earth, extended through every country, even to the extremity of Britain itself, the renown of the Belidæ and Heraclidæ."

This is doubtless the true mode of interpreting these fables of remote antiquity, and though they have not been thus first interpreted by Mr. M. yet a great deal of new matter will be found collected under the account of these respective heroes of Grecian song, and a strong light is reflected upon them from the ancient annals of India, as reported from the Puranas by Mr. Wilford, where they seem to have been known under names and characters nearly corresponding; *that India*, of which the classical page affirms them to have been, in the remotest periods, the successive conquerors. This circumstance could alone justify the author in so extended an investigation; and when we read in the translated Puranas of a DEVA NAHUSHA, or, as Mr. Wilford sometimes writes the word, DEO NAUSH, and an HERCUL, or race of HARI, (a name of Veesnu) acting in India the same part as Dionysius and Hercules are said to have acted in Egypt and Greece, we admit the propriety of the research, and are greatly inclined to assent to the decision that assigns them to an Indian origin. This portion of the volume, which engrosses more than one hundred pages of it, will be found most interesting to the general scholar, who perhaps may turn with disgust from the puerilities of an Indian Purana. The historical part is written with the author's usual vivacity and vigour of style, of which we present the account of the invasion of India by Dionysius, or Bacchus, according to the Greeks, as a specimen; reserving to another article our account of the other irruptions, and the remaining Avatars.

"The vanity of the Egyptians and Greeks, in transferring to their own deified heroes whatever they had learned by tradition, or heard from report, concerning the illustrious exploits, in war or peace, of eminent men in the neighbouring kingdoms, is the fruitful source of nearly all the difficulties that attend the investigation of ancient characters, celebrated in the page of history. That a very strict intercourse, commencing even in the earliest post-diluvian æras, existed between the Indians and Egyptians, has been indisputably proved; and as the Egyptians multiplied their theological fables by ingrafting upon them those of the Indians, so there is ample evidence to demonstrate, that the greatest part, if not the whole, of the Grecian deities derived their origin from Egypt. To such a height, indeed, had their fondness for Egyptian ceremonies and customs arisen at Athens, that one of their most celebrated comedians upbraided the Athenians, that their city was no longer Athens, but Egypt.

"Without entering, at present, into any minute discussions, whether the Indian and Egyptian, and, consequently, the Grecian Bacchus, were

were really the same person, a circumstance, however, extremely probable from the foregoing, and a variety of other collateral evidence which will be hereafter adduced, it is my province to record, in this place, the particulars that have descended down to us from the ancient writers, whom we distinguish by the name of classical, relative to this first memorable invasion of India by Osiris, under the more general name of Dionysius, or Bacchus; an invasion, which has, through successive ages, been equally the theme of the enraptured poet and the grave, but credulous historian. It is from Herodotus, Diodorus Siculus, and Strabo, who were all three in Egypt, and derived their information from the priests of the country, as well as from Plutarch, who, however, it should be added, explains away the whole in an allegory, that the following general account of this extraordinary person, and this memorable event, is principally extracted. Osiris, whom, as before observed, all the writers of antiquity consider as the original Dionysius, and a real character, notwithstanding the suspicion that arises from a title signifying *THE SUN*, this Osiris, acknowledged to have flourished in periods long before Greece emerged from barbarity, is recorded to have been the son of Saturn, *TIME*, and Rhea, the *EARTH*; while Nonnus, in his *Dionysiacs*, relates that he was nursed by *THE HOURS*: all which is evidently an allegorical genealogy; and, when intended to be applied to a human being, can only be true of the first post-diluvian mortal. The story of his being nourished in the *uero*, or *thigh*, of Jupiter, and educated at Nyssa, in Arabia, properly belongs to the Grecian Bacchus, and, we shall presently see, was founded on their misconception of a Hindoo legend, and their mistaking that mountain for Nyssa in India.—When arrived at an age to take upon himself the cares of empire, he became at once the first and greatest monarch of Egypt; and, after having reclaimed his own subjects from the state of ignorance and barbarity in which they were immersed; after having taught them the method of cultivating the ground, and diffused among them the blessings of the harvest and the vintage; after having collected them into cities, made them acquainted with the arts of social life, and enforced upon them the worship of the gods, to whose honour he erected many magnificent temples: after all these beneficent acts at home, this father and sovereign of his people, this munificent friend of the human race, left his recently-erected capital of Thebes, and the nation he had thus reformed, to extend his empire over the other kingdoms of the east, and confer on foreign nations the inestimable benefits he had bestowed upon the Egyptians. He was accompanied in this expedition not only by heroes of high military fame, as Anubis and Macedo, his mail-clad sons, but by men renowned in the paths of inventive science, as Apollo and Pan; by Triptolemus, skilled in husbandry, and Maro, the planter of vines. Nor was he destitute of those who were skilled in the dance and the song; for, the nine Muses* are said constantly to have attended him in his

* In many of the ancient relievos, Bacchus is drawn attended by the whole choir of the Muses; and, in honour of him, the name of Nyssa was given to one of the two summits of Parnassus.

progress, and the wanton fawns, and the jocund satyrs, sported in his train.

“ To a conqueror, approaching with such benevolent intentions, attended with such powerful, as well as agreeable associates, with force to compel, with music to soothe, and with oracles of wisdom and science to instruct, what nation could long refuse submission? Having passed through Æthiopia and Arabia, which he is said to have subjected and improved by a variety of useful institutions and stupendous works in architecture; particularly, in the former kingdom, having raised vast dykes to confine the Nile, whose overflowings had desolated the country, within its proper bed; Osiris hastened to that nobler theatre of his glory, the Indian empire. According to the above-mentioned authors, he found the Indians wandering among their mountains and plains in the simplicity of pastoral life, and the innocence of primæval man; unacquainted with the principles of agriculture, and strangers, if not to the use of arms, to the principles of regulated war. The forces of Dionysius entered India, from the Persian frontier, in a magnificent procession; and all the pomp and splendour becoming the monarch of a great and civilized empire were displayed upon this occasion. He did not, however, enter it entirely unopposed, *however* ineffectually, by the jealous inhabitants. An immense multitude, armed with such weapons of defence as either accident supplied or infant science could fabricate, tumultuously flocked together from all the distant districts of India to oppose the progress of the invading army; nor could the benefits, likely to be obtained by emancipation from barbarity, in their opinion, atone for the irreparable loss of their liberties.

“ Already exalted into a divinity by the prostrate adoration of those who beheld the wonderful effects of power, united with clemency and wisdom, soothed by the flattering appellation of deity, and convinced perhaps of the necessity of continuing the delusion for the more rapid advancement of his projects, Dionysius retained among the attendants of his court a certain number of female devotees, who acted as priestesses to the new-made god, and who, by their frantic outcries and extravagant gesticulations, exhibited the appearance of divine inspiration. These, under the impulse of a holy phrensy, rushed furiously up and down the mountains, and made the forests resound with reiterated acclamations of “ Io Bacche, Io Triumphe!” Each of these, as well as the soldiers of his army, were furnished with a *thirfus*, that is, a kind of lance or spear wrapped up in vine-leaves, to amuse the unpractised Indians, and induce them to believe that no hostilities were intended. When therefore the rude, but innumerable host, assembled to defend all that was dear to them, prepared for the assault, and had arranged their elephants in order of battle, these furious Bacchæ, considerably increased in their numbers by others who joined with them in that disguise, and who affected the same terrific appearance, flew in a transport of wild enthusiasm among the affrighted Indians; and, brandishing on high their thirsi, and loudly smiting the sacred cymbals of their god, spread dismay and havoc wherever they came. Their horrid shrieks and hideous yellings at the same time so terrified the elephants, that they fled in haste and confusion from the field, leaving

leaving the Indians, who had placed upon those elephants their principal dependence, in a consternation not to be conceived. A vigorous attack upon their broken ranks from the disciplined legions of Dionysius soon ended the unequal contest, and left him in possession of the glory of being the first foreign victor on the plains of India.

"We have no particulars of the route through India which the conqueror pursued; but, as we are informed he stayed three years in the country, (from which circumstance the feast of Bacchus continued among the Thebans during the space of three days,) subjugating it by his arms, and improving it by his wisdom, it may reasonably be supposed, that his authority was absolute, and his dominion extensive, if not universal. In all the countries which Osiris subdued, he is said to have left monuments of his triumphs, and to have erected pillars descriptive of his victories, even at the sources of the Ganges, which some of his historians assert him to have reached, while others of them insist, that he pushed on his conquests quite to the eastern extremities of Asia, and was only stopped in his career by the bounding ocean." P. 127.

Throughout this volume, or rather two parts of a volume, there prevails a more correct and less redundant style, than in the former; the volume is well printed, and the engravings, which are six in number, are well executed, though the subjects must appear singularly grotesque to an European eye; but this constitutes its meanest praise: there runs through the whole of it an anxious, and, in general, a successful effort to make the information contained in its varied page, subservient to the best interests of mankind, by corroborating, in all the leading points, the important facts detailed to us in those sacred books, which contain the doctrines of national faith; and, to the consideration of some striking passages of this kind, we shall principally devote our concluding article on this volume. In the mean time, we commend the persevering zeal of the author, and heartily wish him that speedy reward for his labours, which, without retarding his diligence, may place him in a state of honourable independence, so necessary to the completion of great literary undertakings.

(To be concluded in our next.)

ART. II. *A Charge delivered to the Clergy of the Diocese of Landaff, in June, 1798. By R. Watson, D. D. F. R. S. Bishop of Landaff.* 8vo. 34 pp. 1s. Faulder. 1798.

OUR account of this able prelate's Address to the People of Great Britain, to which the present Charge is a kind of supplement, will be found in our eleventh volume, p. 200. Various

Various considerations have induced us to give a more extended account of this publication than of that, and this intention was announced in our last number, p. 675.

In the present confidence, resulting from events transcendently great and glorious, our readers must not forget, that the month of June, 1798, when this Charge was pronounced, was a period of public alarm; both on account of a threatened invasion, and other formidable appearances. Bishop Watson therefore fitly opens his Charge, by adverting to the evident duty of men in public stations at such moments, to stand forward and encourage others.

“As in private life,” he says, “the appearance and consolation of friends inspire men with fortitude to sustain their misfortunes; so, in public difficulties, the zeal and attention of men in public stations have frequently a beneficial tendency, to expel the demon of despondency from the minds of the timid, and to animate all ranks to a suitable exertion of their wisdom, their courage, and their patriotism.”

Such must undoubtedly have been, in no small degree, the effect of this prelate's appearance among his clergy, and of the Charge which he delivered to them.

From this opening the Bishop proceeds, not quite with equal judgment (like those who accuse themselves into all the cardinal virtues) by confessing humbly, that “*however unfashionable they may have become,*” his political principles are those on which the Revolution was founded. There is a gross mistake in this sentence; which, with all due deference to the character and situation of the speaker, we will undertake to explain. So far are the principles of the Revolution from being unfashionable, at this moment, that we conceive them to be almost universal. But the learned prelate must be aware that a very base and pernicious use has been attempted to be made of that event, by Dr. Price and his followers; founded on a total misrepresentation of its principles. According to these teachers, the Revolution established a right in the people to examine their governors, not excepting the sovereign, “and to cashier them” (such was the expression) for misconduct. These doctrines they have pleased to style *Revolution principles*, and these indeed are most unfashionable. They are so, for the best imaginable reason. Because it has been demonstrated repeatedly, in the clearest and most convincing manner, that no such principles were held or intended to be established at the Revolution; and that, on the contrary, the utmost care and diligence were used by the conductors of that great event, to preclude and prevent any such application, of a peculiar and excepted case of necessity. Those doctrines, therefore, which are only to be called

Revolution

Revolution principles, from their tendency to bring on perpetual revolutions, have become, from being explained and exposed, completely unfashionable ; but they undoubtedly are not what the learned Bishop holds ; nor are they deducible, as far as we recollect, from any of his writings ; certainly not from his late publications.

Having thus adverted to one objection which struck us too forcibly to be passed over, we will proceed to the other parts of the Charge, which we cordially approve and admire. Nothing can be more truly and excellently stated, than the grounds of our present political feelings

“ For the Question is not now, as it has usually been, whether this or that man shall be the Minister of the Crown ; but whether we shall have a Government to be administered ?—Not, whether the Ministers or their opponents are the wisest and most disinterested Statesmen, but whether both parties are not infinitely wiser, and more disinterested, and fitter to serve the country, than the self-erected Committee of England, associated with a French Directory ?—The Question is not now, as it was in the rebellions of fifteen and forty-five, whether we shall have a Monarch of the House of Brunswick, or of the House of Stuart ; but whether we shall have any Monarch at all ?—The Question is not now, as it was in the great Rebellion, whether the Church of England shall be governed by Presbyters, or by Bishops ; but whether we shall any longer have a Church of any kind ?—If, at such a time, I trouble you with a few reflections, political as well as religious, I trust that I am acting in a manner perfectly agreeable to the nature of my connection with you, and in no degree repugnant to your inclination.” P. 3.

The Bishop then classes the opinions of men respecting the British constitution under three heads, of which the two extremes are, that of thinking all perfect ; and that of expecting no melioration but from a republic. The middle opinion, which appears to approach the nearest to that of Bishop W. is that which looks for amendment from a Reform of Parliament. On this subject, however, he is clear in two things ; in the first place, that it should not be attempted at the present moment ; in the second, that if done at all, it can only be effected properly by the calm and uninfluenced deliberation of the established legislature of the kingdom. To this, at a proper time, there might be no great objection, except from the danger of agitating such a question at all ; and in consideration of the opportunity it would give to those evil-minded men who never rest, of leading the turbulent, and least-informed part of the nation, into fermentation and undue interference. Let us see, however, the learned prelate's own words.

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“ Both the first and the last of these opinions are quite opposite to my sentiments. I think the constitution, with all its real or imaginary defects, to be *greatly preferable to any Republic that ever was established, either in ancient or modern times*; and I think, notwithstanding this acknowledged preference, that some things might be altered for the better, both in church and state. But though I neither think the constitution so excellent that it cannot be amended, nor so vitiated that it ought to be changed into a Republic, yet I do not so far adopt the second opinion, as to esteem it liable to no difficulty in the execution. I at least must be allowed to profess for myself, that I have not yet seen any plan of Parliamentary Reform produced either by the Minister, or by his opponents, which, in my humble judgment, went to the root of the malady; and, unless the reform reaches the root of the evil, the disease will be more tolerable than the remedy. I have conversed with many persons, both in and out of Parliament, who were zealous in their different ways of thinking, and stiff enough in opinion, but who had no clear ideas on the subject of Parliamentary Reform: they confounded two things essentially distinct from each other—The reform of the representation is one thing; the reform of Parliament is another—between these there may be an accidental, but there is no necessary, connection. Though the right of suffrage should be granted, not merely to a few Denizens, as was done at Athens, Sparta, and Rome, to the exclusion of nineteen twentieths of the whole inhabitants; not merely to about three fourths of the whole people, as is now done in America; but though this right should be made universal, and the elective franchise should be extended as far as the wildest imagination can desire, and much farther than any political experience can justify, yet the persons elected would still be liable to corruption. On the other hand, if the number of electors were ten times as small as it is at present, yet might the persons elected become, from an high sense of honourable reputation, and public duty, superior to corruption. Nothing is wanted but a Parliament, in which every individual would decide on the concerns of the nation with as much impartiality and information, as a juror decides in a Court of Justice, on the concerns of his neighbour; and this impartiality, this integrity of judgment, has a closer connexion with other principles, as its cause, than with a reform in the representation. And of all the causes conducive to this end, which might be mentioned, I know of none more operative, than a conviction, that public conduct is not a matter of party, but of duty: religious principles, when properly improved, can alone resist more powerfully than they seem to do at present, or than they have ever done, in our own or in other countries, the attacks of individual avarice and ambition.

“ But, though a better plan of Parliamentary Reform could be brought forward than any which I have hitherto heard of, yet must I be of opinion, that no plan ought to be attempted, or adopted, in the present crisis of the fate of the nation. When the contagion of French principles shall have been corrected by an experience of the mischief attending them; when the audacity of French ambition shall have been checked by the courage of this country; when peace shall be restored, and Europe shall be tranquillized; then, perhaps,
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but certainly not till then, ought the question of Reform to be agitated by the legislature of the kingdom. I say by the legislature of the kingdom,—for, whenever it shall be discussed, I hope it will be weighed with impartial and comprehensive wisdom, by those who are capable of discerning its utility or inexpediency, and not decided by clamorous meetings of ill-informed or ill-designing men.” P. 5.

Some excellent remarks now follow, on the proper nature of popular instructions at this period, and on the doctrines of equality. The Bishop then adverts to the supposition of a French invasion, respecting which the following passage is highly valuable.

“Are the French coming hither to enrich the nation? Will they pay attention to the poor of this country, when they have so many thousands of infinitely poorer persons in their own? Will they reward their seditious adherents amongst us?—Yes, they will reward them, as all history informs us such traitors have been rewarded—they will reward them with contempt, pillage, beggary, slavery, and death. The nation will be ruined by exorbitant impositions,—our naval power will be destroyed,—our commerce transferred to France,—our lands will be divided (not amongst those who wickedly covet their neighbours’ goods), but amongst French soldiers, who will be every where stationed, as the Roman soldiers were of old, to awe the people, and collect the taxes,—the flower of our youth will be compelled to serve in foreign countries, to promote the wicked projects of French ambition,—Great Britain will be made an appendage to continental despotism.

“I would say to the most violent democrat in the kingdom,—Suppose the business done: after seas of blood have been shed, millions of lives lost, towns plundered, villages burned, the royal family exterminated, and unutterable calamity has been endured by persons of all ranks;—after all this has been done, what advantages will you have obtained beyond what you now possess? Will your property be better protected? Will your personal liberty be more respected? Will our code of jurisprudence be improved? Will our laws be more impartially administered? Quite the contrary of all this now takes place in France. I do not say that when things are settled there, the present wretched condition of its inhabitants will be continued, and I hope it will not; but I am sincerely of opinion that few of us will live to see such a system established in France, as will procure to its inhabitants half the blessings, which our ancestors have enjoyed, which we do enjoy, and which it is our interest to take care that our posterity shall enjoy, under the constitution of Great Britain.” P. 18.

Some other important topics are ably touched in this Charge, but these are of the greatest moment; and we feel that we are doing an essential service to our country, by giving them, as far as we may be able, a fuller celebrity and more extended circulation. We are convinced that we have not dwelt a moment too long on a tract so deserving of attention; and though we have thought it necessary to suggest a caution respecting a single passage, we give the strongest and most unqualified recommendation to the rest.

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year 1798. Part II.* 4to. 397 pp. 8s. Elmsly. 1798.

FIFTEEN papers form the contents of this rich part of the *Philosophical Transactions* for the year 1798; which papers succeed in numerical order to the nine papers of the first part. Of these we shall give the following succinct account.

X. *A Disquisition on the Stability of Ships.* By George Atwood, Esq. F. R. S.

By the stability of ships is meant that property by which they are enabled to carry a sufficient quantity of sail without the danger of oversteering, or other inconvenience, such as much rolling and pitching, irregular jerks, &c.

Various are the circumstances upon which this stability depends, which, in the present state of naval architecture, are determined partly by the skill and judgment of the constructor, and partly by adjustments made after the vessel has been set afloat. Even when the ship is under sail, it is not an unfrequent practice amongst navigators, to shift part of the cargo, and to make other alterations, in order to increase, by trial, the stability of the vessel.

On a subject of so much consequence, and so involved in doubt and uncertainty, Mr. Atwood (whose investigations of the subject of floating bodies have been published in a former volume of the *Philosophical Transactions*) has bestowed much study and attention; the result of which is contained in the long and useful paper now under our consideration.

Mr. Atwood observes, that it is little more than a century since the theory of mechanics was first applied to the construction and management of vessels, and that the present improved state of mechanical knowledge may justly be looked up to for a solution of many difficulties that occur in the theory of naval architecture.

“But,” says he, “the practice of ship-building having been many ages antecedent to the discovery of the theory of mechanics, one object of theoretic inquiry must necessarily be, to explain the principles of construction and management, which experience and practical observation have previously discovered; distinguishing those which are founded in truth and right practice, from others which have been the offspring of vague and capricious opinion, misrepresentation of facts, and unfounded conjecture, by which phenomena arising in the prac-

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tice of navigation, are often attributed to causes entirely different from those by which they are really governed."

Notwithstanding the attention which some able men, and profound mathematicians, have bestowed on the subject, the improvements have not been adequate to what might be expected. The principal difficulties, which have operated as a barrier between the theoretical investigations and the practice, are either the obscure nature of the conditions, or the intricacy of the analytical operations, which are frequently expressed in terms so involved and complicated, as to become in a manner useless to the practical operator.

"When a ship, or other floating body, is deflected from its quiescent position, the force of the fluid's pressure operates to restore the floating body to the situation from which it has been inclined. This force is distinctly described, in a treatise written by the most celebrated geometrician of ancient times, who uses the following argument for demonstrating the position in which a parabolic conoid will float permanently in given circumstances. To show that this solid will float with the axis inclined to the fluid's surface at a certain stated angle, depending on the specific gravity and dimensions of the solid, he demonstrates, that if the angle should be greater than that which he has assigned, the fluid's pressure will diminish it; and that, if the angle should be less, the fluid's pressure will operate to increase it, by causing the solid to revolve round an axis which is parallel to the horizon. It is an evident consequence, that the solid cannot float quiescent with the axis inclined to the fluid's surface, at any angle except that which is stated. The force which is shown in this proposition, to turn the solid, so as to alter the inclination of the axis to the horizon, is the same with the force of stability; the quantity or measure of which, Archimedes does not estimate."

This method was not afterwards applied to solids of other forms, nor to the determination of any other proposition concerning the inclination or equilibrium of ships at sea. To supply those deficiencies is Mr. Atwood's principal object in the present paper; but this object will be more particularly shown in his own words.

"A general theorem for determining the floating positions of bodies is demonstrated in a former paper, inserted in the *Philosophical Transactions* for 1796, and applied to bodies of various forms: the same theorem is there shown to be no less applicable to the stability of vessels, taking into account the shape of the sides, the inclination from the upright, as well as every other circumstance by which the stability can be influenced. To infer, from this theorem, the stability of vessels in particular cases, the form of the sides, and the angle of inclination from the perpendicular, must be given. These conditions admit of great variety, considering the shape of the sides, both above the water-line and beneath it; for we may first assume a case, which

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is one of the most simple and obvious ; this is, when the sides of a vessel are parallel to the plane of the masts, both above and beneath the water-line, or, secondly, the sides may be parallel to the masts under the water-line, and project outward, or may be inclined inward, above the said line ; or they may be parallel to the masts above the water-line, and inclined either inward or outward beneath it ; some of these cases, as well as those which follow, being not improper in the construction of particular species of vessels, and the others, although not suited to practice, will contribute to illustrate the general theory. The sides of a vessel may also coincide with the sides of a wedge, inclined to each other at a given angle ; which angle formed an imaginary line, where the sides, if produced, would intersect each other, may be situated either under or above the water's surface. To these cases may be added, the circular form of the sides, and that of the Apollonian or conic parabola. The sides of vessels may also be assumed to coincide with curves of different species and dimensions, some of which approach to the forms adopted in the practice of naval architecture, particularly in the larger ships of burden. And, lastly, the shape of the sides may be reducible to no regular geometrical law ; in which case, the determination of the stability, in respect to a ship's rolling, requires the mensuration of the ordinates of the vertical sections which intersect the longer axis at right angles ; similar mensurations are also required for determining the stability, in respect to the shorter axis, round which a vessel revolves in pitching."

It is not in our power to follow Mr. Atwood in his investigation of the above-mentioned cases, or to give our readers a distinct notion of his reasoning and of his deductions, in a compass sufficiently small to be inserted in our publication. We can therefore only add in general terms, that, besides having treated the subject in a theoretical manner, he has likewise taken notice of the practical accommodation of the rules, which he has exemplified by means of suitable arithmetical operations.

The diagrams which belong to this paper are contained in eight plates.

XI. *Quelque Remarques d'Optique, principalement relatives a la Reflexibilité des Rayons de la Lumiere.* Par P. Prevost, Professeur de Philosophie a Geneve, de l'Academie de Berlin, &c.

This paper, which is written in the French language, is divided into two parts ; in the first of which the author discusses the different opinions of Sir I. Newton, and Mr. Brougham, concerning the reflexibility of the rays of light. In the second part, he examines some questions relative to the flexibility of those rays. One plate only is annexed to this paper.

XII. *An Account of the Orifice in the Retina of the human Eye, discovered by Professor Soemmering.* To which are added,
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Proofs of this Appearance being extended to the Eyes of other Animals. By Everard Home, Esq. F. R. S.

This author announces the discovery of an aperture in the retina of the human eye, lately made by Mr. Soemmering, an anatomist of reputation at Mentz; to which he adds his own experiments and observations.

The discovery is described by Mr. Maunoir, surgeon at Geneva, in the following words:

“ Mr. Soemmering was dissecting, in the bottom of a vessel filled with a transparent liquid, the eyes of a young man who had been drowned, and was struck on seeing near the insertion of the optic nerve on the retina, a yellow round spot, and a small hole in the middle, through which he could see the dark *choroides* (looking at the surface of the retina which covers the vitreous humour). He dissected other human eyes, and constantly, when the dissection was carefully made, found the hole of the retina seemingly at the posterior end of the visual radius, nearly two lines on the temporal side of the optic nerve, and the hole surrounded by the yellow zone, of above three lines in diameter. The hole of the retina is not directly seen, being covered with a fold of the retina itself. An anatomist of Paris dissected many eyes of quadrupeds and birds, and found the yellow spot and hole in no animal but the human kind.”

“ I dissected some human eyes a short time after I had read the discovery, and found the spot, and *ruga* concealing it, and the yellow zone. The best way, I think, to see them, is to take off the half posterior part of the sclerotica, then the correspondent part of the choroid; both must be cut round the insertion of the optic nerve. The retina is to remain bare and untouched, sustaining alone the vitreous humour; then you may see the round spot, which reaches the optic nerve, and a fold of the retina, marking a diameter of the spot. Then, if you press the ball a little with your finger, so as to push the vitreous humour rather near the bottom of the eye, the *ruga* is unfolded, and you will see the hole perfectly round, of $\frac{1}{4}$ of a line in diameter, and its edges very thin.”

“ All this can be seen on the inside of the eye, but not so perfectly; and, in that case, you must make your observations in water.”

Mr. Home, having verified this discovery, observes, that the above-mentioned aperture is more readily seen two days after death, than in a fresher state.

“ In separating,” says he, “ the vitreous humour from the retina, I found a greater adhesion at this particular part; and, when the vitreous humour was removed, the retina was pulled forward, forming a small fold, in the centre of which was this aperture. This doubling was sometimes produced by endeavouring to cut through the vitreous humour, to disengage the crystalline and its capsule.”

Mr. Home has discovered a similar aperture, and similarly situated, in the eye of the monkey; but in the eye of the sheep, and

and of the bullock, he found, instead of the above-mentioned aperture, a semi-transparent tube, resembling in its coats a lymphatic vessel, rising from the retina, close to the optic nerve, on the temporal side of its insertion, and coming directly forwards into the vitreous humour.

This paper is accompanied by a plate, exhibiting a transverse and a longitudinal section of the human eye, and transverse sections of the eyes of the monkey, the bullock, and the sheep; showing the situation and the appearance of the above-mentioned aperture in the two former, and the tube in the two latter eyes.

XIII. *A Description of a very unusual Formation of the human Heart.* By Mr. James Wilson, Surgeon.

This paper, which describes a very peculiar, and, it seems, hitherto non-descript, configuration of the human heart, and other *viscera*, in the body of a child that had arrived at its full time before parturition, and lived seven days after birth, is incapable of abridgment, principally for want of the plate which accompanies it; we must therefore refer our readers to the paper itself.

XIV. *Account of a singular Instance of Atmospherical Refraction.* In a Letter from William Latham, Esq. F. R. S. and A. S.

At Hastings, in the afternoon of the 26th of July, 1798, a very remarkable appearance, which none of the spectators remembered to have seen before, was observed by a multitude of people, as well as by the writer of this account.

The cliffs on the coast of France, which, at the nearest part, is between forty and fifty miles distant, could be plainly distinguished with the naked eye, and much better through the telescope. This time excepted, those cliffs are not visible, from the low situation of the shore at Hastings, even by the aid of the best telescopes.

The bay, the old head or man, the windmill, &c. at Boulogne, St. Vallery, and other places on the coast of Picardy, were distinguished, and named, by the fishermen, who were acquainted with the coast.

“I went,” says Mr. Latham, “upon the eastern cliff or hill, which is of a very considerable height, when a most beautiful scene presented itself to my view; for I could at once see Dungenness, Dover Cliffs, and the French coast, all along from Calais, Boulogne, &c. to St. Vallery; and, as some of the fishermen affirmed, as far to the westward even as Dieppe. By the telescope, the French fishing-boats

boats were plainly to be seen at anchor; and the different colours of the land upon the heights, together with the buildings, were perfectly discernible. This curious phenomenon continued in the highest splendour till half past eight o'clock (although a black cloud totally obscured the face of the sun for some time) when it gradually vanished."

From the register of the thermometer, and of the state of the weather during the month of July, which is subjoined to the account, it appears that on the day of the phenomenon, the thermometer, at ten o'clock in the morning, stood at 68° , and, at five o'clock in the afternoon, at 76° . A dead calm continued the whole of that day.

We are inclined to believe that the heat of the weather elevated a considerable quantity of vapour from the sea, which began to condense after five o'clock, at which time the phenomenon began to be seen, when the heat of the sun was upon the decrease; and that the condensed vapour, finding no disturbance from any wind, filled the atmosphere between the two coasts with an extraordinary quantity of aqueous vapour; in consequence of which, its refractive power was increased to the degree sufficient to produce the above-mentioned extraordinary appearance.

XV. Account of a Tumour found in the Substance of the human Placenta. By John Clarke, M. D.

After some preliminary observations on the structure and functions of the placenta, the author of this paper describes a hard, solid body, found in the placenta which came away at the birth of a healthy child.

"The anterior surface," says he, "of the placenta, was found to be covered with the amnion, behind which lay the chorion, as usual. Some branches, both of the arteries and veins, coming from the funis, ramified in the common manner, forming the foetal portion of the placenta. Others, of a very large size, not less than a swan's quill, were sent to the tumour; which was situated behind the chorion, and lay imbedded in the foetal portion of the placenta. The general form of this tumour was oval, about four inches and a half long, and three inches broad. The thickness of it was about three inches. It weighed upward of seven ounces.

"Its shape resembled that of a human kidney; one edge being nearly uniformly convex, whilst the other, where the vessels approached it, was a little hollowed.

"The whole of the tumour was inclosed in a firm capsule, in the substance of which the large vessels were contained, nearly in the same manner as they are found in the dura mater.

"The blood-vessels, branching off from the funis to supply the tumour, partly went over one side, and partly over the other side of
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the tumour; ramifying as they ran, till, meeting at the convex edge of the tumour, they anastomosed very freely. From the large trunks on the surface, small branches were given off, penetrating into the substance, and supplying the whole tumour with blood.

“ Upon making a section through the tumour, in the direction of its length, the consistence was found to be uniform, firm, and fleshy, very much resembling, in this respect, the kidney. The cut surface, upon examination, had somewhat of a mottled appearance; some parts being highly vascular, whilst others were white and uninjected.”

Dr. C. is of opinion that this tumour must not be considered as a disease, since the functions of the placenta, and other parts connected with it, had not been disturbed or obstructed by it; yet he mentions that, previously to the birth of the child, an extraordinary large quantity of *liquor amnii*, namely, two gallons, was evacuated.—Query. Is it likely that this unusual accumulation of water was occasioned by the tumour? If so, surely this tumour should be considered as a disease.

The placenta and the tumour are delineated in two plates, which follow the paper.

XVI. *On the Roots of Equations.* By James Wood, B. D. Fellow of St. John's College, Cambridge.

This paper contains the propositions, the object of which is to demonstrate in an easy and general manner, what was well known before; namely, that every algebraical equation has as many roots of a certain form, as it has dimensions. The propositions are, I. To find a common measure of the quantities $ax^n + bx^{n-1} + cx^{n-2} + dx^{n-3} +$, &c. and $Ax^{n-1} + Bx^{n-2} + Cx^{n-3} + Dx^{n-4} +$, &c. II. Two roots of an equation of 2^m dimensions may be found by the solution of an equation of $m \cdot 2^{m-1}$ dimensions. III. Every equation has as many roots, of the form $a \pm \sqrt[n]{b}$, as it has dimensions.

XVII. *General Theorems, chiefly Porisms, in the higher Geometry.* By Henry Brougham, Jun. Esq.

This ingenious tract contains 21 propositions in the higher geometry, accompanied with a plate of diagrams; but the conciseness of style, and the nature of the subject, do not admit of any abridgment sufficiently clear and satisfactory.

XVIII. *Observations on the diurnal Variation of the Magnetic Needle, in the Island of St. Helena; with a Continuation of the Observations at Fort Marlborough, in the Island of Sumatra.* By John Macdonald, Esq.

In November, 1796, the magnetic variation at St. Helena was $15^{\circ} 48' 34'' \frac{1}{2}$ west, and the daily variation $3' 35''$. The magnetic needle was observed to be stationary from about six o'clock in the evening, till six in the morning, when it began to move; and the west variation increased, and came to its maximum at about eight o'clock.

Mr. M. observed, both at Bencoolen and at St. Helena, a vertical motion in the magnetic needle, so that he found it sometimes below, and at other times above its usual situation. The difference amounted to six or eight minutes. He is therefore of opinion, that the dip or inclination of the needle is likewise subject to a diurnal variation; to which opinion we have great reason to assent.

XIX. *On the Corundum Stone from Asia.* By the Right Hon. Charles Greville, F. R. S.

The mineral, which forms the subject of this long and elaborate paper, has been some years known in Europe under the name of *Adamantine Spar*. In Dr. Woodward's catalogue of foreign fossils, published about the year 1719, it is called *Nella Corivindum*, or *Tella Convindum*, or *Nella Corivendum*.

From a very satisfactory account received by the author of this paper, from Sir Charles Oakley, Bart. then Governor of Madras, it appears that this mineral is found in a particular mine, near a place called *Caranel*, on the south side the Cavery; the distance of the pits from the river is upwards of four miles. It is dug by a particular cast of people, who sell it to the glass venders, who again sell it throughout the whole country, where it is used, when pulverized, for grinding and polishing chrystals, and all gems, diamonds excepted.

From China, by the favour of Captain Cumming, Mr. Greville received specimens of, and information relative to, the same mineral, which has long been in use in that country, for the same purposes of grinding and polishing.

Omitting the various mineralogical observations, with which this paper is replete, we shall extract the following more interesting particulars, which relate to the Corundum only.

The specific gravity of this mineral varies from 2,768 to 4,18.

Its colour is generally brownish, or inclining to purple.

Its hardness exceeds that of most hard stones, so that when pulverized, it will grind or cut crystals, agates, &c.

Mr. Klaproth, in his first analysis of the Corundum, imagined he had detected in it a new genus of earth; but his subsequent analysis proved, that this supposed new earth was nothing

thing more than argillaceous earth. He found that 100 parts of the India Corundum consist of 89,5 of argillaceous earth, 5,5 of siliceous earth, and 1,25 of oxide of iron. And in 100 parts of Corundum, from China, he found 84 of argillaceous earth, 6,5 of siliceous earth, and 7,5 of oxide of iron.

The most usual form of the Corundum is a regular hexædral prism, and, in general, the surface of the crystal is rough, with little lustre; but it has likewise been found crystallized under a variety of other forms, which forms are particularly described in the paper, and are delineated in a plate.

XX. *An Inquiry concerning the chemical Properties that have been attributed to Light.* By Benjamin Count of Rumford, F. R. S. M. R. I. A.

Count Rumford has, in a former publication, expressed his doubt of the existence of those properties in light, which have been attributed to it, and he is of opinion,

“ That all those visible changes produced in bodies by exposure to the action of the sun’s rays, are effected, not by any chemical combination of the matter of light with such bodies, but merely by the heat which is generated, or excited, by the light that is absorbed by them.”

He now gives an account of such experiments as he has lately made, with a view to determine this important question; which experiments, though upon the whole not very conclusive, are nevertheless deserving of notice.

Most of those experiments were made with a solution of gold in aqua regia, evaporated to dryness, and then dissolved in distilled water; as also with a similar aqueous solution of nitrate of silver: and the Count liberally acknowledges his being induced to engage in those investigations, from the perusal of Mrs. Fulhame’s ingenious Essay on Combustion.

Having wetted pieces of ribband, of fine linen, of cotton, &c. with one or the other of the above-mentioned solutions, he held them singly over the flame of a wax candle, and, in a few seconds of time, a stain appeared in that part of the ribband which stood just over the flame. The tinge was indelible; that produced from the solution of gold was of a deep purple, inclining to crimson; that from the solution of silver was of a very dark orange colour, or rather of a yellowish brown.

When ribbands, thus moistened, were held not over, but by the side of the flame, no spot appeared, excepting indeed when they were brought exceedingly near.

Pieces of ribbands, and likewise parcels of magnesia alba, moistened with the solution of gold, were exposed to the sun, both covered and uncovered, either moist, or after having been dried;

dried; and it was found, that the uncovered pieces acquired in a few hours time the deep purple colour; whereas, those that had been under cover, and had consequently remained in darkness, showed no such colour; also, that the pieces which had been exposed in a dry state, did not assume the coloured appearance near so soon, or so deep, as those which had been exposed in a moist state.

Count R. likewise revived gold from the above-mentioned solution, by only exposing it, together with pieces of charcoal, in a glass tube, to the direct rays of a bright sun. But it is remarkable, that when a similar preparation was exposed not to the light, but only to a degree of heat equal to that of the sun's rays, the gold was likewise completely revived. Similar experiments, made with the solution of silver, were attended with similar results.

This author also obtained a revivification of gold and silver from their solutions, by mixing them with essential oils, and exposing the mixtures to the heat of boiling water; but the experiment did not succeed when spirit of wine was used instead of essential oils.

XXI. *Experiments to determine the Density of the Earth.* By Henry Cavendish, Esq. F. R. S. and A. S.

A method formerly contrived by the Rev. John Michell, has lately been put in practice by the ingenious author of this excellent paper.

“ The apparatus is very simple; it consists of a wooden arm, six feet long, made so as to unite great strength with little weight. This arm is suspended in an horizontal position, by a slender wire 40 inches long, and to each extremity is hung a leaden ball, about two inches in diameter; and the whole is inclosed in a narrow wooden case, to defend it from the wind.

“ As no more force is required to make this arm turn round on its centre, than what is necessary to twist the suspending wire, it is plain, that if the wire is sufficiently slender, the most minute force, such as the attraction of a leaden weight, a few inches in diameter, will be sufficient to draw the arm sensibly aside. The weights which Mr. Michell intended to use were eight inches in diameter. One of these weights was to be placed on one side the case, opposite to one of the balls, and as near it as could conveniently be done, and the other on the other side, opposite to the other ball, so that the attraction of both these weights would conspire in drawing the arm aside; and, when its position, as affected by these weights, was ascertained, the weights were to be removed to the other side of the case, so as to draw the arm the contrary way, and the position of the arm was to be again determined; and, consequently; half the difference of these positions would show how much the arm was drawn aside by the attraction of the weights.

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“ In order to determine from hence the density of the earth, it is necessary to ascertain what force is required to draw the arm aside through a given space. This Mr. Michell intended to do by putting the arm in motion, and observing the time of its vibrations, from which it may easily be computed.”

These paragraphs are followed by the particular description of the apparatus, which is delineated in two plates, and of the various objections, difficulties, &c. which Mr. Cavendish's knowledge and address naturally detected, and in great measure obviated. The experiments are then clearly and particularly stated, together with the calculations that are derived from them; the conclusion of which we shall subjoin in the author's own words.

“ By a mean of the experiments made with the wire first used, the density of the earth comes out 5.48 times greater than that of water; and by a mean of those made with the latter wire, it comes out the same; and the extreme difference of the results of the 23 observations made with this wire, is only 0.75; so that the extreme results do not differ from the mean by more than 0.38, or $\frac{1}{4}$ of the whole, and therefore the density should seem to be determined hereby, to great exactness. It, indeed, may be objected, that as the result appears to be influenced by the current of air, or some other cause, the laws of which we are not well acquainted with, this cause may perhaps act always, or commonly, in the same direction, and thereby make a considerable error in the result. But yet, as the experiments were tried in various weathers, and with considerable variety in the difference of temperature of the weights and air, and with the arm resting at different distances from the sides of the case, it seems very unlikely that this cause should act so uniformly in the same way, as to make the error of the mean result nearly equal to the difference between this and the extreme; and therefore, it seems very unlikely that the density of the earth should differ from 5.48 by so much as $\frac{1}{4}$ of the whole.

“ Another objection, perhaps, may be made to these experiments, namely, that it is uncertain whether, in these small distances, the force of gravity follows exactly the same law as in greater distances. There is no reason, however, to think that any irregularity of this kind takes place, until the bodies come within the action of what is called the attraction of cohesion, and which seems to extend only to very minute distances. With a view to see whether the result could be affected by this attraction, I made the 9th, 10th, 11th, and 15th experiments, in which the balls were made to rest as close to the sides of the case as they could; but there is no difference to be depended on, between the results under that circumstance, and when the balls are placed in any other part of the case.

“ According to the experiments made by Dr. Maskelyne, on the attraction of the hill Schehallien, the density of the earth is $4\frac{1}{2}$ times that of water; which differs rather more from the preceding determination than I should have expected. But I forbear entering into any consideration of which determination is most to be depended on, till
I have

I have examined more carefully how much the preceding determination is affected by irregularities whose quantity I cannot measure."

XXII. *An improved Solution of a Problem in physical Astronomy; by which swiftly converging Series are obtained, which are useful in computing the Perturbations of the Motions of the Earth, Mars, and Venus, by their mutual Attraction. To which is added, an Appendix, containing an easy Method of obtaining the Sums of many slowly converging Series which arise in taking the Fluents of Binomial Surds, &c.* By the Rev. John Hellins, F. R. S. Vicar of Potter's Pury, in Northamptonshire.

The contents of this valuable article are, a letter to the Rev. Dr. Maskelyne, the problem, and a long appendix; but it is not in our power to give our readers a better idea of the subject, than is expressed in the title; unless, indeed, we were to transcribe the greater part of the paper.

XXIII. *Account of a Substance found in a Clay-Pit; and of the Effect of the Mere of Dis, upon various Substances immersed in it.* By Mr. Benjamin Wiseman, of Dis in Norfolk. *With an Analysis of the Water of the said Mere.* By Charles Hatchett, Esq. F. R. S.

"The substance," says Mr. Wiseman, "I have inclosed, was found near Dis, in a body of clay, from five to eight feet below the surface of the soil. All the pieces I observed *laid* nearly in a horizontal direction; and varied in size, from two or three ounces, to as many pounds. The colour of the substance, when taken fresh from the clay-pit, was like that of chocolate; it cuts easily, and has the striated appearance of rotten wood. The pieces were of no particular form; in general, they were broad and flat, but I do not recollect to have met with a piece that was more than two inches in thickness: it breaks into laminæ, between which are the remains of various kinds of shell. The specific gravity of this substance, dried in the shade, is 1,588; it burns freely, giving out a great quantity of smoke, with a strong sulphureous smell.

"By a chemical analysis, which I cannot consider as very accurate, one hundred grains appear to contain 41,3 grains of inflammable matter, including a small quantity of water; 20 grains of mild calcareous earth; 2 grains of iron; and 36,7 grains of earth that appears to be flint.

"The Mere of Dis contains about eight acres, and is of various depths, to 24 feet: from its situation with respect to the town, it may naturally be supposed to contain a vast quantity of mud, as it has received the filth of the streets for ages. In summer, the water turns green; and the vegetable matter that swims on its surface, when exposed to the rays of the sun, affords vast quantities of oxygen gas."

Mr.

Mr. W. having observed that flint stones, taken out of the Mere of Difs, appeared encrusted with a metallic stain, placed a variety of substances, inclosed in a brass-wire net, into that water; wherein they remained during three years. On being taken out, some of them showed the metallic stain; but the copper wire, which held the net, was found surrounded with a metallic coating of a considerable thickness.

The wire was evidently eroded. The crust that was separated from it was found to consist of copper, sulphur, and iron, in the respective proportions of 70, 16,6, and 13,3.

At the request of the President and Council of the Royal Society, who thought that the effects of the water of the Mere of Difs deserved to be more particularly analyzed, Mr. Wiseman sent the following specimens, which were put in the hands of Mr. Hatchett for further examination.

1. Water from Difs Mere.
2. Copper cuttings, covered with a blackish crust.
3. Some cuttings similar to the preceding.
4. A paper, which contained some of the black crust, detached from the cuttings.
5. A quart bottle, containing some water from the lower part of the town of Difs, and called, by Mr. Wiseman, a chalybeate water.

6. Some flints, taken from the S. E. side of the Mere, where the water is shallow, and having the appearance of a metallic stain; and

Some copper wire with a blackish incrustation.

Mr. Hatchett found the component parts of the crust of the copper wire, as also of the specimens, No. 2, 3, and 4, to be copper, and a very small portion of iron combined with sulphur.

The analysis of the water, No. 1, showed, that in 300 cubic inches of the water, there were contained 58 grains of solid matter, which consisted of muriate of lime 18 grains; muriate of soda, with a very small portion of sulphate of soda, 10 grains; selenite 1,7 grains; alumine, with a portion of iron too small to be estimated, 1,5 grains; carbonate of lime 21 grains; carbon, with a little siliceous earth, 3,5 grains.

The water, No. 5, appeared to contain some hepatic gas, together with substances similar to those contained in No. 1.

The yellowish substance, which covered the flints, No. 6, proved to be martial pyrites, which seems to be the only substance that is deposited on bodies immersed in the water of Difs Mere; and Mr. H. is of opinion, that the pyritical matter is formed in the filth of the Mere.

Some

Some pieces of silver, which had been kept some time in the above-mentioned water, became thereby much tarnished, and, in many places, almost black. Mr. Hatchett having examined a small quantity of this black coating, found it to be sulphuret of silver.

XXIV. *A Catalogue of Sanscrit Manuscripts, presented to the Royal Society by Sir William and Lady Jones.* By Charles Wilkins, Esq. F. R. S.

This catalogue contains 56 articles; and Mr. Wilkins's extensive Oriental knowledge has enabled him to render it as useful as its nature will admit by having added the particular histories, characters, &c. of several of those manuscripts; from which we shall transcribe two or three specimens for the satisfaction of our readers.

“*Rámáyana.* The adventures of Ráma, a poem in seven books, with notes, in the *Dévanágari* character. There are several works with the same title, but this, written by *Válmici*, is the most esteemed. The subject of all the *Rámáyanas* is the same: the popular story of Ráma, surnamed *Dáśarathī*, supposed to be an incarnation of the god *Viṣṇu*, and his wonderful exploits to recover his beloved *Sitá* out of the hands of *Rávana*, the gigantic tyrant of *Lancá*.

“*Cálica Purána.* A mythological history of the goddess *Cáli*, in verse, and her adventures under various names and characters; a very curious and entertaining work, including, by way of episode, several beautiful allegories, particularly one founded upon the motions of the moon. There seems to be something wanting at the end.—Bengal character, without notes.

“*Singhásána.* The throne of *Rájá Vicramáditya*; a series of instructive tales, supposed to have been related by 32 images which ornamented it. *Dévanágari* character. It has been translated into Persian.”

The two last articles of this part of the volume of the Transactions for the year 1798, are, A List of the Presents received by the Royal Society, from November, 1797, to June, 1798; and the Index to the whole volume.

ART. IV. *Proceedings of the Association for promoting the Discovery of the interior Parts of Africa; containing an Abstract of Mr. Park's Account of his Travels and Discoveries, abridged from his own Minutes, by Bryan Edwards, Esq. Also, Geographical Illustrations of Mr. Park's Journey, and of North Africa, at large, by Major Rennel. 4to. 112 pp. Printed by Bulmer. 1798.*

WE have been favoured with this literary curiosity, by a Member of the African Association, and lose no time in laying the substance of it before our readers and the public. The object of this Association is sufficiently explained in the title-page; and the curious and interesting publications which have already appeared, with the respectable sanction of their Committee, sufficiently prove, that their exertions have been neither vain nor unimportant. The communications of Mr. Ledyard and Mr. Lucas, have explained many particulars relating to Africa before unknown; and the circumstantial narrative of Mr. Park's Travels, which may soon be expected, and of which this publication is intended to be the precursor, evidently justify the motives of the very respectable individuals whose names occur in the African Association, and will probably increase their number, and animate their ardour.

This Abstract, which does much honour to the ingenuity and judgment of Mr. Edwards, is divided into four chapters, and the Geographical Illustrations into seven more. These last, by Major Rennel, are the whole of what he intends to communicate, with respect to these Travels, and will be reprinted, as we are given to understand, in Mr. Park's volume. The publication is adorned with three excellent maps. 1. A map of Mr. Park's route in Africa. 2. A chart of the variation lines in and about the continent of Africa. 3. Is a map of North Africa. Perhaps this may be no improper occasion to announce, that Major Rennel, who may justly be considered as the D'Anville of the present times, is preparing a Dissertation on the Geography of Herodotus, as it relates to Africa. Mr. Park proceeded from the river Gambia to Jarra, which is the frontier town of the Moors. From this place he had not advanced far before he was taken prisoner by the Moors, and suffered many hardships. The second chapter, in which this detail is found, recites many particulars of the death of Major Houghton. Having escaped from the Moors, he discovered the Niger, and falling down the river, made his way to Silla; this was the ultimate limit of his progress. From this part of
the

the narrative we select our specimen of the manner in which the Abstract is drawn up ; which, we again repeat, indicates so much judgment, as sufficiently to gratify momentary curiosity, without entirely satisfying the eagerness with which the remainder, from Mr. Park's own pen, must still be expected.

“ The city of Sego, at which our traveller was now arrived, consists of four divisions, or quarters, two on each side of the water : and each of them being surrounded by a mud wall, the appearance was that of four distinct towns. The houses are built of clay, and have flat roofs ; but some of them have two stories, and many are white-washed. Besides these buildings, Moorish mosques are seen in every quarter. These objects, with the numerous boats on the river, a crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of civilization and magnificence, which our traveller little expected to find in the bosom of Africa. From the best inquiries he could make, he had reason to believe that Sego contained altogether about 30,000 inhabitants.

“ The boats on the Niger are of a singular construction, each of them being formed of the trunks of two large trees, rendered concave, and joined together, not side by side, but lengthways ; the junction being exactly across the middle of the boat. They are therefore very long, and disproportionably narrow ; and have neither decks nor masts : they are however very roomy ; for Mr. Park observed in one of them four horses and a great many people, crossing from a ferry.

“ To this ferry he proceeded, intending to cross over the largest quarter of the city, where he was informed the king of Bambara held his residence ; but the number of people pressing for a passage was such, as to prevent his embarkation*.

“ The multitude gazed on the stranger with silent wonder ; and he distinguished, with concern, a great many Moors among them. In the meanwhile, information that a white man was waiting at the water's side for a passage, was conveyed to the king ; who immediately sent a messenger to inquire what brought him to Sego, and what he wanted. Our traveller, having given the best answer he could as to the motives of his journey, added that he was there in his way to Jenné, and having been robbed of all he possessed, implored the king's bounty and protection. The messenger told him to go to a distant village, which he pointed out, and wait for the king's further orders.

“ He complied with these directions, but found the inhabitants of the village either averse, or afraid, to give him lodging or entertainment ; and, having turned his horse loose, he sought shelter, from a storm of thunder and rain, under a tree. At length, as night approached, that kindness and humanity inherent in the female sex, to which he had often been indebted on former occasions, came to his relief on the present. A poor Negro woman, returning from the la-

* “ Mr. Park found the language of Bambara to be a sort of corrupted Mandingo. After a little practice, he understood and spoke it without difficulty.”

bours of the field, observed that he was wet, weary, and dejected ; and taking up his saddle and bridle, told him to follow her. She led him to her cottage, lighted up a lamp, procured him an excellent supper of fish, and plenty of corn for his horse ; after which, she spread a mat upon the floor, and said he might remain there for the night. For this well-timed bounty, our traveller presented her with two of the four brass buttons which remained on his waistcoat*.

“ He continued all the next day in the village, without receiving any orders from the king ; and found himself the object of universal observation and inquiry. He soon heard enough however to convince him that the Moors, and Slatees, or slave traders, residing in Sego, were exceedingly suspicious concerning the motives of his journey, and in the highest degree hostile towards him. He learnt that many consultations had been held with the king, concerning his reception and disposal ; and the villagers frankly told him that he had many enemies, and must expect no favour.

“ On the third day the messenger arrived, and, bringing a bag in his hands, signified to our traveller, that he must depart forthwith from the vicinage of Sego ; but that Mansong (the king) wishing to relieve a white man in distress, had sent him 5000 Kowriest, to enable him to purchase provisions in the course of his journey. The messenger added, that if Park's intentions were really to proceed to Jenné, he had orders to accompany him as a guide to Sanfanding.

“ Mr. Park had afterwards reason to believe that Mansong would willingly have admitted him to his presence and conversation, but was apprehensive he might not be able to protect him against the blind and

* “ Mr. Park adds other particulars concerning his benefactress, which heighten the picture. He relates, that the good woman having performed the rites of hospitality towards himself, called in the female part of her family, and made them spin cotton for a great part of the night. They lightened their labour by songs : one of which must have been composed extempore, for our traveller was himself the subject of it ; and the air was in his opinion the sweetest and most plaintive he had ever heard. The words, as may be expected, were simple, and may be literally translated as follows : ‘ The winds roared and the rain fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk—no wife to grind his corn.’—*Chorus*—‘ Let us pity the white man—no mother has he,’ &c. &c. Simple as these words are, they are natural and affecting ; and contain a curious allusion to the state of manners in savage life, in which the women perform all the domestick duties.

† “ *Kowries* (or as the word is commonly spelt) *Cowries*, are little shells which are said to be found on the eastern coast of Africa, and various other places, and pass as current money in many parts of the East Indies, as well as of Africa. Compared with gold, they are but of little value ; but in Bambara 100 of them would purchase a day's provisions for our traveller, and corn for his horse.”

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inveterate

inveterate malice of the Moorish inhabitants. His conduct, therefore, was at once prudent and liberal. The circumstances under which our traveller made his first appearance at Sego, were undoubtedly such as to create, in the mind of the king, a well-warranted suspicion, that the stranger concealed the true object of his journey. When Park told the messenger, that he came from a great distance, and through many dangers, to behold the Joliba river, it was naturally inquired, if there were no rivers in his own country, and whether one river was not like another? Notwithstanding this, and in spite of the jealous machinations of the Moors, this benevolent prince thought it sufficient that a white man was found in his dominions in a condition of extreme wretchedness, and that no other plea was necessary to entitle the sufferer to his bounty. It is gratifying to add, that it was not on this occasion only, Mr. Park derived advantage from the high estimation and honourable light in which the Tobauboes (or whites) are held throughout all the Negro territories in this part of Africa." P. 27.

Leaving Silla, Mr. Park travelled in a westward direction back again, along the Niger. On arriving at Kamalia, he was detained by sickness for a period much too long, considering the sufferings of the individual; but the regret of which will be diminished to the reader, when he considers the ample opportunity which was thus afforded Mr. Park, of being made acquainted with the climate and its productions, its agriculture, manufactures, as well as manners of the inhabitants. The conclusion of the fourth chapter relates the circumstances generally of Mr. Park's return to the Gambia, and of his departure for England, by the way of America.

We should have been much more circumstantial in our account of this elegant production, but, as we before said, it is only the precursor of Mr. Park's own work, which may in a short time be expected, and which will give the public a circumstantial narrative of his adventures, sufferings, and discoveries.

The geographical illustrations of Major Rennel will be highly acceptable to every classical reader; but we think it will be more pertinent and proper to reserve our comment on these till the real work, which they are professedly intended to adorn and illustrate, shall appear. By the whole, in its present state, so much and such important gratification is afforded to the inquisitive mind, that we expect Mr. Park's own narrative with eager curiosity; and are induced to look forwards to the promised labours of Major Rennel with increased conviction, that the obscurity in which both ancient and modern Africa are involved, will be materially and effectually removed.

ART. V. *A Translation of the Passages from Greek, Latin, Italian, and French Writers, quoted in the Prefaces and Notes to the Pursuits of Literature, a Poem, in Four Dialogues. To which is prefixed, A Prefatory Epistle, intended as a general Vindication of the Pursuits of Literature, from various Remarks which have been made upon that Work; by the Translator.* 8vo. 189 pp. 3s. 6d. Becket, Pall Mall. 1798.

THIS publication comes out as the work of a friend to the author of the *Pursuits of Literature*, or at least to his poem, who is willing to translate for the country gentlemen and women. *Est verò aut Erasmus aut Diabolus.* The freedom of some of the translations is that of a primary, not a secondary personage; and a great part of the Prefatory Epistle bears the traces of the same style, and the same mental energy. The author (or his friend) thinks this a proper opportunity for making a general reply to the assailants of the P. of L. several of whom certainly little deserved any notice: and it is a compliment of some value, paid to the author of the *Progress of Satire**, that he is singled out to bear the chief brunt of the reply, and occupies three fourths of the Prefatory Epistle. On this antagonist the writer is sometimes witty, but displays rather too much eagerness to be so: and, if the whole of his censure is not repelled (as indeed it cannot be) many of the most material objections receive a solid answer. We shall not involve ourselves, or attempt to amuse our readers, with these altercations, but, turning to the close of this Preface, lay before them a passage so full of virtuous and manly sentiment, so marked with vigour of style, and originality of thought, that, for the sake of introducing it, we have placed this account among our primary articles. The writer is vindicating the interference of the author of *Pursuits of Literature*, and the dignity of the undertaking, which he does in the following terms.

“Whoever indeed stands forward, at such a perilous period as the present, with boldness, confidence, and an honest intention in the public service, with a name or without a name, known or unknown, is surely worthy of some regard, and I should think, of kindness. But when a gentleman (without any interest, but that of every other sub-

* Reviewed Brit. Crit, vol. xi, p. 127. Since which, a new and much improved edition has been published.

ject in the country) has devoted his time, fortune, and ability, in the hope of being useful, it is but a common cause to rescue *his memory** from the gripe of injustice; and the fangs of malignity. When he has defended the *triple fortress* of Religion, Morality, and Literature, from its foundation to the topmost bartlements, must he be left on the field without the common honours of a common soldier? Because a few trumpery poetasters, half critics, jugglers in science, or indecent commentators, are held forth and consigned to ridicule or contempt, as they have respectively deserved, must this work on the Pursuits of Literature be degraded and depreciated? I trust not. The public will never suffer such impotence and dulness, such under-conjurors and journeymen astrologers, the Sidrophels and Whacums of the day, to read *backwards* for them the great page of literature, and declare the interpretation of it. When the sun is high in the heaven, who asks for subsidiary aid?

“ Literature indeed, at this hour, can hardly be divided from the principles of political safety. Satire also has a character which she was never before called upon to assume. *Sensum cœlesti trahit ab arce!* She must *now* co operate with the other guardians and watchful powers of the state, in her degree.

“ Such AN UNION is now demanded of the minds, the talents, and fortunes, of the soul and bodies, of all the inhabitants of Great Britain, as never before entered into the hearts of Englishmen to conceive. We must be preserved from the tyranny and power of France; from all her principles, and from all her arms, open or concealed, mental, moral, or political. I have pride and satisfaction in seeing, and feeling, that we are all *sa* convinced. We know we must die, or defend ourselves from THE MONSTROUS REPUBLIC.

Infat terribilis vivis; morientibus hæret;
Nulla quies: oritur prædâ cessante libido;
Divitibusque dies, et nox metuenda maritis;
Emicat ad nutum stricto mucrone minister.

If we consider it from the commencement, it has threatened, devoted, and given over all its victims to desolation, wretchedness, plunder, and final death. BLOOD is the cement of the Republic of France.

“ Some victims have bled for principle, others for example, some for funeral pomp, and some for a civic feast. Blood must flow. Each faction has delivered over its predecessors to death. The Priests of Reason hold their rites in the field of Mars. First, indeed, they soothe awhile their savageness with song and festival. But these are the preludes of sanguinary cruelty; the stops and pauses of their war symphonies. With their laurel and cypress branches bound together, and dipped in blood, they advance to the altar, and perform their abhorred lustration. The manes of all that is brave, and all that is fe-

* This is said upon a jocular supposition of the author of the P. of L. being dead, in consequence of an assertion of his chief antagonist. How he devoted his *fortune* does not appear.

gacious, are invoked in their democratic incantations to Reason and her Republic.

—— Sævis opus est, et fortibus umbris,
Ipse facit manes; HOMINUM MORS OMNIS IN VSV EST.

“ On the blood of their murdered monarch they have sworn hatred to tyranny; and they have established a Directory. On the blood of innocence and virginity they have sworn to restore, and to protect the female dignity; and they have annulled the bond of marriage, and the charities of consanguinity. On the blood of their generals streaming on the scaffold, and on the blood of armies partially devoted by other generals in the day of battle, they have sworn to give honour and *encouragement* to the defenders of the Republic. Such are their decrees; such are their oaths, registered in blood. All is contradiction with them, yet all is in action. Principles of the moment, principles of reflection, principles of desolation, principles of safety, all have had their hour; all have risen and fallen. Banishment and deportation have now superseded the axe of the guillotine, and the sabre of Russian massacre. How long?—All changes with them: all but the fixed lust of plunder and aggrandisement, and the rooted hatred to Christian religion. To every government, and to every establishment in Europe, they apply but one axiom, “*WHATEVER IS, IS WRONG!*”

“ I am most serious in my words, and earnest in my thoughts. I have been instructed by these great events, to consider all actions as of some weight, and that nothing is now to be neglected, as wholly unimportant. If the efforts of the united genius, learning, poetry, and eloquence of a country can be directed with strength and discretion in their proper and natural courses, we may yet have confidence. Enterprizes of *great pith and moment* will succeed, and a righteous security may be established. Consider for a moment what is the hope of bad men. The orator of Athens* has declared, “*Their hope of safety is placed in the excess of their wickedness, and iniquity alone.*” The haunts, and caves, and tenements, and sculking huts of sophistry, anarchy, rebellion, democracy, and Jacobinism, will at length be fully revealed, and *finally* levelled and ruined. When the fountains of hallowed fire are once opened, and flowing with liquid purity in the silence of the night, the objects which darkness would conceal are not only discovered, but destroyed.

“ The force of France is indeed formidable; but her PRINCIPLES, wherever they take root, and grow, and bear, are alone invincible. If we think otherwise, I fear we deceive ourselves, and the truth is not *with* us. France invites every European government to suicide. Her high Priest† told her along ago, that no government could perish but by its own hand, and by its own consent to die. The government of Great Britain has given no such consent. Her King, her Nobles, her Commons, her Senators, her Statesmen, her Lawyers, her Artists, her Merchants, her Citizens, her Peasants, all maintain and declare with

* Demost. Contr. Arist.

† Voltaire.

one voice, and with arms in their hands, "GREAT BRITAIN HAS GIVEN NO SUCH CONSENT." She has not lifted up her arms against herself: she is willing and desirous to live. She has humbled herself before God the Judge of all, through the Great Mediator of humanity. She knows her strength, and has felt her infirmity; she is earnest for her preservation from her foes within and without; and having done all, and still committing herself and her cause, TO HIM who judgeth righteously, SHE hopes yet to stand.

"Whether, the end of all things may be at hand; and what the decrees of Eternal Power, Wisdom, Justice, and Goodness may intend in the last resort, we acknowledge to be inscrutable. But, we trust, it cannot be deemed an unwarrantable presumption to suggest or to affirm, that, if the attributes of God are true; if man is *his* creature, and governed by his laws; the opposers of the overbearing, desolating, impious, and UNIVERSAL TYRANNY, must be justified before Him. As to us, the inhabitants of Great Britain, if we would exist at all, we must be preserved AS WE ARE. Our Constitution is not lost; and the ramparts we have raised round it will preserve it entire. Our liberties are supported equally against arbitrary power, and against the engines of licentiousness and democracy. UPON us the destiny of Europe, and perhaps of the whole civilized world, ultimately depends. It seems placed in our hands: a fearful and an awful charge!

Omnia Fata laborant,

Si quidquam mutare velis; UNOQUE SUB ICTU
STAT GENUS HUMANUM!" P. 60.

Whatever contest calls forth, at this moment, such animated and glowing expressions of genuine patriotism, may be hailed as auspicious. We have not very anxiously examined the translations. There can be little doubt that they are executed with sufficient accuracy to be a proper guide for the unlearned.

ART. VI. *A Voyage to the South Atlantic, and round Cape Horn, into the Pacific Ocean, for the Purpose of extending the Spermaceti Whale Fisheries, and other Objects of Commerce, by ascertaining the Ports, Bays, Harbours, and Anchoring Births, in certain Islands and Coasts in those Seas, at which the Ships of the British Merchants might be refitted. Undertaken and performed by Captain James Colnett, of the Royal Navy, in the Ship Rattler. 4to. 197 pp. 1l. 5s. Egerton, White, &c. 1798.*

THE Introduction to this work informs us, that the author, who is a Captain in his Majesty's Navy, was nominated by the Admiralty, in the year 1792, to undertake a voyage, planned in consequence of a memorial from merchants, concerned

cerned in the South-Sea fisheries, for the purpose of making such discoveries as might afford fishers, who pass round Cape Horn, the necessary advantages of refreshment, and security to refit.

There being at this time no private vessel for sale, that was properly constructed for this undertaking, the gentlemen principally interested purchased from government the *Rattler*, a sloop of war of 374 tons burthen; and, on the 4th of January, 1793, Captain Colnett sailed from the Isle of Wight, having a crew of 25 persons, men and boys, and a whaling master on board. He entered Rio Janeiro on the 24th of February; on the 18th of March, being in latitude $40^{\circ} 12' S.$ and longitude $35^{\circ} 34' W.$ he passed several birch twigs, and quantities of drift-wood and sea-weed; and, from these various appearances, was in great expectation of falling in with the Isle Grande, which he had often heard Captain Cook mention as lying in these latitudes. The number of black whales which he here saw, afforded him a fair opportunity of making a profitable voyage in the article of black oil. He says, "if half the whalers belonging to London had been with him, they might have filled their vessels with oil*." But his predominant object was to search for the island which was discovered by Anthony La Roche, a native of England, in his passage from the South Seas, in the year 1675. Having cruised in its supposed neighbourhood several days, and seeing nothing to encourage his hopes of discovery, Captain Colnett bore away for the coast of Patagonia, and on the 11th of April doubled Cape Horn. He thinks that the beginning of winter, or even winter itself, with moon-light nights, is the best season for passing the Capet. He recommends Staten Land (an island to the eastward of it) as a place of rendezvous both for men of war and merchant ships; and expresses his opinion, that a settlement here would enable us to carry on the black-whale fishery in the highest southern latitudes†.

From Cape Horn Captain Colnett proceeded to the island where the *Wager* man of war was lost in 1741, to Mocha, and to the isles of St. Felix and Ambrose; the latter of which (he says) is so inaccessible that it can never be of much use, except as a place for catching fish, or taking seals. We doubt whether the island of St. Felix is worth the attention of our navigators. Captain C. says, it

"might be made to answer as a place of rendezvous in war or peace. It contains a space, where tents might be pitched, and the sick

* P. 14.

† P. 19.

‡ P. 20.

accommodated, if the want of *wood, water, and vegetables*, could, by any means, be surmounted. As to the first, an hull, or two, of a prize," (this could only be expected in war) "would afford a sufficient supply; and, as for the second, a still might be provided to distil salt-water; and a small quantity of soil would be sufficient to raise salad herbs." P. 36.

From St. Felix, Captain C. sailed to the coast of Peru, and visited the isle of Lobos le Mar, which was formerly the resort of buccaneers*. On the 24th of June, he made the Galapago islands, and anchored in a small bay on the north side of one (which he named Lord Chatham's isle) in order to refresh his men, and to determine its situation. He gives a very circumstantial account of it. We select some of his remarks, which we doubt not will prove interesting to the naturalist.

"I was very much perplexed to form a satisfactory conjecture, how the small birds, which appeared to remain in one spot, supported themselves without water; but the party on their return informed me, that, having exhausted all their water, and reposing beneath a prickly pear-tree, almost choaked with thirst, they observed an old bird in the act of supplying three young ones with drink, by squeezing the berry of a tree into their mouths. It was about the size of a pea, and contained a watery juice, of an acid, but not unpleasant taste. The bark of the tree produces a considerable quantity of moisture; and, on being eaten, allays the thirst. In dry seasons the land-tortoise is seen to gnaw and suck it. The leaf of this tree is like that of the bay-tree; the fruit grows like cherries; whilst the juice of the bark dies the flesh a deep purple, and emits a grateful odor: a quality in common with the greater part of the trees and plants in this island; though it is soon lost, when the branches are separated from the trunks or stems. The leaves of these trees also absorb the copious dews which fall during the night, but in larger quantities at the full and change of the moon; the birds then pierce them with their bills, for the moisture they retain, and which, I believe, they also procure from the various plants and evergreens. But, when the dews fail in the summer season, thousands of these creatures perish; for, on our return hither, we found great numbers dead in their nests, and some of them almost fledged. It may, however, be remarked, that this curious instinctive mode of finding a substitute for water, is not peculiar to the birds of this island; as nature has provided them with a similar resource in the fountain-tree, that flourishes on the isle Ferro, one of the Canaries; and several other trees and canes, which, Churchill tells us in his voyages, are to be found on the mountains of the Phillipine (Philippine) islands." P. 53.

Capt. C. concludes his description of Lord Chatham's isle, with observing, that it is one of the most delightful climates

* P. 41.

under heaven, although situated within a degree of the equator. The thermometer was never higher than $73\frac{1}{2}$; and in the morning, evening, and night, it was below summer heat in England*.

On the 10th of July, spermaceti whales were seen near the island La Plata, so named by the Spaniards, from Sir Francis Drake having divided his plunder at it. Capt. C. thinks that, in a war with Spain, this island would form an excellent station, as it is only four leagues from the main†. On the 25th of July, he made the isle of Cocos (Cocos) which he says is Otaheite on a small scale, but without the advantage of its climate or the hospitality of its inhabitants‡. A minute description of it may be found in the third volume of Capt. Vancouver's voyage, lately published, from which we learn that, in January, 1795, a young hog was seen here in good condition; so that there are great hopes, that future visitors will be benefited by Capt. Colnett's liberality: for, in return for 2000 cocoa nuts which the island afforded him, he left on shore a boar and sow, with a male and female goat§. This species of benevolence, which is often practised by modern navigators, cannot be too highly commended.

From Cocos, Capt. C. sailed to the coast of Mexico; and, towards the end of August, in latitude $16^{\circ} 13' N.$ he saw several spermaceti whales, three different times in the course of sixteen days, and killed three of them.

“ One,” he says, “ was a small one, measuring 15 feet, which we hoisted on board, and of which I made a drawing;” a print from this drawing is annexed to the work; “ its heart was cooked in a sea-pye, and afforded an excellent meal.” Why should we be astonished at our ancestors feasting on congers, porpusses, and dolphins? “ These whales were very poor, having scarce blubber enough to float them on the surface of the water, and when flinched (i. e. deprived of their fat||) their carcases sunk like a stone. They yielded altogether but fifteen barrels of oil.” P. 80.

At this time the whole crew were, more or less, affected by the yellow fever; from which horrid disorder, Capt. C. was so fortunate as to recover them, by adopting the method that he saw practised by the natives of Spanish America, when he was a prisoner among them. He says,

“ On the first symptoms appearing, the fore-part of the head was immediately shaved, and the temples, and pole, washed with vinegar and water. The whole body was then immersed in warm water

* P. 58.

† P. 63.

‡ P. 68.

§ P. 73.

|| P. 29.

to give a free course to perspiration : some opening medicine was afterwards administered, and, every four hours, a dose of ten grains of James's powders. If the patient was thirsty, the drink was weak white wine and water, and a slice of bread to satisfy an inclination to eat. An increasing appetite was gratified by a small quantity of soup, made from the mucilaginous parts of the turtle, with a little vinegar in it. I also gave the sick sweetmeats and other articles from my private stock, whenever they expressed a distant wish for any which I could supply them with. By this mode of treatment the whole crew improved in their health, except the carpenter, who, though a very stout, robust, man, was at one time in such a state of delirium, and so much reduced, that I gave him over ; but he at length recovered." P. 81.

The following remarks respecting diet appear to us to be judicious.

" Other voyagers have alledged that living on turtle causes the flux, scurvy, and fever ; I can first account for such a consequence by its not being sufficiently boiled, or cooked in unclean utensils ; and, secondly, any man, who has experienced a long voyage, is well informed, that a sudden change of food, and particularly from an ordinary sea or salt diet, to an entirely fresh one, will produce the flux, sickness of stomach, and other complaints. My method, to prevent such effects, was to allow the crew as much vinegar as they could use, and superintend myself the preparation of the seamen's meal. I used to taste the broth, in order to know if it was properly done, that it contained a sufficient quantity of pearl barley, and was duly seasoned by boiling it with salt beef or pork. I also ordered that the proportion of the salt meats, cooked with the turtle, should be previously towed and freshened, and when the crew were tired of soup, I gave them flour to make their turtle-meat into pies, and, at other times, fat pork to chop up with it, and make sausages. But in most of their messes I took care that so powerful an antiseptic as four crout should not be forgotten." P. 83.

On the 20th of September, Captain C. reached the isle of Socoro, and, a few days after, Santo Berto, and Rocca Partida. He named this cluster of islands Rivella Gigeda, after the Viceroy of Mexico, who had treated him with great humanity during his detention by the Spaniards in 1796*.

During the month of October, Captain C. cruised off the southern parts of California, as high as the latitude 25° N. in hopes of meeting with spermaceti whales ; but being disappointed in his expectations, he returned to the island of Socoro where he narrowly escaped being shipwrecked†. Socoro, in the Spanish language, means supply ; but Capt. C. says, that during his stay there, he was not so fortunate as to discover any

* P. III, 6,

† P. III,

great affinity between the name and the character of the place. He adds, however, that

“ It must be acknowledged, that Socoro is an excellent place of resort for a vessel with a scorbutic crew, or to refit if engaged in a cruise against the Spaniards off the coast of Mexico, or employed in the whaling service.” P. 117.

In his return to the southward, on the 27th of January, 1794, Captain C. fell in with several spermaceti whales, between Cape Dolce and Quibo; he killed four, and got three on board. In February he touched at Quibo, where he found the huts, mentioned in Lord Anson's voyage, still standing; and obtained plenty of wood and water. He says,

“ The rivulet, from whence we collected our stock, was about twelve feet in breadth, and we might have got timber for any purpose for which it could have been wanted. There are trees of the cedar kind of a sufficient size to form masts for a ship of a first rate, and of the quality which the Spaniards in their dock-yards use for every purpose of ship building, making masts, &c. A vessel may *lay* so near the shore as to haul off its water; but the time of anchoring must be considered, as the flats run off a long way, and it is possible to be deceived in the distance.” P. 135.

At this island he met with two dangerous adventures, of which he gives the following account :

“ As I was walking along the sea coast, with a gun, and very attentive to the woods, in expectation of seeing some kind of fowl or game proceed from the thickets, suddenly my danger was discovered of having passed over a large alligator, *laying* asleep under a ledge of the rock, and appeared to be a part of it* ; and being in a deep hollow I could not have escaped, if a little boy, the nephew of Captain Marshall, *who* accompanied me, had not alarmed me with his out-cry. I had just time enough to put a ball in my gun, the noise having roused the hideous animal, and he was in the act of springing at me, when I discharged my piece at him; its contents, entering beside his eye, and lodging in his brain, instantly killed him; *it* was then taken on board where part of *him* was eaten.” Of another escape he says; “ as I was *setting* on a bank at the side of a rivulet, one of the smaller (kind of snakes) bit me by the left knee, which caused it to swell to that degree, that I had a doubt for some time whether it would not cost me my life.” P. 134.

On the 12th of March, Captain C. got back to Lord Chatham's island, and surveyed a good bay, which he named after Sir Philip Stephens. Off Albemarle isle, another of the Galapagos, he saw spermaceti whales in great numbers; and killed four on the 8th of April. He thinks this is the general rendezvous of the spermaceti whales, who come hither, from the coasts of Mexico and Peru, and the gulph of Panama, to

* This is very careless language. Rev.

calve ; and advises all whalers to cruize between the south end of Narborough isle and the rock Rodondo. .

On the 9th of April, Captain C. was joined by the Butterworth of London, Captain Sharpe, who had procured, on the coast of California, 100 tons of oil from the sea lion and sea elephant ; 10,000 tons of oil might have been procured from these animals, if Captain Sharp had been provided with casks. Captain C. accompanied the Butterworth to James's isle (one of the Galapagos) when they watered and separated.

“ These islands,” he says, “ deserve the attention of the British navigators beyond any unsettled situation ; but the preference must be given to James's isle, as it is the only one we found sufficient fresh water at, to supply a small ship. But Chatham isle being one of the southernmost, I recommend to be the first made, in order to ascertain the ships true situation, in which you may be otherwise mistaken, from the uncertain and strong currents, as well as the thick weather which is so prevalent there. As it stands by itself there is no danger, and in Stephens's bay 30 or 40 sail may ride in safety, besides those which might go into the cove. Vessels bound round Cape Horn to any part north of the equator, or whalers on their voyage to the north or south Pacific Ocean, or the Gulph of Panama, will find these islands very convenient places for refitting and refreshment. They would, also, in future, serve as a place of rendezvous for British fishing ships, as they are contiguous to the best fishing grounds.” P. 158.

On the 13th of May, Captain C. left James's isle* ; on the 22nd of June, he made the isle of St. Ambrose and Felix† ; and, his marine stores being nearly expended, he stood again to the northward, to the coast of Peru, in hopes of meeting with European vessels ; but not seeing any ships on the coast, and conceiving that a war with Spain had taken place, he stretched away to the southward. When in latitude 20° S. he met with a very singular circumstance, which excited much superstitious apprehension among his crew, and which he thus relates.

About eight o'clock in the evening an animal rose along-side the ship, and uttered such shrieks and tones of lamentation, so like those produced by the female human voice when expressing the deepest distress, as to occasion no small degree of alarm among those who first heard it. These cries continued for upwards of three hours, and seemed to encrease as the ship sailed from it : I conjectured it to be a female seal that had lost its cub, or a cub that had lost its dam ; but I never heard any noise whatever that approached so near those sounds which proceed from the organs of utterance in the human species.” P. 169.

* P. 160.

† P. 165.

On the 1st of August, Captain C. doubled Cape Horn; his greatest southern latitude was about 61° . On the 11th of August he crossed near the supposed situation of the isle Grande*; on the 1st of September he made the isle of St. Helena, from whence he sailed on the 13th; he passed the Eddystone on the 1st of November, and the next day anchored in Cowes Road†.

The voyage occupied 22 months. It is singular that, after doubling Cape Horn, Captain C. only met with three vessels in the Pacific Ocean. The only known ports, at which he touched, were Rio Janeiro in going out, and St. Helena in returning home. He mentions as a source of satisfaction (and the circumstance reflects great credit on his care and attention to his crew) that except the loss of one man by an unforeseen accident, the whole of the crew were preserved during his long, fatiguing, and perilous voyage‡.

We have thus given a faithful abstract of the work before us. Of its style, the reader has already been enabled to form a fair opinion. We do not wish to criticize with severity, the literary composition of a man, whose life has been actively employed, either in the avocations of commerce, or in the service of his country: but it is usual, and right, to take assistance in these points. Nor is it any derogation from the merits of Captain Colnett's voyage, to observe, that it is less interesting than either Anson's or Cook's. His materials were not equally good; he only visited uninhabited islands: their circumnavigations are enriched with views of man in his simple primæval state, or dazzle us by the splendour of great military achievements. What has been said of La Fontaine's works, may be applied with equal truth to these voyages. They are suited both to school boys and to philosophers. Captain Colnett's work, however, is a survey (and, we trust, an accurate one) that will prove of great use to all navigators concerned in the southern whale fishery.

We think unnecessary expence has been incurred in typography. The book is absolutely a "rivulet of text meandering through a meadow of margin." This vicious taste in printing ought to be corrected. It is a severe tax on literature. With a close type, the voyage might have been compressed into a small 8vo. volume. We think too, that a sister art was injudiciously called on, to furnish the likeness of the gentleman to whom the work is dedicated. We confess, that much as we prize "the human face divine," we should have preferred a print of the Sea Guana (which Captain C. says is a non-descript§) or of the Black Whale, which is so often mistaken for the Spermaceti Whale by our navigators||.

* P. 175.

† P. 178-9.

‡ P. 179.

§ P. 56.

|| P. 93.
Captain

Captain C. is neither accurate nor consistent in his orthography of proper names. In p. 40, we have Callo ; in p. 75, rocka partido ; in p. 61, Cocas, which in p. 68 is properly spelt Cocos. The islands, which are spelt Gallipagoes in p. 47, are called Galapagoe in p. 61. Socoró, which is correctly spelt in the text, is Socora in the chart ; and, in general, the Spanish names of the different parts of South America are very inaccurate. We do not much approve of Rivella Gigateda (spelt Rivella Gigedo in the chart) as the name of a cluster of islands. No English sailor, who was unacquainted with Spanish, could pronounce this difficult appellation.

It appears from the Introduction, that Captain C. has served on the quarter-deck of a man of war from the year 1769, that he attended Captain Cook in his second voyage, and has since been engaged in various undertakings, for examining the north-west coast of America. The detail of his sufferings, after he was made prisoner at Nootka, in 1789, is highly interesting ; and, we sincerely hope, that this publication will produce him that emolument, which a liberal and discerning public is ever inclined to afford to those who are meritorious and unfortunate.

ART. VII. *An Outline of the Mineralogy of the Shetland Islands, and of the Island of Arran. Illustrated with Copper-Plates. With an Appendix, containing Observations on Peat, Kelp, and Coal. By Robert Jameson, Member of the Royal Medical and Natural History Societies, Edinburgh ; and of the Linnæan Society, London. Large 8vo. 202 pp. 6s. Creech, Edinburgh ; Cadell and Davies, London. 1798.*

THAT great luminary who arose in Sweden, near the beginning of the present century, enabled, by his superior lustre, Naturalists in every kingdom of the world to view the productions of their own country with a distinctness and accuracy unknown in preceding ages ; and consequently this century has been infinitely more favourable to the improvement of every branch of natural history than any that have gone before it. Linnæus however was a mortal, and "non omnia possumus omnes," was therefore applicable to him. Although his labours were immense, and though he had so successfully illustrated the animal and vegetable kingdoms, the mineral kingdom still retained somewhat of its former obscurity. Chemistry, which is indeed peculiarly applicable to mineralogy, soon lent its aid to this branch of natural history ;
and,

and, instead of the external characters of fossils, accurate, subtle, and refined analyses were substituted. This method, however, laboured under many disadvantages; when a fossil was to be examined, the specimen was injured. The zoologist describes an animal without killing it; and the botanist a plant without plucking it up by the roots: and a mineralogist ought, if possible, to describe a fossil without mutilating or destroying it. Besides, a chemical analysis is a work of considerable difficulty, requires most commonly a considerable length of time, and even when finished is demonstrative only of that individual substance to which it has been applied; so that a mineralogist might still remain doubtful, whether a new specimen was or was not of the same nature with that already analysed. Recourse must therefore be had to description. In the year 1774, after many unsuccessful attempts to obviate the defects of Linnæus and his followers, Mr. Werner reduced, to as much precision as it was capable of receiving, the descriptive language of mineralogy. Ireland has produced, in Mr. Kirwan, a judicious follower of the German Werner; and, in Scotland, Mr. Jameson seems, from the present publication, to be by no means an unworthy disciple of the same school.

“The Outline,” says the author, at the conclusion of a tolerably well-written Introduction, “which I now lay before the public, may be thought tedious: it is true, I have not followed the plan of a *Medley*, having adhered entirely to mineralogical observation, without deviating, in any instance, to general subjects, which only distract our attention, and please the fancy, without any real advantage. What I here aim at is to be a faithful narrator of the appearances which nature presented to my view. This may appear to some an easy business: to me it has peculiar difficulties. The observance of nature in a cabinet, and among the mountains of a wild country, are very different employments: in this last, not only the multiplicity of the appearances, the wonderful and tremendous scenery, but the frequent occurrence of storms, and the obscurity which nature, by these means, throws over her most interesting productions, make us liable to error, notwithstanding our greatest care and attention. To conclude, when it is considered that, in such situations, we are often obliged to examine not only the different mineral substances, but also their numerous gradations, and the position of strata with their various turnings and superpositions, I hope these sheets will not be viewed with the eye of severe criticism, but with that indulgence which a person naturally claims, whose chief appeal to an impartial public is this, That these are the notes of one* young in a science, in which the most experienced of its votaries are often embarrassed.”

* From undoubted authority we have learnt, that Mr. Jameson was not eighteen years old when he took his tour through the Islands, about four years ago.

With respect to the plan which Mr. Jameson follows, we shall present our readers with what he himself says of it at p. 10.

“ In writing the mineral history of any country, various plans have been followed; but these usually depend more upon the degree of information which the author is possessed of, than a predilection for any peculiar species of writing. Thus a thorough examination of all the strata of a certain district, their peculiarity of form, situation, and composition, is best detailed in the form of a history, whereas a superficial and less satisfactory examination, is usually related in the manner of a journal. Of mineralogical histories, however, there are but few, except some disquisitions by German authors; nor is this to be wondered at, considering the infant state of the science, and the great labour attending investigations of this kind. It is not sufficient that we observe a stratum as we pass along, and remark its appearance again in some distant quarter, but we must trace it from its commencement, through all its various turns, to its termination, ascertaining at the same time its connection with others, their mutual gradations, with many other general and particular observations which require a long and careful investigation. On the other hand, mineralogists, in travelling through undescribed countries, have given much useful and interesting information in the form of a journal; thus Saussure, Charpentier, Feber, and others, have in this way detailed a great number of facts, and diffused a very considerable taste for enquiries of this kind.

“ In the Outline which I am now to give of the Shetland Islands and the Island of Arran, I find it convenient to follow the method of a journal as best suited to the general view I am to take.”

Such is the plan of the work before us; and, from its nature, our readers must perceive the difficulty of attempting any analysis of it. We have perused it with pleasure, and have found it to contain a considerable quantity of useful information. Mr. Jameson is remarkably successful in those parts of his work, where he combats and refutes the fanciful theories of Dr. Hutton, respecting geology and the formation of different fossils. Some of these remarks we had intended to lay before our readers; but as Dr. Hutton's opinions are rapidly sinking into oblivion, we do not wish to obtrude any further refutation of them on the public.

Though the descriptions which Mr. Jameson gives of the strata, veins, &c. are of themselves clear and distinct, yet the references to the plates are of considerable use to the reader.

The Appendix contains several observations and experiments on peat, kelp, and coal, which at first sight appeared to us unconnected with a mineralogical journal; but as the author remarks, that “ the substances occur in the Islands I have been describing, and are there objects of great importance,” we admit that the contents of the Appendix are not without propriety.

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He says also, that these observations and experiments "are to be considered only as the beginning of an investigation which I hope soon to prosecute in a more extensive manner." We therefore forbear any account of them, and shall wait till this young son of Science favours the public with his intended publication, which, from the present specimen, we are led to believe, will be worthy the attention of naturalists.

ART. VIII. *The Anti-Jacobin, or Weekly Examiner. In Two Volumes. Fourth Edition, revised and corrected.* 8vo. 642 and 654 pp. 18s. Wright, Piccadilly. 1799.

THREE complete editions of this work having been sold, and a fourth demanded, it has been at length judged expedient to reprint it in 8vo. We are glad, for our part, to exchange the loose and inconvenient form of a newspaper for that of a portable volume, and to have the work, instead of being confined to the parlour window, enabled henceforth to take its place on the table or shelf of the library.

To render it as little unworthy of this change as possible, the present edition has, we understand, been carefully revised. Such errors as escaped notice in the confusion and haste of a periodical publication, have been corrected or removed. The style has been in some places improved; and where abridgment could be admitted, without injury to the sense or spirit of a passage, it has been generally received. The possessors of the former editions, however, have not much to complain of—a nice and curious eye will be necessary to discover the changes introduced: nor do we think it important to point them out*. A few notes have been added.

To us, who carefully observed the progress of the work, and felt a lively satisfaction in its uncommon success, it will be a pleasing task to enlarge a little on its effects; on the good it has done; and on the evil it has prevented.

* We may mention, however, that there are a few additions: particularly an Ode to Lord Moira, vol. i, p. 380, which, we believe, was first printed in the *True Briton*; and a new stanza to Rogero's inimitable song, vol. ii, p. 430. A great quantity of sly and quiet humour is also introduced in the Index. See the articles, *Lead*, &c. &c. and most of the political names.

To do this with effect, it will be previously necessary to take a brief retrospect of public affairs at the commencement of the last session, the period of its first appearance.

At that time a general gloom prevailed through the country. France was loud and frequent in her menaces; and her preparations for a descent on our coast were so earnest and extensive, as to terrify the ignorant, and excite serious apprehension in the best informed. Bold and untried schemes of finance; such, as none but a Minister, who held the preservation of his country paramount to every other consideration would have suggested—were to be brought forward to meet the growing exigencies of the times; and such exertions to be made on both elements, as, after a six year's struggle, the most sanguine dispositions could with difficulty conceive to be possible.

Opposition too, were not then what they are at present. They had yet some remains of credit for talents, integrity, and a love of their country. Those scenes had not yet happened at taverns, at Maidstone, and elsewhere, which, united with their language concerning Ireland and parliamentary conduct, or rather their nullity, seem to have deprived them of all rational influence in the country.

The Jacobin prints too, of which that party were at once the patrons and the dupes, stood in some degree of estimation for talents, which more accurate examination has proved them not to have possessed. It was not yet discovered that they were as weak as they were wicked; and that, stripped of their falsehood and impiety, they presented little to the half-averted eye, but a loathsome mass of flat and unvarying malevolence.

Thus circumstanced were affairs, when this paper first appeared at the opening of the session. How they stood at its close, every Englishman will tell with exultation. Despondency was no more; hope brightened every face, and expanded every heart; the threats of invasion were retorted with ten-fold effect on an enemy, who blushed at their own menaces; the whole nation did justice to the magnanimity and wisdom of those who had protected them so well, threw themselves with the most perfect confidence into the bosom of a government, with whose security and well-being they had at length learned, in spite of sophistry and falsehoods, fully to identify their own.

Among the causes which conspired, in a greater or less degree, to produce this important change, it would be injustice not to admit the *Anti-Jacobin Newspaper*. The great mass of good was doubtless effected, as it always must be, by the prudence and vigour of parliament: and, for an animated abstract
of

of its exertions, we refer with pleasure to a master-piece of elegance and precision, an unrivalled display of political information and sagacity, published in the Thirty-fifth Number of this paper, under the title of a *Review of the Session*.

But with respect to the Anti-Jacobin itself, its object was clearly and distinctly announced in the Prospectus; which met the wishes and received the patronage of the public. A patronage which continued with increasing warmth to the final termination of the work, with the session of parliament.

Much of its success must undoubtedly be ascribed to that love for the genuine principles of the constitution, so deeply fixed in the breast of every true Englishman, and which ever leads him to patronize and protect whatever tends to maintain and enforce them; but something must also be allowed to the uncommon excellence of many of the papers which make up the publication.

The papers on *Finance*, for instance, cannot be too highly commended. They combat, with success, the sophistries of party, and the wilful mistakes of Jacobinism; they explain with clearness, and define with precision, the advantages to be derived from the perfection of a system, novel in its execution, and extensive in its consequences.

The letters, signed *Detector*, too, are entitled to every praise. They are evidently from a masterly hand; and, exclusive of their merit as elegant compositions, have the singular good fortune of destroying a fabrication which, from the wicked industry of some, and the culpable inattention of others, has done more to further the designs of the despots of France, than their armies or their gold.

When we say "destroyed," we do not mean that any of those works which are composed by the inveterate enemies of the peace, and prosperity, and happiness of the country, will recant their error, and lament that they once made those pretended treaties of Pavia and Pilnitz, the war cry against every country that did not submissively receive the yoke of France. No—We know from experience, that such writers never retract a sentence that promises to serve the interests or honour of that country; but we do conceive, that the forgery is here placed so far beyond the power of dispute, that no future disputant, however strongly inclined, will subject himself to the ridicule that must follow the attempt to bring it forward; or will think it worth the pains to attempt the re-establishment of its credit.

Of the *Poetry*, little need be said. Its excellence is universally allowed. Learning, taste, spirit, elegance, harmony, and invention, are not, however, its sole merits; nor will the

reader who considers it only with respect to those qualities, be enabled to judge of its true and genuine claims to applause; which consist in attacking, with unparalleled dexterity and humour, that hateful medley of ignorance, vanity, spleen, and irreligion, which under the impudently assumed mask of philosophy and candour, labours to destroy all the endearing charities of life, to weaken or tear asunder all the bands of society, and to render man a selfish, brutified, and unprincipled savage! As a part of this general plan, some of these German plays were undoubtedly designed, and as the fashion of translating them was gaining ground very fast, the check given to their credit by the very just ridicule thrown upon them in the 30th and 31st numbers of the paper, may be considered as of great public utility. When these originals pass through such hands as those of Mrs. Inchbald, neither their absurdities nor their poison will be permitted to remain; but there are persons of a different stamp at work, who only want a little encouragement to transfuse into our language every thing they can find of pernicious tendency in any other. The didactic poems form a most excellent satire on false taste and bad poetry, united with bad principles. But as we wish to give some specimen of the poetry for the sake of some distant readers, whom perhaps the Anti-Jacobin Newspaper might not have reached, we will take it from the admirable poem which appeared in the last number. Amidst a variety of passages which claim our notice, we fix our choice on the noble apostrophe to the poets of the age, to resist the torrent of iniquity.

“ But say,—indignant does the Muse retire,
Her shrine deserted, and extinct its fire?
No pious hand to feed the sacred flame,
No raptur’d soul a Poet’s charge to claim?

Bethink thee, G—FF—RD, when some future age
Shall trace the promise of ‘thy playful page;—

“ *The hand which brush’d a swarm of fools away

“ Should rouse to grasp a more reluctant prey!”

Think then, will pleaded indolence excuse

The tame secession of thy languid Muse?

Ah! where is now that promise? why so long
Sleep the keen shafts of satire and of song?

* “ See the motto prefixed to “ The Baviad,” a satirical poem, by W. Gifford, Esq. unquestionably the best of its kind, since the days of Pope.

———— Nunc in ovilia
Mox in reluctantes dracones,”

Oh!

Oh! come, with Taste and Virtue at thy side,
With ardent zeal inflam'd, and patriot pride;
With keen poetic glance direct the blow,
And empty all thy quiver on the foe:—
No pause—no rest—'till weltering on the ground
The poisonous Hydra lies, and pierc'd with many a wound.

Thou too!—the *nameless Bard, whose honest zeal
For Law, for Morals, for the Public Weal,
Pours down impetuous on thy Country's Foes
The stream of verse, and many-languaged prose;
Thou too!—though oft thy ill-advis'd dislike
The guiltless head with random censure strike,—
Though quaint allusions, vague and undefin'd,
Play taintly round the ear, but mock the mind;—
Through the mix'd mass yet Truth and Learning shine,
And manly vigour stamps the nervous line;
And patriot warmth the generous rage inspires,
And wakes and points the desultory fires!

Yet more remain unknown:—for who can tell
What bashful Genius, in some rural cell,
As year to year, and day succeeds to day,
In joyless leisure wastes his life away?
In him the flame of early Fancy shone;
His genuine worth his old companions own;
In childhood and in youth their chief confess'd,
His master's pride, his pattern to the rest.
Now, far aloof retiring from the strife
Of busy talents, and of active life,
As, from the loop-holes of retreat, he views
Our Stage, Verse, Pamphlets, Politics, and News,
He loaths the world,—or with reflection sad
Concludes it irrecoverably mad;
Of Taste, of Learning, Morals, all bereft,
No hope, no prospect to redeem it left.

Awake! for shame! or e'er thy nobler sense
Sink in th' oblivious pool of Indolence!
Must Wit be found alone on falsehood's side,
Unknown to Truth, to Virtue unallied?
Arise! nor scorn thy country's just alarms;
Wield in her cause thy long neglected arms:
Of lofty satire pour th' indignant strain,
Leagued with her friends, and ardent to maintain
'Gainst Learning's, Virtue's, Truth's, Religion's foes,
A kingdom's safety, and the world's repose.

* The author of "The Pursuits of Literature."

+ Some particular person is evidently here alluded to; we wish much to know who. *Rev.*

If Vice appal thee,—if thou view with awe
 Insults that brave, and crimes that 'scape the law ;—
 Yet may the specious bastard brood, which claim
 A spurious homage under Virtue's name,
 Sprung from that parent of ten thousand crimes,
 The *New Philosophy* of modern times,—
 Yet, these may rouse thee !—With unsparing hand
 Oh, lash the vile impostures from the land !

First, stern PHILANTHROPY :—not she, who dries
 The orphan's tears, and wipes the widow's eyes ;
 Not she, who, fainted Charity her guide,
 Of British bounty pours the annual tide :—
 But *French* PHILANTHROPY ;—whose boundless mind
 Glows with the general love of all mankind ;—
 PHILANTHROPY,—beneath whose baneful sway
 Each patriot passion sinks, and dies away.

Taught in her school t' imbibe thy mawkish strain,
 CONDORCET, filter'd through the dregs of PAINE,
 Each pert adept disowns a Briton's part,
 And plucks the name of ENGLAND from his heart.

What, shall a name, a word, a sound controul
 Th' aspiring thought, and cramp th' expansive soul ?
 Shall one half-peopled island's rocky round
 A love, that glows for all creation, bound ?
 And social charities contract the plan
 Fram'd for thy freedom, UNIVERSAL MAN ?
 —No—through th' extended globe his feelings run,
 As broad and general as th' unbounded sun !
 No narrow bigot *he* ;—his reason'd view
 Thy interests, *England*, ranks with thine *Peru* !
France at our doors, *he* sees no danger nigh,
 But heaves for *Turkey's* woes th' impartial sigh ;
 A steady patriot of the world alone,
 The friend of ev'ry country—but his own.

Next comes a gentler virtue.—Ah! beware
 Lest the harsh verse her shrinking softness scare.
 Visit her not too roughly ;—the warm sigh
 Breathes on her lips ;—the tear-drop gems her eye.
 Sweet SENSIBILITY, who dwells enshrined
 In the fine foldings of the feeling mind ;—
 With delicate *Minos's* sense endu'd,
 Who, shrinks instinctive from a hand too rude ;
 Or, like the *Anagallis*, prescient flow'r,
 Shuts her soft petals at th' approaching show'r.

Sweet child of sickly FANCY !—Her of yore
 From her lov'd *France* ROUSSEAU to exile bore ;
 And, while midst lakes and mountains wild he ran
 Full of himself, and shunn'd the haunts of man,

Taught

Taught her o'er each lone vale and Alpine steep
To list the story of his wrongs, and weep;
Taught her to cherish still in either eye,
Of tender tears a plentiful supply,
And pour them in the brooks that babbled by ;—
—Taught by nice scale to meet her feelings strong,
False by degrees, and exquisitely wrong ;—
—For the crush'd beetle, *first*,—the widow'd dove,
And all the warbled sorrows of the grove ;—
Next for poor suffering *Guilt* ;—and, *last* of all,
For Parents, Friends, a King and Country's fall.

Mark her fair votaries, prodigal of grief,
With cureless pangs, and woes that mock relief,
Droop in soft sorrow o'er a faded flow'r ;
O'er a dead Jack-ass pour the pearly show'r :
But hear, unmov'd, of *Loire's* ensanguin'd flood,
Choak'd up with slain ;—of *Lyons* drench'd in blood ;
Of crimes that blot the age, the world with shame,
Foul crimes, but sicklied o'er with Freedom's name ;
Altars and thrones subverted, social life
Trampled to earth,—the husband from the wife,
Parent from child, with ruthless fury torn,—
Of talents, honour, virtue, wit, forlorn,
In friendless exile,—of the wise and good
Staining the daily scaffold with their blood,—
Of savage cruelties, that scare the mind,
The rage of madness with Hell's lusts combin'd—
Of hearts torn reeking from the mangled breast,—
They hear—and hope, that ALL IS FOR THE BEST."

Vol. ii, p. 624.

The articles under the head of *Foreign Intelligence* have no claim to particular mention, but such as arise from their inviolable accuracy. They are plain unadorned relations, of such facts as fell under the writer's notice. But we should not do justice to this publication, if we forebore to observe, that the summary of continental politics which usually follows those articles, contains the most correct display of the fraud, and hypocrisy, and violence, and rapacity, and cruelty, and ambition, of France, that has yet been presented to the public—these elegant and animated strictures cannot be too often read—they are a *Warning Voice* to this country and to civilized Europe ; (in many of whose languages they have already appeared) and if some little spirit, and if some faint traces of a sense of national dignity and honour, have lately manifested themselves where all before was self-abasement and despair, it is not too much to assume, that the amelioration has been forwarded by this part of the *Anti-Jacobin*.

That

That also which may more particularly be called the controversial part of this paper—the detection of *Lies*, &c. has by no means been without its use: It has shown, that Jacobinism is propagated and maintained by the operation of malevolence upon ignorance; that its great end is, under a specious clamouring for some wild and undefinable object (which is dignified with the name of liberty) to confound and destroy all property, all salutary sway, all distinct notions of right and wrong, and on their ruins to erect the “throne of Chaos”—the misrule of eternal pillage and proscription, of settishness and of vanity, of blind fury, of impiety, and of *France*!

We have said perhaps enough, to account for the favourable reception which the *Anti-Jacobin* has never failed to experience. But it has other claims to the kindness of the public. What we have mentioned had already, perhaps, suggested itself to every reader; but there are other circumstances not generally known, and which at this time it would be neither useful, nor expedient to divulge, in which this country has materially profited by hints (sufficiently intelligible to those for whose admonition they were intended) first conveyed to them through the medium of this publication. One instance may be given. The letter in the 16th number, signed *a constant Reader*, frustrated, as we are clearly informed, a most artful and wicked scheme, to drive this country into a premature and ruinous peace. How it became known to the writer, is not material to enquire: but the prime and subordinate agents of the plan, finding it developed in all its parts, and their designs in bringing it forward completely anticipated and exposed, instantly dropt the whole. Gallois returned to France with rage and disappointment in his heart, and his affrighted coadjutors slunk hastily back to silence and obscurity.

We cannot but regret two things. First, that a publication, so excellently conducted, should have ceased with the session that produced it: though certainly no more was promised than that degree of continuance. In the second place, we regret that, owing to the great quantity of matter contained in these papers, the price of this republication should be of necessity so high. Wishing them the most extensive circulation, we are sorry that price should form any kind of obstacle. We learn, however, as some counterbalance to this regret, that a small edition of the poetry alone is in the press; so that they who cannot allow themselves the whole work, may at least enjoy the marrow of it at their ease.

ART. IX. *A Reply to a Pamphlet, entitled, Arguments for and against an Union. By Richard Jebb, Esq. 8vo. 67 pp. Jones, Dublin. 1798.*

OF all the adversaries to an union of Ireland and Great Britain, this writer appears to us the ablest and most ingenious; on which account, and because this tract has not, we believe, been reprinted in London, we propose to give it a more full examination than has been bestowed on the generality of such publications, which our readers will find classed together in the political part of our Catalogue. The author sets out by candidly admitting, that "if English manners, English morals, English arts, and, above all, *English liberty*, the parent of whatever adorns and exalts England above the rest of the world, were to follow" an union, we should "laugh at the silly declaimer that would talk of national pride and national independence." But, he thinks, "none of these happy consequences are to be expected" from this measure, but that the greatest dangers are to be dreaded from it, "extending perhaps to the connection itself."

To the argument, that "a collision between the two countries is to be apprehended from the present state of their connection," he answers, that "no circumstance that has hitherto caused any discussion between the kingdoms now exists." The case of a regency he admits to be a *casus omissus* in the Irish constitution, and proposes that it should be settled by making the Regent of Great Britain Regent of Ireland, with the same powers, and under the same restrictions. Whether the Parliament of Ireland would easily consent to such an abridgment of the power which, on a late occasion, they claimed and exercised, it is not our business to enquire. But surely many probable cases may be imagined, in which the independence lately secured to that legislature, might be productive of great jealousy and inconvenience, if not danger, to the connection between that kingdom and Great Britain.

One of the author's principal arguments against the measure in question, is grounded on "the superior advantage of a domestic Parliament for the regulation of domestic concerns*." But it still remains to be proved, that a number of respectable

* It is generally understood, "that the *commercial propositions* were finally rejected by the Parliament of Ireland, chiefly because they contained" a stipulation that the commercial laws of that kingdom should follow those of Great Britain,

and well-informed representatives of Ireland would not, when sitting in the United Parliament, possess all the local knowledge and ability requisite for conducting the affairs of their own country. We agree with him in praising the zeal and vigilance of the Irish Parliament, in their measures for suppressing the late rebellion; but we are far from thinking that those English Peers and Commoners, who (as this author justly states) misunderstood the nature of that rebellion, had as good information as would be possessed by members sent from Ireland to an United Parliament. Although such a Parliament would not "sit on the spot," a large portion of its members would resort thither during every recess, and, like the members for distant counties, return well instructed in every point material to the welfare of their country. This argument is, however urged with ability, and deserves attentive consideration. "No reasonable man," this author says, "complains of the superintending and directing powers of a British cabinet." He cannot surely have forgotten the loud clamour against those powers raised by Mr. Grattan and his friends; that the Address of that gentleman to his late constituents, considers them (however unjustly) as a violation of Irish independence. Nor can we agree with Mr. Jebb, that the counsels of an United Parliament would (as to the affairs of Ireland) be in no degree influenced by the Irish members, who would probably constitute a phalanx, formidable even in number, powerful in talents and ability, and naturally prompt, on occasions where the interests of Ireland were concerned, to add their weight to the party most favourable to her welfare.

We cannot enlarge, in this place, on the religious differences subsisting in Ireland, which this author thinks would be inflamed rather than quieted by an Union. But the reader may compare his arguments on this topic with those of Mr. Cooke, and of the writer whom we shall next have occasion to notice.

To obviate the strong objections which have been made to the present relative situations of Great Britain and Ireland, the present author proposes some regulations very important and useful; but perhaps more difficult to be effected, or put on a permanent footing, than the proposed Union itself.

Aware of the essential benefits produced to Scotland by an Union, he takes great pains to distinguish her situation from that of Ireland. His great topic is the superior wealth and consequence of the latter kingdom. But, if we admit her to be still capable of great improvement, and that such improvement has been produced to Scotland by *her* Union, the analogy will still be sufficient to form the ground of a very important argument.

The

The remaining topics of this pamphlet are chiefly a discussion of the effects upon the trade of Ireland, likely to ensue from an Union; which, the writer argues, would produce no commercial advantages to that country, superior to those she at present enjoys; an examination of the question, to what degree an Union would increase the number of absentees; a defence of the conduct of the Irish bar, in declaring against an Union; an ingenious, rather than a just attempt, to discredit the measure, by representing it as a *Revolution* (similar to those lately effected by France) and an argument, that lessening the number of Irish representatives, would strengthen the influence of ministers, and consequently endanger the liberty of both kingdoms. It is not our purpose to examine the justice and estimate the force of these several arguments; but, on the last, we cannot help remarking, that if the quantum of Irish representation would be lessened, probably its weight and respectability would be increased; as it would, no doubt, consist of men of the largest property, of the highest character, and consequently the most secure from corrupt influence.

The following sentence (in an early part of the tract) is so replete with patriotic energy, that, as a specimen of the author's manner, we will cite it in his own words; and with these we will conclude.

“ For myself I aver, that however warm my feelings of national pride, feelings which in *me* are as much *English* as *Irish*, I should rather submit to the uncontrouled domination of England, and to the destruction of our Parliament, without any equivalent real or pretended, than accept aid of France; so rooted is my detestation of her horrid principles, and so firm is my conviction that the day which should make us her ally, would confirm us her slave, that I would myself co-operate in keeping down the prosperity of my Country, if her becoming “ *too powerful*,” were to end in such a catastrophe.” P. 19.

ART. X. *Letter to Joshua Spenser, Esq. occasioned by his Thoughts on an Union. By a Barrister.* 8vo. 42 pp. Archer, Dublin. 1798.

WE have perused the tract now before us with that satisfaction, which an enlarged view of the subject, unaffected candour, and manly eloquent language, cannot fail to excite. The grounds upon which the important question of an Union is placed by this writer, appear to us the most solid that have hitherto been stated, and are very ably explained. The author shall therefore, so far as our space

space will allow it, be permitted to speak for himself. After some expostulation with the gentleman whom he addresses, he proceeds to delineate the late and present state of Ireland, with a dark pencil indeed, but in a style, we fear, too nearly resembling the truth. Referring to the outrages "*bella plus quam civilia*," which lately disgraced, and still disgrace the nation, he argues, that

"No alteration in the present laws, *while the mode of administering them remains as it is*, can ever remove them. The re-enacting of that code which kept the bulk of the people in slavery, might," he admits, "with the assistance of England, restore a species of horrid tranquillity, the result of oppression and fear; but to what a condition would it restore Ireland?"

He then states the present dispute between the Protestants and Catholics for ascendancy, and asks the former, if "they are prepared, *in the present mode of administering the constitution*, to grant or to withhold the claims which the Catholics make for political power?" He argues forcibly, that "some change must be made—some radical change, which will remove the evil in the only permanent way in which such evils can be removed, by removing the cause of them." This, he thinks, can only be done by an Union. After stating briefly and forcibly, in what an Union consists, he thus explains the principles on which it should be grounded.

"We will suppose an enlightened statesman, well acquainted with the blessings of the English constitution, desirous of forming an efficient government for 14,000,000 of people situate as the inhabitants of these countries are, and that his object was, as the object of such a person would necessarily be, to encrease the power of the state, and the comfort and happiness of the people to the greatest degree that both were capable of: and that local *pride* and *dignity* and *importance* were out of the question, and that nothing but a common general interest was to be attended to; would he not say to them all, "*form one government that is necessary to your strength* and security, form it upon the model of the British constitution, *that is necessary to your comfort* and happiness. Let your metropolis be where, from whatever causes, the greatest number of *your* people are assembled, where the greatest portion of *your* national wealth is accumulated, where the greatest degree of trade exists, and where the majesty and splendour of a *great nation* are best and most efficiently represented—Let every part of your extended kingdom have the means and the channels of industry thrown equally open to all—with the power of commanding the trade of the universe, identify your interests in such a way, that petty jealousies and local advantages may give way to a sense of general prosperity. Be assured that in whatever portion of the *united* kingdoms wealth is accumulated, it will find its way through unnoticed channels, and pervade and fructify the whole." Unired as the kingdom of England

now is, does London feel, as any way detrimental to its interests, the adult prosperity of Bristol, or the rising and almost rivaling commerce of Liverpool?—are the exertions of Manchester and Birmingham, where is realized the “*potentiality* of growing rich beyond the dream of avarice,” restrained by the jealousies of any other part of the kingdom. It will not be asserted, What is the reason for this want of jealousy? because a common legislature has but a *common* interest; because the prosperity of Bristol or Manchester is indissolubly connected with the rest of the empire, makes of necessity a part of it, and is diffused, in its fertilizing effects through the whole.” P. 14.

He follows this statement by an argument, which appears to us very forcible and just.

“So long,” he says, “as the kingdoms remain connected by the single and precarious bond which at present holds them together, the *distinctness* of interest is perpetually before the eyes of the respective inhabitants. The idea of possible future separation is perpetually in their view. The increasing strength and wealth of the inferior country render this idea at once more practicable and formidable.”

He pursues this idea with great ability, and argues, that before his countrymen

“can hope that England will promote their interests to the utmost extent of which their situation is capable, she must be assured that they make *part* of herself. They must be placed beyond the reach of foreign cabal, or the temptation to internal conspiracy; which both arise from the supposed practicable dissolution of the connection between the two countries.”

This author combats very sensibly the objection, that an Union will remove from Ireland the *visible signs* of the British constitution; and, again adverting to the idea of *distinctness*, “which is perpetually present to the mind both of the English and Irish nation,” he admits, that an union might not “at once destroy this notion,” but doubts not, “that it would much diminish its influence, and in time completely efface it.” After dwelling for some time on this part of the subject, and reprobating the “*false dignity and affected importance*” which would prevent the flattering hopes held out by an Union from being realized, he properly cautions the administration of both kingdoms from giving too much importance to factitious complaints, or from suffering the opinion of any individual, however respectable, to divert them from “the intention of securing wealth and happiness to a whole people.” On “the competency of Parliament to effect this change,” he argues, as we think, with great solidity and justice. But, as we have already extended our account to a considerable length, we will conclude it with one extract more from this able and patriotic work.

“When

“ When I consider the temper and disposition of the inhabitants of Ireland at this day, the peculiar nature of their jealousies and antipathies, long growing, deeply rooted, and now in full maturity, I see no hope of accommodation, or even of *secure hostility*, save what is presented by an Union. If the Catholics should be admitted into the united legislature, (and that would be a policy at once wise and liberal) their weight in the general representation of the kingdoms would be as a feather in the scale. All ground for dissatisfaction on the score of political authority would be removed, all possibility of encroachment on the Protestant establishment through the medium of an imperial Parliament utterly done away : their favourite argument of preponderating numbers dissipated in a moment, and the authority of our church, as by law established, secured for ever. If, on the other hand, a contrary policy should be adopted, and the Catholics should still continue to be excluded from seats in the legislature, a barrier of tenfold the strength of any that now exists, would be placed between their hopes and the accomplishment of them ; instead of a native Parliament, and a minority of fellow-citizens, they would have to contend with the united legislature of the three kingdoms, with a majority of Protestants greater than their own boasted majority within this kingdom, and with the direct authority and power of the whole empire. The first plan of Union, namely, yielding to claims of the Catholics, would in my mind effect the prosperity and happiness of this country for ever, and the last would secure at least its permanent tranquillity.”

P. 33.

We have now given the substance, and some specimens, of a tract, which seems to us one of the most able, and perhaps the most convincing, which has yet appeared on a question of the highest importance to the prosperity of the British empire. So much have we been impressed with its arguments, and so much do we wish for its circulation, that we should be much pleased to see a republication of it (under a more general title) in this kingdom.

ART. XI. *Tracts relating to Natural History.* By James Edward Smith, M. D. F. R. S. &c. &c. President of the Linnæan Society. 8vo. 312 pp. 5s. White. 1798.

THE first article in this pleasing publication is, a translation of Linnæus's Preface to the *Museum Adolpho Friderici*, a work containing descriptions of the various natural productions in the Museum of the then King of Sweden. The date of this work was 1754, and it bears strong marks of the æra at which it was composed ; containing many observations, which, though in general true of themselves, have yet a trifling and

and unimportant appearance in the present day. Others are found which could have originated only in the credulity of former naturalists; and some which seem to be wrong and inconsiderate in point of sentiment. Thus it is observed, that Providence, in the case of noxious animals, has ordained others for their inveterate enemies; by which means, their too great increase is effectually prevented. As the Ichneumon, it is remarked, in the East Indies, is ordained for the persecution and partial destruction of the Cohiler Naja, or Cobra de Capello, so is the Hog for that of the Rattle-Snake in America. But who does not immediately recollect, that the Hog is not a native of America, being one of the European animals introduced there since the discovery of that continent? It is very strange that Linnæus should have introduced the same observation into the *Systema Naturæ*. Again, he observes that "the Echeneis, or Remora, which of itself could not, without great difficulty, swim fast enough to supply itself with food, has obtained from its Creator an instrument not much unlike a saw, with which it affixes itself to ships and the larger kind of fishes, and is thus transported *gratis* from one shore of the world to the other."

The second article is a general outline of the progress of Natural History at large; but as this paper had before made its appearance in the first volume of the Linnæan Transactions, it of course becomes unnecessary to specify its contents.

The next is a paper by Dr. Smith, which was read at the Royal Society in the year 1788. It is entitled "Observations on the Irritability of Vegetables." We shall extract a part of this paper, for the gratification of our readers.

"Having often heard that the stamina of the Barberry, *Berberis communis*, were endued with a considerable degree of irritability, I made the experiment in Chelsea Garden, May 25, 1786, on a bush then in full flower. It was about one o'clock P. M. the day bright and warm, with little wind.

"The stamina of such of the flowers as were open were bent backwards to each petal, and sheltered themselves under their concave tips. No shaking of the branch appeared to have any effect upon them. With a very small bit of stick I gently touched the inside of one of the filaments, which instantly sprung from the petal with considerable force, striking its anthera against the stigma. I repeated the experiment a great number of times; in each flower touching one filament after another, till the tips of all six were brought together in the centre over the stigma.

"I took home with me three branches laden with flowers, and placed them in a jar of water, and in the evening tried the experiment on some of these flowers, then standing in my room, with the same success,

"In

“ In order to discover in what particular part of the filaments this irritability resided, I cut off one of the petals with a very fine pair of scissars, so carefully as not to touch the stamen which stood next it: then, with an extremely slender piece of quill I touched the outside of the filament which had been next the petal, stroking it from top to bottom; but it remained perfectly immoveable. With the same instrument I then touched the back of the anthera, then its top, its edges, and at last its inside; still without any effect. But the quill being carried from the anthera down the inside of the filament, it no sooner touched that part than the stamen sprung forwards with great vigour to the stigma. This was often repeated with a blunt needle, a fine bristle, a feather, and several other things, which could not possibly injure the structure of the part, and always with the same effect.

“ To some of the antheræ I applied a pair of scissars, so as to bend their respective filaments with sufficient force to make them touch the stigma; but this did not produce the proper contraction of the filament. The incurvation remained only so long as the instrument was applied; on its being removed, the stamen returned to the petal by its natural elasticity. But on the scissars being applied to the irritable part, the anthera immediately flew to the stigma, and remained there. A very sudden and smart shock given to any part of a stamen would, however, sometimes have the same effect as touching the irritable part.

“ Hence it was evident, that the motion above described was owing to an high degree of irritability in the side of each filament, next the germen, by which, when touched, it contracts, that side becomes shorter than the other, and consequently the filament is bent towards the germen. I could not discover any thing particular in the structure of that or any other part of the filament.” P. 165.

“ The purpose which this curious contrivance of Nature answers in the private œconomy of the plant, seems not hard to be discovered. When the stamina stand in their original position, their antheræ are effectually sheltered from rain by the concavity of the petals. Thus probably they remain till some insect, coming to extract honey from the base of the flower, thrusts itself between their filaments, and almost unavoidably touches them in the most irritable part: thus the impregnation of the germen is performed; and as it is chiefly in fine sunny weather that insects are on the wing, the pollen is also in such weather most fit for the purpose of impregnation. It would be worth while to place a branch of the Barberry flower in such a situation, as that no insect, or other irritating cause, could have access to it; to watch whether in that case the antheræ would ever approach the stigma, and whether the seeds would be prolific.” P. 170.

The 4th article is a review of Mr. Curtis's Botanical Magazine. This appeared in the Analytical Review for January, 1789, and bestows very just and deserved praise on that elegant publication.

The two succeeding articles are also from the Analytical Review. The former relates to the second edition of Dr. Ber-

kenhou's

kenhout's Synopsis of the Natural History of Great Britain; and the latter to a work published by S. Bertezen, in 8vo. entitled, "Thoughts on the different Kinds of Food given to Silkworms, and the Possibility of their being brought to Perfection in the Climate of England; founded on Experiments made near the Metropolis."

To this succeeds a kind of review of a Dutch edition of the *Systema Naturæ* of Linnæus. This paper, which seems rather to have been intended for the amusement of a vacant hour than as an object of real importance, was read before the Linnæan Society in March, 1789. When the *Systema Naturæ* of Linnæus had arisen to celebrity, an ignorant Dutch bookseller made up a spurious translation of the work, in which, as may well be imagined, were committed innumerable blunders. The work was also accompanied with numerous plates, of the vilest kind; which, so far from representing the things they should have referred to, were so executed as to make it difficult, in many instances, to guess for what they could possibly have been intended. We shall, however, pass over the particulars of this account, and proceed to more important subjects. As, for instance, "A Botanical Essay on the Genera of Dorsiferous Ferns." This is a paper translated from the Latin, which Dr. Smith had presented to the Academy of Turin, and which was published in their Memoirs for the year 1793. It is a curious paper, and contains a methodical distribution of the genera of the Dorsiferous Ferns. The generic characters are given at length; and the author was enabled to pursue the subject to advantage, by a large collection of Ferns from the Herbarium of the younger Linnæus, as well as from that of Sir Joseph Banks. A plate is added of the generic characters.

The remainder of the volume consists of descriptions, accompanied by coloured figures of some newly instituted genera of plants. These are of Australasian or New Holland growth, and are therefore interesting to every botanist. The genera are as follows:

1. *Sprengelia*. In honour of Mr. Conrad Sprengler, of Spandow in Brandenburg, author of a valuable treatise on the manner in which insects promote the impregnation of plants; printed at Berlin, 1783. The only species is the *S. incarnata*, a shrub of about two feet high.

2. *Westringia*. So named from Mr. Peter Westring, author of a dissertation on Lichens, printed in the Stockholm Transactions for the year 1794. The only species yet observed is the *W. rosmarinifolia*; a shrub, very much branched, and with leaves growing by fours.

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3. *Boronia*.

3. *Boronia*. This genus, which forms the concluding article of the volume, is instituted as a tribute to the memory of Francesco Borone, a Milanese, who attended Dr. John Sibthorp in his Grecian expedition, and met with an unfortunate fate at Athens. Of this genus, four species are described and represented; viz. *B. pinnata*, *ferrulata*, *parviflora*, and *polygalifolia*. Of these, the *B. ferrulata*, or rose-scented *Boronia*, is the most elegant; it is a shrub of about 4 feet high; variously branched; with smallish, thickly-set, serrated leaves; and terminal clusters of red flowers, which are said to resemble a rose in scent.

On the subject of this genus, Dr. Smith is more diffuse than on the rest; and has given an account of the life of Borone, with the particulars of his death, as contained in a letter from the late Dr. John Sibthorp from Athens. Some poetical tributes are also added to the memory of this unfortunate youth.

ART. XII. *Arthur Fitz-Albini, a Novel, in Two Volumes.*
12mo. 7s. White. 1798.

“HOW refreshing,” said the late Lord O. when showing to a friend an ingenious and lively treatise on a subject of antiquity, “how refreshing, to meet unexpectedly with such a book, amidst numberless volumes of technical dulness.” So we may say, with great sincerity, of the novel before us. Amidst the monotonous wailings of such lovers as never loved, the incoherent ravings of pretended and awkwardly assumed sensibility, and the grave immoralities and blasphemies of our new-tangled supernatural stories, how *refreshing* to meet with the genuine effusions of a vigorous, well informed, and cultivated mind, and to contemplate an eccentricity and enthusiasm, which our feelings tell us really belong to the author; while we find those hazardous qualities happily moderated by judgment, politeness, and experience.

The story is simple. Arthur Fitz-Albini is the only child of a man of ancient family, and great landed property. Proud, sensible, and discerning, with too much refinement to enjoy the common routine of what is called polite society, he returns, after a short trial of it, to his father's mansion, and seeks in retirement that ease which a disposition more to be admired than envied had denied him in the usual intercourse with mankind. He finds his father tender and affectionate, but apparently avaricious, and oppressed by an unaccountable melancholy.

melancholy. He is pressed by him to offer his hand to the daughter of a rich citizen in their neighbourhood ; and in a party where he meets her, he sees and becomes enamoured of a Miss St. Leger, who receives his addresses. His father dies, and his will explains the mystery of his constant chagrin, by declaring that in consequence of various frauds and misfortunes, his estate had been mortgaged to its full value. In the midst of Fitz-Albini's sorrows, for the loss at once of a kind parent and a great patrimony, he receives intelligence that a very distant relation, of whom he had scarcely ever heard, had died intestate, and that he had, in consequence, become heir to an estate more considerable than that of his own family. His mind, however, is scarcely soothed by this reverse of fortune, when he finds that a secret enemy is using all possible means to discover a prior claimant to this inheritance, that those means will probably be successful, and that the evidence in favour of his opponent is to be drawn from Miss St. Leger's family papers. Upon hearing the news, he flies to that lady, whom he finds in a declining state of health, owing to her anxiety on account of his various misfortunes, examines her papers, and learns from them that she is in fact the heir to the estate in question. His joy occasioned by this discovery is of no long duration. Miss St. Leger, whose complaint becomes a rapid consumption, dies, in consequence of a sudden alarm, the very day before that which had been fixed for their nuptials, and Fitz-Albini is instantly deprived of his reason, and soon after of his life.

This barren and uninteresting plot, for such we must candidly own it, is dexterously made the vehicle of a variety of moral and political reflections, clearly and judiciously conceived, frequently original, and always delivered with energy and elegance ; of several poetical pieces of unusual merit ; and of characters drawn with equal truth, boldness, and precision. That of Fitz-Albini, in particular, is a masterpiece, perfectly original, but perfectly natural, and evidently taken from the life : so seem to be those of Sir James Pickman, an unlucky but not uncommon sort of person, who, in attempting to mix the characters of gentleman and tradesman, loses both ; and of Sir Richard Jar, another of the same cast, and his ridiculous wife ; of Mr. Baugham, a proud, threwd, mean, unfeeling East-Indian ; of Sir Thomas Bulmer, a country gentleman of the old form ; and of Mr. Francis Ironsang, a low, designing, artful villain, who feeds the malignity of his heart by devoting his professional skill to the discovery of flaws, and the invention of objections to claims of inheritance.

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It is true, that such odious characters as the last cannot be too obviously held up to public view ; but we must express our disapprobation of the author's severity with regard to some others. It is perhaps a duty to expose profligacy ; and it is little less than a duty to pass over innocent foibles in silence.

We must no longer delay, however, to give some extracts from this interesting novel ; and we regret, that the nature of our publication must necessarily restrict us to a few. At page 76, vol. i, we find the following judicious reflections on a question of great public importance.

“ To every mind, which reflects deeply, the extinction or decay of an antient or eminent family is a subject of real and very profound regret. It is true, that to antiquity and lustre of descent both understanding and virtue are often wanting. But, if ability be more frequently conspicuous in those who have climbed from a low origin up the steep and dangerous ascent of ambition, virtue in such families is undoubtedly by far more rare. Nor is ability always requisite to attain the point of rank and wealth.—And it is too certain that the prosperous road is generally through the defiles of corruption and vice. The corrupted heart, the interested sentiments, the debased, however acute, understanding, of a low man grown great, are too apt to throw a tincture over the characters of his family for at least a century ; whereas that race which hereditary honours and affluence have long placed above what is low, servile, and meanly ambitious, have a much greater probability of being distinguished by elevated ideas, and pure and independent souls.

“ A lawyer, a soldier, and a sailor, who often attain the highest honours their country has to bestow, do not arrive at their respective ranks till a period of life at which their manners and their notions are already immoveably confirmed in the mould of their origin ; nor can the outward decorations of place and title alter the early habits of the man. If such be the effects in a liberal profession, what must they be in those who have ascended from the lowest gradations of office merely through their servility, and the dextrous readiness with which an early acquaintance with the drudgery of the meanest business, and a total freedom from the nice restraints of honour and conscience, have fitted them to be useful to the ministry of their country.

“ If once the respect, that has in all ages and nations been paid to birth, be totally abandoned ; if hereditary riches, education, and those habits of early life, which give exalted sentiments, and expanded powers of thinking, be not considered as generally necessary to qualify men for the superior orders of society—it will soon appear that all the principles upon which subordination of ranks can be defended by the philosopher are subverted ; that all the evils without the advantages of inequality of conditions are imposed upon mankind ; that those, whom long possession has given the privilege of enjoying precedence without exciting envy, and who are the natural defenders of an established government, become discontented at having others put over their heads, who rouse the rivalry of the lowest, as having been so lately their

equals; so that every order is excited to a restless and dangerous fermentation; while the meanest, and the worst of mankind, trample in bloated wealth and honours, on the necks of the people, because they are the most supple and useful instruments of the temporary purposes of a minister."

A specimen, from the 7th chapter, of our author's poetical talents, will be highly pleasing to every reader of taste and feeling. Fitz-Albini, foreboding the alienation of the ancient domain of his family, vents his sorrow in the following animated and pathetic lines.

" O hark! See Ruin enters! By his side,
O view the gaunt relentless fiends that ride!
See Peculation, and perverted Law,
And bloated Wealth, whom bounds of Murder draw;
Extortion, mounted on the pamper'd steed,
Which the last tears of starv'd Misfortune feed;
And black Malignity, all dress'd in smiles;
And Avarice, striving to conceal his wiles:
And yet an hundred harden'dimps behind,
That feast upon the sorrows of mankind!
Hark, they approach!—Ye fiends of Hell, away!—
Dear native fields, ye must not be their prey!
Shades of my fathers, which the circling Sun,
As twice three centuries his course he run,
Has seen, in safety, o'er the faithful head
Of the same race, your ancient umbrage spread!
Shall cruel hands pollute your dark retreats?
Shall Infamy defile your sacred seats?
Ye lawns, on which my happy childhood play'd;
Ye paths, where first my infant footsteps stray'd;
Ye boughs, which first I twist'd into bowers;
Ye primrose banks, where first I pick'd your flowers;
Your long-lov'd charms shall foreign masters own?
Shall foreign ears insult your slighted moan?
Along your silent copses, and your dells,
Shall puff'd up Folly shake her cap of bells?
In name of Taste direct the axe's blow,
Laugh at your shrieks, and lay your glories low?
Ye towers, that long have rais'd your head sublime,
Firm and unshaken, 'mid the storms of Time!
Ye halls, that oft with echoing sounds have rung,
When the rude minstrels tales of heroes sung:
When Feast, and Hospitality, and roar
Of Mirth went round, the genial goblet o'er;
Where still the blazing hearth, at Christmas tide,
The frost and snow, and wind and rain, defy'd;
And Ease at loaded boards, the village crew,
Still to their lord in closer union drew!

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Ye rooms, where poets nurs'd their golden dreams;
 Where statesmen fram'd their country's glorious schemes;
 Where wits their brilliant rays were wont to dart,
 And Beauty's radiant forms to melt the heart!
 Shall the coarse upstart wretch, who never knew
 A thought beyond the figur'd spells, that drew
 The needy to Destruction's net, display,
 Within your sacred walls, a scoundrel's prey;
 New sentiments; new modes of life unfold,
 Corrupt with luxury, and blast with gold!—
 Great God of Mercy! since it is a crime,
 To end this wretched life before its time;
 If the dire fiends at yonder gate I view,
 Be not mad Fancy's forms, but shapes too true,
 O now direct the pitying dart of Death,
 And in my native forests close my breath!" Vol. i, p. 163.

In the first chapter of the second volume the author introduces himself, and with great elegance of expression portrays a character abounding with interesting and uncommon features. We will give a short extract from it, and conclude.

"Here then," says he, speaking of the country in which he resides, "it is in vain to seek for society, which is better found amongst the illiterate cultivators of the soil, who will be content to talk upon subjects on which their necessary employments must give them some information. And how few subjects are there more interesting than this, of which the habits of life of these men give them some intelligence! Next to the knowledge of the principles and the passions of human beings, it is certainly one of the most important that can occupy our thoughts. Of all the modes of exertion whereby a livelihood or riches are obtained, it is certainly at once the most healthy, the most pleasant, and the most honourable. To watch the progress of the seasons, to live in the open air, to produce the food of life, is truly to mingle utility with delight.

"This is that more humble employment which, in rural solitude, can fill up with the best satisfaction those long intervals between the flights of fancy, which all must require. For who has strength to be always on the wing?

"To feel the airs of Heaven blow around one; to anticipate in the short gleams of a wintry sunshine the first days of spring; the spreading verdure of the fields; the budding of the hedges and trees; the opening songs of birds, and the resurrection of Nature; to receive an involuntary expansion of the heart, and a gratitude for the mere pleasure of existence; will put to flight the remembrance of difficulties, and ill-usage, of neglect, malignity, and ignorance. Thus at least has the writer of these memoirs sought and found his best consolation. In the grand scenery of the creation has he found an antidote to disappointment, perfidy, and baseness. After having seen something of the world; after having early fled from the litigious, nonsensical, and disgusting, subtleties of the Bar; after having experienced a little of the
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vacant and barren life of a Soldier; it is in the solitary charms of Nature, and the simplest and earliest of all human occupations, that, since Fate has shut him from those congenial employments of which his boyish ambition was wont to dream, he can find satisfaction and oblivion of his wrongs during the long periods when his enfeebled mind cannot continue its literary pursuits." Vol. ii, p. 16.

We sincerely hope, and the readers of this novel will join us in that hope, that such periods may seldom occur; and we are almost selfish and mischievous enough to wish, that the author may retain that vein of melancholy which contributes so much to the interest of the volumes before us; which in him, instead of a cause of indolence, is a motive to action; and which, without enfeebling his mind, has softened, refined, and polished it.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Patrons of Genius, a Satirical Poem; with Anecdotes of their Dependents, Votaries, and Toad-Eaters. Part the First.* 4to. 2s. 6d. Parsons. 1798.

There is a class of readers and of writers who see nothing in a work of merit except its form. Thus, because the Pursuits of Literature are thrown into the form of dialogue, with copious remarks on characters in the notes, writers of the kind above-mentioned flatter themselves that they have only to observe that plan, in order to secure the same success. They forget that the lion's skin will not give the voice or qualities of the lion to any beast that may assume it. The ears of this writer are manifestly not of the same construction as those of the author of P. of L. otherwise he would not write,

Yet blest'd with talents and an active mind,
The road to fortune still my friend shall find.

Or these lines;

Or to sing bawdy songs in Spita' Square,
Than try by verse to gain a monarch's ear.
And yet the work one DAVID had begun,
Well by another DAVID had been done.

Yet the versification is, on the whole, the best part of the performance. The author sets out on false grounds in his Preface. "No period

period of the English history," he says, "has so obviously and loudly required the chastisement of satire as the present." This is very disputable, but may always be said, because not easily confuted. "All the vices of which human nature is susceptible are sheltered under the masks of *Religion*, or *Law*, or *Patriotism*, or *Loyalty*." Indeed, good Sir! and are there no other masks? Is not *Philosophy*, is not *Philanthropy*, &c. worn for much worse purposes? Then follows one of those general assertions which are always easily made, at no other expence than a total disregard to their truth or falsehood. "Churchmen are clamorous for the externals of religion, while they are known to have discarded its fundamental evidences and principles." A very sweeping clause, with no other fault than that of being absolutely and totally false. The other three heads of accusation, the author does not take up distinctly; but he talks at random, about "commerce and trade being ill-directed," which certainly was never less true than at the present moment. In one of the notes, Mr. Burke is said to have had "a scanty portion of learning, with scarce any acquaintance with the elements of science." So much for the author's judgment. The gross abuse of Mr. Burke, and many other persons of the highest merit, gives a fair intimation of the texture of his heart. His information is also generally as incorrect, as his censure is unjust. Yet he attacks all parties, and seems to be one of those very virtuous men who, seeing the world in the mirror of their own hearts, are surprised to find it black.

ART. 14. *The Literary Censur, a Satirical Poem, with Notes, including free and candid Strictures on the Pursuits of Literature, and its anonymous Author. By Thomas Dutton, A. M. Translator of the Life and Opinions of Sebaldus Nothanker. 8vo. 3s. 6d. Lowndes. 1798.*

Another very humble imitation of the Pursuits of Literature. The author means to be equally vigorous and severe; but it is the lance of Priam, telum imbellæ sine ictu. Examples of the versification.

Time was in short to judge from dedication,
When all the land deserved canonization.

No more the tuneful nightingale is heard;
But ominous screams night's funeral bird.

When hireling scribblers with prophane abuse,
The eloquence of Sheridan traduce.

We have the honour of being abused by this gentleman, and we thank him for his candour, in giving us the reason of his animosity. We are proud to repeat it. We thought ill of the Life and Opinions of Sebaldus Nothanker, which he chose to translate; and we scrupled not to say so. Such abuse is real praise.

ART. 15. *Opusculs Poetiques par l'Auteur de l'Épître a mon Pere. 8vo. 1s. 6d. For the Author. 1798.*

This is a collection of minor pieces, in French and English; to which a respectable list of subscribers is prefixed. They are probably published

published for the benefit of an unfortunate emigrant; and it is not our custom to counteract any benevolent design, by harsh and ill-timed criticism.

ART. 16. *Poetic Pieces; consisting of Reflections, moral and sentimental: designed principally for young Persons, with a View to instil a love of the moral and social Duties. To which are subjoined, Loyal and Constitutional Effusions. The 2nd Edition, with Additions. By W. Colcraft. 12mo. 216 pp. 2s. Parsons. 1798.*

Nothing can be more laudable than the design and tendency of this little book. "My aim," says the author, "throughout these pieces, is to recommend a perseverance in well doing, and to cherish a benevolent (we may add also, a patriotic) disposition." Towards such a writer we will not be "snarling"; and we gravely assure him, that we are not "envious critics." Pref. pp. 2, 3. How then shall we characterize his *poetry*? By specimens of it, on such subjects as he is likely to have had most at heart, and therefore to have touched with all his pathos and vigour.

From "STREPHON'S LAMENTATION."

"For Laura, lovely Laura, she
By sickness is oppress'd;
All pleasures, and all comforts flee,
Her kind, ingenuous breast.
The chastest and the dearest wife,
That ever man possess'd!
A constant enemy to strife;
Oh how am I distress'd!" P. 30.

From "AN ELEGY ON A LADY."

"Alas! alas! (cries many a child of woe)
My dear good Mrs. Crawford is no more!
And while the tears do plentifully flow,
With eyes uplifted, blest her o'er and o'er." P. 86.

From "ON FAME AND AMBITION."

"Demosthenes, Tully, Cicero, each,
Were victims to their potency of speech." P. 146.

But let us hear our naval triumphs sung.

"When France again our naval power defy'd,
The gallant Howe soon humbled Gallic pride;
In one decisive battle, told them plain,
'Twas Britain's fortune still to rule the main.
The fleet of Spain, though two to one, we see,
The gallant Vincent beat, and clear'd the sea;
And, oh! how glorious! these vast reports
E'en made the Spaniards tremble in their ports:
While Duncan, oh! let Britons bless the day,
Brought many a valiant opponent away." P. 199, 200.

It has happened unfortunately for Lord Nelson's fame, that the news of his victory did not reach England before the second edition of these poems was printed. May we presume to *anticipate* the strains in which this unparalleled achievement will be celebrated by Mr. Colcraft in the next edition?

But, oh! the glories of that glorious day,
When Nelson, off the Nile, did get the sway!
When he with force inferior 'rack'd the French;
Nine opponents did take, and three i'th' sea did drench!
For which, the Sultan grand exulted high;
And Nelson's fame has reach'd the lofty sky!

ART. 17. *Hezekiah, King of Judah; or, Invasion repulsed, and Peace restored: a sacred Drama—Of national Application at this awful Crisis. Inscribed to the most Noble the Marchioness of Salisbury.* 8vo. 1s. 6d. Nicol. 1798.

The author draws a parallel of the King of England, and the present circumstances of this country, and Hezekiah King of Judah. It is very spirited, and in parts very poetical; and what is, in the present instance, as much to the purpose, it breathes throughout an animating piety and loyalty. We would have inserted the Ode to Peace at the conclusion, if we had not this month been too much pressed with temporary matter.

NOVELS.

ART. 18. *Norman Banditti, or the Fortress of Coutance; a Tale.* By Felix Ellia. Two Volumes. 12mo. 8s. Lane. 1798.

However reluctantly we may, in general, toil through the pages of works of the above denomination, we are occasionally compensated for the labour by the acquisition of something valuable and ingenious; as in the instance of the present performance. Uncontaminated with that indelicacy of sentiment, and that luxuriance of description, whose obvious purpose is, first to inflame, and then to corrupt; unadorned with these meretricious decorations which are intended to ensnare the ignorant, but which, in sensible minds, only excite disgust and contempt, this unaffected tale addresses itself to the heart and the feelings of the reader. The principles of the purest morality are throughout recommended by solid arguments, and enforced by striking examples; the language is, in general, far superior to that which distinguishes the usual productions of this kind; and though, in some passages, somewhat redundant, and even inflated (the constant error of very young writers, of which number our author professes himself to be one) yet is it not deficient in elegance and strength. The colouring is vivid; the characters are just and varied; but many of the animated descriptions are written with such pathetic beauty, and show such genuine sensibility, that a doubt can scarcely be entertained of the author's being too well personally acquainted with the affecting

scenes

scenes which his pen describes ; that under a feigned character he has portrayed his own sufferings in early life ; that he himself has unmeritedly been the prey of misfortune, and the youthful victim of dependency. If such indeed be the pitiable case, those whom these pages may principally concern, have only to read, to blush, and stand corrected : for the work before us certainly bears the stamp of genius, however that genius may want to be disciplined, and its ardour restrained. Superior talent sheds a lustre on the hand that protects it ; and when, by the vigour of self-exertion under the frown of oppression, it is exhibited in all its commanding influence to the world, severe indeed must be the mental reproaches of those who laboured to prevent its expansion ; who would have smothered up the hallowed flame in the mist of ignorance, and in exile from polished life ; and have sacrificed those, who ought to have been cherished with affection and tenderness, at the shrine of sordid avarice, and selfish interest.

ART. 19. *Ellinor, or the World as it goes. A Novel. In Four Volumes. By Mary Ann Hanway. 12mo. 18s. Lane. 1798.*

Contrary to the generality of modern novels, the story of *Ellinor* becomes more interesting as it proceeds, and the sentence passed upon Sir Fretful's dramatical exertion in the critic will not apply here. This performance certainly does not want incident ; the narrative is neat and simple ; and the whole makes an agreeable publication.

DIVINITY.

ART. 20. *A Sermon, preached before the Barking Association, on Sunday, the 17th of June, 1798. By Samuel Crowther, A. M. Curate and Lecturer of Barking, in the County of Essex, and Fellow of New College, Oxford. 4to. 24 pp. 1s. Baldwin. 1798.*

Numerous as the discourses are which similar occurrences have lately occasioned, an attentive reader will discover in each of them some discriminating features of character. Unassuming good sense, and a profound piety, are the evident characteristics of this now before us : and the text, " Pray for the peace of Jerusalem ; they shall prosper that love thee," is perfectly well applied to the duty and good consequences of genuine patriotism. Mr. Crowther, whose Christianity is evidently as sincere as that of Mr. Rhys*, or any enthusiast whatever, most properly introduces, and very sensibly states, the Gospel authorities, for taking arms in defence of our country. The example of the good Centurian, Cornelius, is well introduced. We object only to one word in the whole discourse, which is " subserve."

* A writer, who chose to deny war to be lawful under any circumstances.

ART. 21. *A Sermon preached in the Church of St. Margaret, August 1798, before the Armed Associations of the United Parishes of St. Margaret and St. John the Evangelist, in the City of Westminster, on the Consecration of the Colours, presented to them by the Right Hon. Viscountess Belgrave; to which is prefixed, the Ceremony observed upon the above Occasion. By the Rev. Charles Fynes, LL.D. Prebendary of Westminster, Minister of St. Margaret, and Chaplain to the Association. Published by Request. 4to. 1s. 6d. Hatchard. 1798.*

The above may be esteemed among the most respectable of the sermons preached on similar occasions. The arguments are forcibly drawn up, and judiciously arranged; and the conclusion is very spirited, and expressed in the most appropriate language.

ART. 22. *A Sermon for the 19th Day of December, 1797, being the Day appointed for a general Thanksgiving to Almighty God for the signal Victories attained by his Majesty's Arms in Three great Naval Engagements, over the respective Belligerent Powers united against this Country. By the Rev. L. H. Holloman, Chaplain to the Royal Navy. 8vo. 1s. The Profits to be applied to the Seamen's Widows and Orphans. Low. 1798.*

Our notice of this sermon has been accidentally delayed, and in the interval another victory, surpassing the three which are here enumerated, has been attained by the blessing of providence, and the bravery of Lord Nelson and his squadron. This discourse is very animated, and highly deserving commendation.

ART. 23. *A Sermon for the Benefit of the Margate Sea-Bathing Infirmary. By the Rev. W. Chapman, A.M. Curate of Margate. 8vo. 1s. 6d. Payne. 1798.*

We hope that this very benevolent institution will meet with due encouragement from the public. This is a judicious and well written discourse, and will, it is to be hoped, materially assist the object proposed.

ART. 24. *A Sermon preached at the Parish Church of St. Michael, Queen Hithe, on Wednesday, March 7, 1798, being the Day appointed for a general Fast, and at Layton, in Essex, on the Sunday following. By the Rev. John Wight Wickes, M.A. of Pembroke College, Oxford, and late Lecturer of Walsall, Staffordshire. Published by Request. 4to. 1s. 6d. Hatchard. 1798.*

We much like the plain unadorned good sense of this discourse, and the arguments in behalf of a superintending providence are happily introduced, and very well made to apply to the circumstances of modern times, and in particular to the French revolution.

ART. 25. *A Sermon, delivered in the Parish Church of Sheffield, to the Original United Lodge of Odd Fellows, on Monday, July 9, 1798 (being their second annual Festival). By George Smith, M. A. Curate of the said Church, and late of Trinity College, Cambridge. 8vo. 6d. Matthews. 1798.*

An odd Sermon, on an odd occasion, and as the title-page announces, to "Odd Fellows." The preacher says, p. 5, "I thus publicly and solemnly declare, I am totally unacquainted with the society by whom I am this day employed." Yet the author is evidently a man of good sound principles himself, whatever his congregation might be.

ART. 26. *Philanthropy, Religion, and Loyalty, the best Characteristic of a Christian Soldier. A Sermon, addressed to the armed Association of the Parish of St. Luke, Chelsea. By the Rev. Weeden Butler, Morning Preacher of Charlotte-Street, Chapel. Printed by Request. 1798.*

The readiness manifested by the most respectable inhabitants of, and round the metropolis, in armed associations, demand the thanks, both public and private, of every order of men. To this opinion Mr. Butler has assented, by a very handsome testimony of approbation from the pulpit, drawn up with feeling and address. It were to be wished, that Mr. B. had omitted the insertion of—"a very short notice", which we observed in the Dedication; as, from a man at all employed in composition, of which we have no doubt in respect to the author before us, it could not require much time to compose a very correct discourse upon a subject at once so interesting and copious. If an apology was requisite, one so hackneyed as the above would have been unbecoming to offer; and, if it did not, it is not the best way to claim additional merit, by alledging the short space of time employed upon the subject.

ART. 27. *England's Privileges: a Thanksgiving Sermon, preached in the Diocese of Hereford, on Tuesday, December 19, 1797. By the Reverend D. Lloyd. 8vo. 1s. Dilly. 1797.*

Fortunately for this country, its religious order has had ample scope, and abundant opportunity, for the display of eloquence, loyalty, and gratitude, during the present contest, in return for that protection which the God of Heaven has afforded, and for the success with which he has been graciously pleased to crown our arms. Amongst the number who have submitted their labours to the public eye upon these occasions, Mr. Lloyd, although he may not claim the first, yet he may demand a respectable place. His discourse is fervent and animated; and he has drawn his parallel with judgment, united with precision. We must, however, notice two or three errors in this Sermon. *A mean*, as it is here used in the singular number, is nearly obsolete: but a still more striking fault is manifest in the use of *drew*: "we might have drew our breath". This surely is not only not classical, but not even English.

ART.

ART. 28. *A Sermon, preached at Lambeth Chapel, on Sunday, March 4, 1798, at the Consecration of the Right Rev. John Buckner, L. L. D. Lord Bishop of Chichester. By John Napleton, D. D. Canon Residentiary of Hereford, Chancellor of the Diocese, and Chaplain to the Lord Bishop of Hereford. Published by Command of his Grace the Archbishop.* 4to. 24 pp. 1s. Hereford printed. Sold by Robson, &c. London.

The operation of benevolence as a duty upon the conduct of men in general, as Christians, and more particularly as Christian ministers, is the subject chosen by Dr. Napleton for his discourse. "We cannot imagine," says he, "any rational scheme of morality, in which the duty of active benevolence will not constitute an essential part. Whether the theory be directed to private or social happiness; whether it be founded in the dignity, or the weakness, of human nature; whether in its original perfection, or in its adventitious depravity; or whether, lastly, it be resolved into the will of God; these different principles will lead to the same conclusion." This is the theme, as it is ably proposed by the author, and it is handled with skill and propriety.

MEDICINE.

ART. 29. *One Hour's Advice, respecting their Health, to Persons going out to the Island of Jamaica; with a Description of the Island. By R. Wise.* 12mo. 70 pp. 1s. 6d. Johnson. 1798.

One hour's attention, and eighteen-pence to pay, will surely be well bestowed by the class of persons described in the title-page. The directions are extracted from that excellent work, Long's History of Jamaica, which being beyond the reach of ordinary purchasers, we cannot too much commend the humanity of the compiler who has thus rendered them more easy of attainment. He has been, he says, in the Island of Jamaica for nearly two years, "during which time the diseases of the climate, and particularly that fatal malady the yellow fever, have raged with uncommon violence. Thousands have fallen around him during that period, many of whom might perhaps have been preserved to society, if they had been so fortunate as to have had their attention directed to the Chapter of *Regulations for the Preservation of Health in Jamaica*, which are so clearly laid down by our historian (Long) and so easy to be complied with, that it would be sinning against common sense not to conform to his directions, particularly during the rage of any epidemic disorder." Mr. Wise conceives that he owes his own preservation, under God, to a strict attention to these rules. A stronger recommendation cannot be given.

ART.

ART. 30. *An Inquiry concerning the History of the Cow-Pox, principally with a View to supersede and extinguish the Small-Pox.* By George Pearson, M.D. F.R.S. Physician to St. George's Hospital, of the College of Physicians, &c. 8vo. 116 pp. 2s. 6d. Johnson. 1798.

Doctor Jenner, in an ingenious treatise on the cow-pox, noticed by us not long since, endeavoured to shew, that persons affected with that disease were rendered incapable of receiving the infection of the small-pox; and as the cow-pox is said never to induce any dangerous symptoms, the pustules not being confluent, or affecting any other parts than those on which the matter of the disease is received, inoculation with the cow-pox matter, he observed, would probably in time supersede the practice of inoculating with the small-pox matter. But as the observations on which the doctor founded his opinion were not thought to be sufficiently numerous to establish the fact, Doctor Pearson has been at the pains of collecting information from a variety of correspondents residing in different parts of the kingdom. The result of these inquiries, with pertinent observations on the subject, are here laid before the public. Several of this author's correspondents recollect, they say, when inoculating the poor of different parishes, that occasionally, two, three, or more of the number, have told them they were certain they should not take the infection, as they had, from five to twenty or thirty years before, been infected with the cow-pox; and it uniformly happened; we are told, that these persons escaped the small-pox. This singular fact does not seem, however, to have produced any effect on the minds of the inoculators, or to have induced them to institute any experiments, in order more clearly to ascertain its truth. It is now recollected, and brought forward, in consequence of the publication of Doctor Jenner's treatise, or of the queries sent them by Doctor Pearson. This testimony cannot therefore be accepted as proving the fact, although it may be said to add to its probability. On the other hand it may be observed, that whether we consider the cow-pox as a disease spontaneously generated in the cow, or accidentally communicated to it, as Dr. Jenner supposes, it should be universal, that is, wherever there are cows, the disease should exist, with its wondrous property of superseding the small-pox. Consequently it should not only be known in every part of this country, but in France, Germany, Italy, &c. This however is far from being the fact. No writer on the continent, as far as we know, has mentioned the disease; certain it is, no such authority is here appealed to; and what is more important, from the answers revealed by Doctor Pearson it appears, that the disease is totally unknown in many parts of this country. It is computed that about 6000 cows are kept in the vicinity of London to serve the inhabitants with milk. As new purchases are probably made every week with the cow-keepers, to keep up this enormous stock, and the cows are brought indiscriminately from other and distant counties, considering the great number of persons necessarily employed in tending and milking them, it seems almost impossible that a disease of so peculiar a kind should exist without being pretty generally known among

among the persons who are concerned in that business; and yet the intelligence Doctor Pearson obtained from this source, is extremely scanty and deficient.

"On calling at Mr. Rhodes's milk farm, on the Hampstead road, where there is a very large stock of cows, I found" he says, p. 28, "the cow-pox had not fallen under his observation; but two of the male servants were well acquainted with some parts of its history." These servants came from Gloucester or Wiltshire. "At some other farms near London, the author goes on to say, p. 32, where milch cows are kept, I found the disorder was not known either to the masters or servants." Similar answers were received from Norwich, the north and east ridings of Yorkshire, from Durham, Lincolnshire, Lancashire, Liverpool, and Manchester. This account will be sufficient to show that the cow-pox is not general, or has not been generally noticed in this country. The occasional appearance, however, of a disease among cows in certain districts, affecting the hands of the persons who milk them, and the prevalence of an opinion, in those places, that persons so affected are rendered incapable of receiving the infection of the small-pox, is here confirmed; and although no additional evidence of much value is brought by this author in confirmation of the validity of this opinion, yet the present work will have its use, since by still further diffusing the knowledge of the subject, and thence exciting a greater number of persons to the investigation of it, it will occasion the truth to be the sooner, and with more certainty, discovered.

ART. 31. *A compendious Medicine Dictionary, containing an Explanation of the Terms in Anatomy, Physiology, Surgery, Materia Medica, Chemistry, and Practice of Physic, collected from the most approved Authors. By R. Hooper, M. D. of Pembroke College, Oxford, Fellow of the Linneæan and London Medical Societies. 12mo. 5s. Murray and Hihgley. 1798.*

This is an useful compilation, containing, in a small compass, a concise but very intelligible account of every thing relating to anatomy, surgery, and physic, arranged in alphabetical order, and collected with great care. The type, although small, is remarkably neat and clear; the paper of a good colour and quality; and the whole, we may add, appears to be correctly printed.

MILITARY.

ART. 32. *Instructions for forming a Regiment of Infantry for Parade of Exercise, together with the Eighteen Manœuvres, as ordered to be practised by his Majesty's Infantry Forces, accompanied by Explanations and Diagrams. 5s. London; printed and sold by T. Egerton. 1798.*

ART. 33. *An Elucidation of several Parts of his Majesty's Regulations for the Formations and Movements of Cavalry. 6s. Printed for the War-Office. Egerton. 1798.*

We have brought these treatises under the same points of view, because they relate to two branches of the same subjects, and because they

they spring from the same source, the elementary instructions of General David Dundas. Each of these authors has pursued a plan peculiar to himself, but they both concur in one point, a faithful adherence to the principles of the author, whose work they mean to elucidate. In the first of these works the instructions are given in great detail, and are laid down in tables, in the different columns of which, the duty of every individual of a battalion is fully and clearly explained, with the assistance of the plates, which are executed with great neatness and accuracy. The second treatise, which we understand is the production of a gentleman, who has already distinguished himself by his improvements in the military science, is much less diffuse, and is written on the supposition that every military man has conformed to the king's order, by providing himself with General Dundas's book of regulations, to which it therefore refers for the mode of executing the different manœuvres. Had Colonel Le Merchant been hacknied in the service of book-making, he might easily have produced a work which would have been much more expensive to the public, and much more lucrative to himself; but we give him great credit for the summary mode in which he has delivered his instructions; and we are exceedingly sorry to find that General Dundas's work on the movements of cavalry has been suffered to go out of print, and that this elucidation is now considered as a substitute for it, a use to which its author evidently never meant it to be applied.

The manœuvres which have been chosen for the review exercise, are calculated to try the skill of the officers, but we doubt whether others might not have been selected, better calculated to display and to improve the discipline of the private men.

It is rather singular that the manœuvre of forming a column on a central division (right or left in front) which we have always understood is the invention of General Dundas, and which he holds in high estimation, should not have been introduced into the review exercise; and that there should not be a single change of front, if we except the change of position in the second, third, and fourth manœuvres by throwing back the flanks.

A deviation from a general principle takes place in one of the manœuvres, which we were at first inclined to attribute to a mistake of Colonel Le Merchant, till we referred to the *Cavalry Movements*, and found he had faithfully copied his author. The manœuvre to which we allude, is the countermarch from the reverse flank to the rear, in which the marker is directed to place himself with his front in the direction of the new line, instead of facing it, as is the invariable rule in all other cases. Why this distinction should be made in this case, we are at a loss to discover; and we know, from experience, that it tends to mislead the men; for the file-leader naturally supposes he must form opposite the marker, as he does in all other cases wherever.

The plates in this work are executed with Colonel Le Merchant's usual accuracy and neatness. We think, however, the effect would have been better, if the figures had been on a smaller scale.

We cannot conclude without recommending to General Dundas a new edition of his *Cavalry Movements*, with new plates, from designs

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by

by Colonel Le Merchant; a new set of "Review Manœuvres; and further Instructions for front and rear Guards, Patroles, and flanking Parties."

POLITICS.

ART. 34. *An Answer to the Pamphlet intituled Arguments for and against a Union, &c. In a Letter addressed to Edward Cooke, Esq. Secretary at War. By Pemberton Rudd, Esq. Barrister at Law.* 8vo. 23 pp. London; reprinted for Stockdale. 1798.

In our account of the pamphlet ascribed to Mr. Cooke, we found reason to praise not only the ingenious but the candid and temperate manner in which the subject of an union with Ireland is there discussed. We wish it were in our power to give a similar character of the swarm of adversaries to which that publication has given birth. With one or two exceptions, we never remember to have met, in the same number of tracts, and on a topic of great national importance, so little to inform our judgment, and so much to offend our taste, so little inclination, or indeed ability, to give the subject a fair and dispassionate consideration.

The pamphlet now before us takes exception, with some degree of justice, to a few of the illustrations adopted by the preceding author, as not having much analogy to the point in question, and censure him for quoting the example of France, which should rather, the writer justly thinks, induce us to suspect the propriety of a political measure, than prompt us to adopt it. In other respects, however, it is a very weak answer to the work which we have before noticed. The writer begins with a cavil, denying as a *fact* what his adversary had only put hypothetically, viz. that the two countries desire an union. To this it would be a sufficient answer to say, that unless such a desire be expressed by some leading persons in the one country or the other, the measure cannot even be agitated; but we believe an union between Great Britain and Ireland upon fair terms, is denied by many respectable persons both in this and the sister kingdom. Almost the whole of this writer's arguments (if arguments they can be called) proceed on an assumption, unproved, and, we think, unwarranted; namely, that the interests of Great Britain and Ireland are necessarily adverse. His quotation of "*timeo Danaos et dona ferentes*," is peculiarly illiberal. The stile and language of his work are in general beneath criticism. "The quarry (he says to his adversary) must be a *plaguy* secret one from which you have hewn this corner-stone of your edifice." "I think it looks bad in prose, yet it might make a neat argument to a canto of poetry, for it is a pretty fiction." Speaking of absentees, he says "a number of Irish peers have been induced, and no doubt would *continue* to be *additionally* induced to accept and solicit seats in the English House of Commons," &c.

We may, without presumption, assert that, in the event of an union, no such solecism in politics is likely to take place.

ART. 35. *First Letter to a Noble Lord, on the Subject of the Union.*
By Giles S. Smyth, Esq. 8vo. 33 pp. J. Moore, Dublin. 1799.

This pamphlet appears to be nearly of the same complexion as the preceding, having much declamation and but little argument. Mere national pride is made one of the chief grounds for rejecting a measure which has for its object the national welfare and security. The competency of the Irish parliament to such a measure is also denied. On this point we shall only observe, that an union is certainly too important a change to be made without the approbation of those who are best informed, and, from their rank and property, most interested in the event. Yet, unless the determination rests with the legislature, what other body of men are competent to the discussion? Must the whole nation be polled? especially under the present situation and circumstances of Ireland; or can the country, whatever be the necessity or expediency of such a step, never change its political situation? The remainder of this writer's arguments does not appear to us to deserve much examination. He takes it for granted that an union is incompatible with the freedom of Ireland; on which ground, every county of England, taken separately, is in a state of slavery, since its representatives are outnumbered, and may be outvoted by the rest of the house. The freedom of Ireland is also to be sacrificed to the crown, or to the minister; as if the crown or the minister could, in such a case, have any individual or private interest. This writer, and indeed most of the opponents of an union, assumes also that the measure is to be hurried through parliament; than which, no supposition can be more uncandid or improbable.

Of his style and language it is sufficient to say, that he talks of "cutting the Irish down from the *topping* pride of an independent nation"; of "one of the modes adopted towards *working out the job* of an union"; of "inerging the name of an Irishman by *jumping into the gulf* of an Union"; of "the mind of the country gradually *swinging round* towards Protestantism"; with many more such *elegant and consistent* metaphors. We had almost forgotten one of his most formidable arguments against an Union; namely, that the Irish representatives sent to England will be *sea-sick!!!*

ART. 36. *Cease your Funning; or, the Rebel detected.* 8vo. 45 pp.
Moore, Dublin. 1798.

An ironical attack on the pamphlet ascribed to Mr. Cooke. The author of this tract endeavours to show the arguments of his adversary for an Union to be the same as would be used by a Jacobin or United Irishman against it, and therefore *affects* to consider him as such. Few modes of writing are easier than this. Some garbled quotations from the work "You oppose," a little perversion of its meaning, and the pursuit of its arguments, as far as a forced interpretation will carry them, may, without any great ingenuity, make your opponent appear to be an advocate against the very cause which he means to support. It is scarcely possible for a writer to secure himself from these misinterpretations. But the subject before us is far too important for ironical ar-

guments. This writer, however, is certainly, in ability, of a superior class to the two we have last examined.

ART. 37. *Thoughts on an Union. By Joshua Spenser, Esq.* 8vo. 31 pp. 1s. Stockdale. 1798.

We come with pleasure to a temperate and a rational work, on a subject which, as has been seen, teems with productions of a different nature. Though we do not assent to all Mr. Spenser's arguments, nor indeed to the terms in which he states his first question (since we cannot deem the act of uniting the Irish legislature to that of Great Britain, "resigning its legislature into the hands of another country"), we cannot but give to this little tract the praise of good sense and propriety.

Mr. S. objects to the arguments in favour of an Union drawn from the disturbed state of Ireland, both because that situation is merely temporary and accidental, and because he perceives no connection between the evil and the proposed remedy, Ireland having obtained commercial liberty, and neither the religious differences in Ireland, nor her discontents, being likely to be extinguished by an Union. It is not our purpose to examine into the validity of these opinions; but we must observe, that they are not* wholly warranted by fact, nor much enforced by argument; and that this part of the subject is, in our judgment, more satisfactorily discussed in the tract ascribed to Mr. Cooke.

Mr. S. also asserts, that "all the arguments in favour of the measure center in the convenience and alleviation of the public burthen to England." This surely does not apply to the work ascribed to Mr. Cooke, which argues the question of an union chiefly on the ground of benefits which *Ireland* alone may expect. Mr. Spenser takes pains to shew the situation of Scotland at the time of its Union with England, to have been different from the present state of Ireland, and proposes, in case it is determined to bring forward the measure of an Union, "that the Irish Parliament be dissolved, and a new one returned, bringing with it the sentiments of the country upon the subject; or that the freeholders be convened in their counties, and the sense of the nation be declared upon a question of such national magnitude and importance."

The above are the chief topics of a pamphlet, which, if it display no extraordinary depth of research, or uncommon ingenuity of argument, yet treats the subject, in general, with candour, and throughout with temper and decency.

We must, however, object to some of these writer's expressions, as containing an unfair representation of the question in dispute; such as, that adopting the measure of an Union would be "*transferring to another kingdom the right of legislating for Ireland*"; that it would

* The "commercial liberty" of Ireland applies only to its foreign trade. That kingdom is still, in some respects, restrained as to its trade with Great Britain.

“ render the franchises of the entire kingdom a mere nullity”; and, that “ the handful of Irish senators would be merged in the multitude of English legislators.” All these assertions are surely very questionable. They assume a perpetual opposition of interests between Great Britain and Ireland; and they suppose, that so large a body as would probably form the representation of the latter kingdom, would have less weight in the common legislature than we find, by experience, belongs to classes of men, (the landed, for instance, or the mercantile interest) which, separately considered, bear a less proportion to the rest of the British Parliament.

ART. 38. *A Report of the Debate of the Irish Bar, on Sunday the 9th of December, 1798, on the Subject of an Union of the Legislatures of Great Britain and Ireland.* 8vo. 90 pp. Moore. Dublin. 1799.

There are few, if any, arguments in this Debate, either for or against an Union, which are not contained in some of the tracts we have already noticed. The resolution proposed and carried by a great majority, was, “ That the measure of a Legislative Union of this kingdom (Ireland) and Great Britain, is an innovation which it would be highly dangerous and improper to propose at the present juncture to the country.”

The arguments in support of this resolution were grounded, on the disturbed state of Ireland, which (it was alledged) rendered the minds of men unfit for impartial deliberation, on the presence of a *foreign* military force (as it was called) which took from the Irish the necessary freedom of judgment, and lastly, on the impropriety and danger of the measure itself. The superior competency of a local legislature to promote the welfare of Ireland, was urged, but with far less vehemence than the favourite topic of national dignity and independence. In favour of an adjournment of the Question, it was contended by the friends to an Union, that no determination could properly be formed, either for or against the measure, till it should be known in what the terms were to consist; that possibly they might be so advantageous, as to render it a desirable measure for Ireland; that no juncture could be more proper than the present for considering this important question; since the calamities lately suffered had sobered the minds of men, and lowered that inordinate pride which, rather than give up the least point of national dignity, would sacrifice solid advantage and permanent security; and that, as the disaffected had gone every length to effect a separation of the kingdoms, it was time to adopt such measures as would completely frustrate their hopes, by uniting them more closely than ever.

Such are the prominent features of this debate, by a body of men certainly very respectable in themselves, but apparently somewhat prejudiced, and supposed to be powerfully interested, on this question. We must, however, make some exceptions. One gentleman is represented as having said, that “ It was his right as an Irishman, to be governed only by the King, Lords, and Commons of Ireland, and, bred as he was to the use of arms, he would not tamely surrender that right

right to the cunning or the insolence of that serpent and political apostate, Mr. Pitt." Another says, "God and Nature never intended that Ireland should ever be a province; and, *by God*, she never shall." This absurd and impious rant was, we are told, received with reiterated applause! If this be true, what are we to think of the temper and impartiality of the gentlemen assembled?

This debate is very inaccurately printed.

ART. 39. *An Address to the British Forces, by Sea and Land, armed to resist the threatened French Invasion.* 8vo. 1s. Yarmouth. 1798.

The threatened French invasion ceases to excite alarm; but we are happy to notice this testimony of the zeal and loyalty of a sincere friend at Yarmouth. There is considerable energy in this Address: and a very spirited song is to be found at the conclusion.

MISCELLANIES.

ART. 40. *Reports with Plans, Sections, &c. of the proposed dry Tunnel, or Passage from Graveshend, in Kent, to Tilbury in Essex; demonstrating its practicability and great Importance to the two Counties, and to the Nation at large; also on a Canal from near Gravesend to Stroud; with some miscellaneous and practical Observations.* By R. Dodd, Engineer. Illustrated with Plates. 4to. 5s. Taylor. 1798.

This is a vast and magnificent project, which appears, nevertheless, from the account here given, to be both highly important in its object, and far less difficult of accomplishment, than might at first sight be imagined. It will of course be well weighed and examined before it is commenced, other engineers consulted, and various observations made. At the first view, one objection which arises is, that the benefit proposed by this plan, hardly seems adequate. Yet the first expence which must necessarily be incurred, Mr. Dodd estimates at less than twenty thousand pounds. The author expresses himself with much perspicuity; and he has our sincere wishes for the success due to his ingenuity.

ART. 41. *The Structure of the English Language; exhibiting an easy and familiar Method of acquiring a grammatical Knowledge of its constituent Parts. Particularly useful for Foreigners. Published by Subscription.* 12mo. Richardson. 1798.

At a time when this country abounds with foreigners from every part of Europe, the utility of a more easy introduction to the English language seems particularly obvious. The present performance is calculated to assist the ignorant in speaking and writing our language grammatically, and will be found useful, as far as it relates to the government, inflections, &c. of the parts of speech. But though the author asserts, that it "contains no abstruse disquisitions upon the foreign roots," yet in a book entitled, "An easy and familiar Method of acquiring a Language," we think that his origin and deduction of its constituent parts might have been dispensed with, as too obscure for

for foreigners, or even those of our countrymen, who may need a common grammar. We must also observe, that the number of literal errors (sometimes making false grammar) throughout the work, ought to have been particularly guarded against, as they must greatly embarrass those who have occasion to study such an elementary treatise.

ART. 42. *Observations on the Expedition of General Buonaparte into the East, and the probability of its Success considered. To which is added, a brief Sketch of the present State of Egypt. An historical Account of Alexandria. The Two Harbours of that City accurately delineated; its former Splendour and present State contrasted; with some Remarks on its local Importance, should it become the Mart of the East. Together with a few Particulars relating to the Navigation of the Red Sea. By the Editor of the History of Peter III. and Catharine II. of Russia.* 8vo. 89 pp. 2s. 6d. Cawthorne, &c. 1798.

The title-page to this pamphlet announces much; but *Quid dignum tanto, &c.?* It begins indeed with an account of Buonaparte's expedition, compiled from the newspapers of the day, and a few vague and hypothetical speculations on his designs and probability of success. But the writer soon quits Buonaparte, and gives a minute description of Alexandria, and an account of Egypt, copied from the works of the latest travellers, particularly Volney and Bruce. In short, the work is a mere compilation, without any novelty of remark, or a very judicious selection, published to gratify temporary curiosity. It may, however, amuse those who have not read the works from which it is extracted.

ART. 43. *Estelle, Pastorale. Par M. de Florian.* 12mo. 244 pp. 2s. 6d. Dulau, 107, Wardour-Street. 1798.

A very elegant and convenient edition, of a justly admired production.

ART. 44. *Biographical Anecdotes of the Founders of the French Republic, and of other EMINENT! Characters, who have distinguished themselves in the Progress of the Revolution. Vol. II.* 12mo. 466 pp. 5s. Printed for R. Phillips, sold by Johnson, &c. 1798.

It is not a usual method, and may seem, perhaps, an idle one, to review one author by taking an extract from another, nevertheless we shall do so in the present case. *M. Mallet du Pan* is so much better informed than it is possible for us to be respecting the subjects of this work, that we shall think we most properly acquit ourselves of our duty towards our readers in laying his words before them.

"I open," he says, "a collection in two volumes, published in London, by *R. Phillips*, for the instruction of England, under the title of *Biographical Anecdotes, &c.* The author in his preface assures us that he writes from the best information, and that he is perfectly master of all that he is about to recite to the public. This particular and perfect information consists in transcribing the praises which the principal actors of the revolution have bestowed on themselves or
have

have received from their accomplices. The compiler mourns over the fate of these heroes, and over the deluges of blood which it has cost to acquire *liberty*! but he consoles himself with the recollection that this expence of lives *will be amply compensated by the happiness of an innumerable posterity*. It is thus that Mr. Phillips, or his biographer, expresses their enderiness for their contemporaries.

“ In these alphabetical anecdotes we read that the *Abbé de Lille* was imprisoned under Robespierre, and that his nephew composed the Hymn of the Marseillois. The *Abbé de Lille* was never imprisoned, and has no nephew! We read that *M. de Buffon* was the friend and preceptor of *Condorcet*, who was in fact the man in France that *Buffon* detested the most; whose character no person so completely detested, and whom he laboured to banish from the French Academy. He tells us that *M. Turgot* employed *Condorcet* to assist him in such political operations as required a knowledge of mathematics. But *Turgot* gave *Condorcet* a sinecure place, with a vast salary, and a fine habitation in the Mint-Office, with the title of *Inspector of the Coinage*, for which he did nothing. Neckar took from him his salary and his lodging, and was attacked of course by the philosopher in twenty libels. This biographer admires the beauty of *Condorcet*'s Speech to the Jacobins, after the affair of June 20, 1792, and particularly this phrase: “ the people offered the king the *red cap*; *Marcus Aurelius* would not have disdained it.” *M. Aurelius* would probably have punished both orator and audience for the good of the people and of the state. Observe that it was this *red cap* which in the end drove *Condorcet* to famine, when he wandered in the caverns of Clamart, and finally forced him to swallow poison in the prison where his brethren and friends had shut him up. This compiler affirms that *Condorcet* voted for the banishment of the King: yet it is well known that he voted for the severest punishment after death, namely for the perpetual imprisonment of that monarch by whom he had been pensioned.

“ The same author informs the public that, I, (*M. Mallet du Pan*) am an Abbé, that the Imperial Government expelled me from Brussels, and that I live in Holland, which I have never seen. But to make amends he praises *Collot d' Herbois* to the skies. He foretells that this great man will be inscribed in the *Temple of History*, and that his memory will be honoured and revered as one of the illustrious founders of the French Republic.”

Such is this work, in the opinion of a most competent judge. We reviewed and censured from our own observation, the former volume last July, p. 85.

ART. 45. *Letters of a Traveller, in the various Countries of Europe, Asia, and Africa; containing Sketches of their present State, Government, Religion, Manners, and Customs, with some original Pieces of Poetry. Edited by Alexander Thomson, M. D. 8vo. 7s. Wynne and Scholey. 1798.*

We have to complain that there is some delusion in this title-page. We took up the book with some eagerness expecting the original
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communication of a traveller who had visited the different places which it is here undertaken to describe. On the contrary we have to observe, that this is a compilation from different books. We must in justice add, that it is agreeably put together, and may properly be put into the hands of young persons. The verses are of no great importance or merit.

ART. 46. *Lettre a M. Bryan Edwards, Membre du Parlement d'Angleterre, et de la Societé Royale de Londres, Colon Proprietaire a la Jamaïque, en Refutation, &c. sa Ouvrages entitulé vues Historiques sur la Colonie Francoise de St. Domingue, &c. &c. Par M. Le Colonel Venault de Charmilly, Chevalier &c. &c. de St. Louis.—Answer, by Way of Letter, to Bryan Edwards, Esq. M.P. F.R.S. Planter of Jamaica, &c. containing a Refutation of his Historical Survey on the present Colony of St. Domingo, &c. &c. By Colonel Venault de Charmilly, Knight of St. Louis, &c. &c. 4to. 5s. Debrett. 1797.*

We have taken some time and considerable pains to ascertain the degree of reputation to which this elaborate reply to Bryan Edwards is entitled. Some few inaccuracies and trifling errors may indeed be pointed out; but nothing appears to affect the general credit, arguments, and assertions of Mr. Edwards's performance.

ART. 47. *The Theory of Chess, a Treatise in which the Principles and Maxims of the Game, or rather Science, are clearly and concisely explained, as concisely at least as it might be adviseable to attempt; including Directions for playing, modelled and arranged in an original Manner, accompanied with necessary Illustrations. For the Use of those whom the Celebrity of Chess has inspired with a Wish to become acquainted with it; but who, not having Access to any Professor, have no better Way of acquiring the Rudiments, than a Recourse to Publications on the Subject, 8vo. 2s. 6d. Bagster. 1799.*

We are not very friendly to long and vaunting title-pages, they have an appearance of quackery, and more frequently disappoint than satisfy the reader. There seems to have been no occasion for this supposititious aid in the present instance. The author has used some new terms perhaps unnecessarily; but he has produced an agreeable little book, and one that will be very useful to students in the game of Chess, which, however, we cannot agree with him in denominating a science.

ART. 48. *The Omnium; containing the Journal of a late Three Days Tour into France, curious and extraordinary Anecdotes, critical Remarks, and other miscellaneous Pieces in Prose and Verse. By William Clubbe, LL.B. Brandeston, Suffolk. 8vo. 5s. Rivington. 1798.*

This gentleman's translation of Horace's Epistle to the Pisos was noticed in the Brit. Crit. vol. ix, p. 558, and again in vol. vii, p. 118. This publication will not much encrease his reputation; and

and seems to have been produced either to get rid of the contents of an overflowing port folio, or with views of a pecuniary nature. There are some lively pieces of poetry at the end of the volume, but the Tour records nothing worthy of remembrance, and the critical remarks will add nothing to our stores of learning.

ART. 49. *Description et usage des Globes, pour les écoles et les pensions: suivi d'un traité élémentaire du calendrier, et d'une table des principales époques de la chronologie. Le tout pouvant servir d'introduction à la Géographie, à la Navigation, et à l'histoire. Par M. L. Despiau, Ancien professeur de Mathématique et de Physique. 12mo. 200 pp. 2s. 6d. Dulau, 107, Wardour-Street. 1798.*

We have several elementary treatises of this kind in English, but none, perhaps, in which so much is imparted in so small a compass. The treatise on the Calendar contains particularly many useful and well contrived tables, for finding different periods and chronological points.

ART. 50. *The History of the Campaign of 1796, in Germany and Italy. 8vo. 6s. Cadell and Davies: 1797.*

This narrative is drawn up with particular neatness and perspicuity, and will be interesting to future times. It is singular to relate, that the preservation of Germany, and ruin of Italy, were mutually effected by two very young men, the Archduke and Bonaparte, for so he now writes his name. The palm of honour must be conceded to the first, for what he accomplished was by the force of military talents only; whereas, the latter called to his aid, and unfortunately with too good success, the most treacherous and ungenerous policy, detaching armies and whole nations from their proper bond of union, by corruption of various kinds. Some curious notes are subjoined.

ART. 51. *Sketches and Observations made on a Tour through various Parts of Europe, in 1792, 1793, and 1794. 8vo. 6s. Johnson. 1797.*

This is an entertaining volume on the whole; but several matters are brought together to cke it out as it were, which have been repeated usque ad fastidium. The story of the death of Pliny, the descriptions of the Apollo Belvidere, and the Laocoon are of this kind. The latter part, describing Cadiz and Lisbon, will be read with most attention. The history of Mr. Stevens is particularly interesting.

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Mémoires sur les trois départements de Corcyre d'Ithaque, et de la mer Egée, par les C. C. Darbois frères, officiers de l'état-major de l'armée d'Italie, division du Levant. Paris.*

The islands acquired by the French Republic in the Ionian sea, are Corfu, St. Maura, Cephalonia, Zante, and Cerigo, with some other less considerable isles, and two essential posts in the terra firma of the Epirus. They are successively described here under the heads of population, political situation, agriculture, commercial and military state; to which is prefixed, a succinct account of their ancient state, and of the revolutions which they have at different periods undergone.

The island of Corfu, the most important of all of them is 70 miles long by 30 in its greatest breadth. Its circumference is about 180 miles, and the number of its inhabitants is reckoned at 70,000.

In that of Cephalonia, the territory is the most fertile, and the inhabitants have the greatest industry. It is about 170 miles in circumference, and its population estimated at 60,000 souls.

St. Maura is about 100 miles distant from Corfu, and communicates with the terra firma of the Epirus by a bridge. Its extent is at least 30 by 16, and its population consists of from 10 to 12,000 Greeks.

Zante has about 30,000 inhabitants, who have preserved the ancient manners and costumes; its circumference is about 60 miles.

The other isles are less extensive and less populous. The total population of the three departments is supposed to be about 170,000 individuals. These islanders derive scarcely any profit from agriculture, which might, however, flourish very much in many of the districts, and they are entirely ignorant of the breeding of cattle. The most delicious fruits which nature has lavished on them, fishing, and the cultivation of a little maize, form their principal resources. The olive alone would be sufficient to enrich them; but they gather its fruits, as well as those of the vine, with extreme negligence. From want of the knowledge of the art of manufacturing them and of care, the produce which they draw from them is likewise trifling. They were, it seems, heretofore, compelled by the laws to sell their oil to Venetian merchants only, who being sure of having no competitors, always agreed among themselves to fix the price very low. *Espr. d. Journ.*

ART. 53. *Poésies lyriques de Marie-Joseph Chemier.* Paris. An V, de la république.

Though we cannot, in general, subscribe to the political opinions of the author, we may, however, venture to select the following passage from one of his odes, as agreeing with our own, and possessing besides no inconsiderable share of poetical merit.

O de nos jours de sang quel opprobre éternel ;
C'est Catilina qui dénonce :
Vargonte et Lentulus dictent l'arrêt mortel ;
Tullius est le criminel ;
Céthégus est juge et prononce.

Des forsaits autrefois les vils machinateurs,
Conjuroient avec la nuit sombre ;
Ils siègent maintenant au rang des sénateurs,
Et les poignards conspirateurs
Ne sont plus aiguës dans l'ombre.

Le Génie indigné baisse un front abattu .
Sous l'ignorance qui l'opprime :
Du nom de liberté le meurtre est revêtu ;
Et l'audace de la vertu
Se rait devant celle du crime.

Le délateur vendu pour prix de ses poisons,
Baigne dans l'or ses mains avides ;
Et des pères conscrits les respectables noms
Des Marius et des Carbons
Couvrent des tables homicides.

Le peuple est aveuglé par ses vils ennemis :
Des Gracchus la mort est jurée.
Viens Septimuleius, viens, meurtrier soumis,
Contre l'or qui te fut promis
Echanger leur tête sacrée.

Ibid.

GERMANY.

ART. 54. *Aristoteles Politik und Fragment der Oeconomick, aus dem Griechischen übersetzt, und mit Anmerkungen und einer Analyse des Textes versehen, von J. G. Schlosser. Erste Abtheilung.*—*Aristotle's Politics, with the Fragment of the Oeconomicks. translated from the Greek, and accompanied with Observations, and an Analysis of the Text, by J. G. Schlosser. Part I. XI, and 356 pp. in 8vo. (pr. 1 Rixd.) Lübeck, 1798.*

This is intended as a publication adapted to the times. The translation is perspicuous, and for the most part, just ; and the numerous notes, in which the author compares the opinions of *Aristotle* with those of other ancient and modern political writers, are often ingenious and important. Mr. *Schl.* promises an analysis of the text (in which he has not attempted any improvement) and a series of dissertations on different

different parts of the work, like the *Discorsi* of *Macchiavelli* on *Livy*, or those of *Ammirato* on *Tacitus*. *Ibid.*

ART. 55. *Bibliotheca Slavica antiquissimæ dialecti communis et ecclesiasticæ universæ Slavorum gentis. Studio et opera Fortunati Durich, Soc. Scient. Boh. Membri primum emititur* 396 pp. 1. 8vo. (pr. 2 fl.) Vienna.

The author's plan is prefixed to this equally curious and interesting work; its principal object is to give the history of, and elucidate the Slavonic language, as it appears in books, from the earliest period down to the present time; to describe the different Slavonic libraries, and to point out the literary use of the language; to produce specimens of it of all ages; and to present a catalogue of the different printed books, MSS. and inscriptions to be found in it at Vienna, and in other places. The Four books are divided into Twenty-six chapters; which are preceded by an introduction consisting of Eight chapters, three of which only are contained in the volume now before us, namely, Chap. I. on the origin of the Slavonians and the name of their nations; Chap. II. On the ancient Slavonics which appear in Greek and Latin writers to the end of the Eleventh century; Chap. III. On the manner of the heathen Slavonians according to *Jacobinus*. The second volume will probably comprize two chapters of the introduction, namely, Chap. IV. On the slow progress of the Slavonic language, effected by Christian teachers from the west; such as *John of Ravenna* in Salona, *Anshar* in Hamburg, *Turbolt* in Celle, *Rupertas* in Moravia, &c. of its farther cultivation by *Cyrillas* and *Methodras*, and by means of the Cyrillic alphabet; and Chap. IV. Of the dissemination of the Slavonic language produced by commerce; of the commercial and nautic terms employed by the ancient Slavonians, and of the commerce of the nation itself. We shall be happy to see the continuation of this work, which, as our readers will observe from the view here given of it, is not likely to be brought to a speedy conclusion. *ibid.*

HOLLAND.

ART. 56. *De Apokryfe Boeken naer het Grieksch. 1 Deel.—The Apocryphal Books, from the Greek. Vol. I. 456 pp. in 1. 8vo. And—Korte Anmerkingen over de Apokryfe Boeken voor Ongeleerden, door Ysbrand van Hamelsveld. 1 Deel.—Short Remarks on the Apocryphal Books for the unlearned, by Y. van Hamelsveld. Vol. I. 326 pp. 8vo. Amsterdam. 1797.*

The indefatigable Prof. *Hamelsveld* has now added to his excellent Version of the Bible, this extensive work on the Apocryphal Books. The character and plan of the Translation and Notes agree with those in the Canonical Books. The author seems to have been directed chiefly by the writings of *Michailis* and *Hesse*. With *Eichborn's* work he may not have been acquainted. He seems likewise to have been ignorant of that of *Linden* on *Jesus*, the Son of *Sirach*, though in the Translation he frequently coincides with him.

ART.

ART. 57. *Verhandelingur, rakende den natuurliken en geopenbarten Godsdienst, riefgegeven door Teykers godgeleerd Genootfchap Deel XVI. —Dissertations relative to natural and revealed Religion, published by the Teylerian Theological Society. Vol. XVI. 236 pp. 4to. Haarlem.*

The question to be discussed was, "whether it can be satisfactorily proved, that man may at all times, with the assistance of his own understanding, and by his own reasonings only, without the aid of any actual or immediate divine revelation, obtain a proper knowledge of God, and of the divine attributes?" This is answered with considerable ability, in the negative, by Mr. *J. Brouwer*, Minister of the Baptist Church at Leuwarden, and by Mr. *Bruin*, likewise Minister of the Baptist Church at Westaan; more particularly by the latter, who has clearly shown from the history of mankind, that the increase or decrease of religious knowledge in different countries, has always been at different periods exactly in proportion to the degree of divine revelation vouchsafed to them.

ART. 58. *Vaderlandsche Historie, vervattende die Gefchiedeniffen der nu vereenigde Nederlanden, inzonderheid die van Holland door J. Wagenaar, met Plaat en Karten. Negentiende Deel; 410 pp. Twintigfte Deel; 380 pp.—History of the now United Netherlands, particularly of Holland, by J. Wagenaar, with Plates and Charts. Vol. XIX—XX. Amsterdam.*

These volumes of Wagenaar's *History of the United Netherlands, from the earliest times to the year 1751*, complete the only work which the inhabitants of the country can be said to have of the kind. In the former volumes, the author wrote mere history only, so that it did not appear that he had yet attached himself to any party. But in these two last volumes it may easily be observed, that his pen has been guided by the genius of the times. He had good reasons for concluding the History with the year 1751, instead of bringing it down to the present period. He intends, however, to publish a Supplement, in which some circumstances will be mentioned, that had not been rightly stated in the former volumes. To the whole, a general Index will then be subjoined.

LITERARY INTELLIGENCE.

We have received the following Letter from Leipzig, and are happy to lay it before our readers.

SCIENTIARUM MECHANICARUM CULTORI.

Opuscula Statico-Mechanica, principii Analyseos finitorum superstructa, Auctore Pasquichio, sublimiorum Mathematicum in Regia scientiarum Universitate Hungarici Professore emerito, eo confidentius tibi offerimus, quo firmiter nobis licet sperare, fore, ut tibi eorum ratio magno opere probetur. Nemo enim ignorat, inventa insignia, quibus scientiæ statico-mechanicæ et jam sunt locupletatæ, et in dies magis adaugentur,

tur, per tot opera esse sparsa, ut rarus sit, qui ea in suos usus possit conquirere; multa præterea ab earundem scientiarum doctoribus aut ex alienis principiis esse derivata, inconvenientique nonnunquam methodo pertractata, aut hypothesebus inter se plurimum dissentientibus superstructa. Eapropter proposuit sibi Cl. *Pasquichius*, præmissis in primo suorum opusculorum volumine principiis Analyseos et Geometriæ sublimioris, qualia in præsentis harum disciplinarum statu desiderantur, ea, quæ hætenus in universis scientiis staticis mechanisque utiliter acta sunt, haud temere congerere, sed probe digesta variis commentationibus successive illustrare, ita ut inde tam docentes quam discentes multum commodi et utilitatis possint capere. Ut vero ipsæ scientiæ statico-mechanicae ex his commentationibus plurimum lucri capiant, constituit is, ubicunque per naturam objecti licuerit, et ordinem notionum propositionumque scientificum, et summum in demonstrationibus rigorem observare; hypotheses congruo examini subiicere, eoque sine nova, exquisita, copiosaque experimenta in subsidium vocare; singula demum principiis analyseos finitorum, in primo volumine expositis, superstruere, notionibus *infinite parvorum*, quarum perpetuus adhuc est usus in disquisitionibus mechanicis, penitus derelictis exclusisque, quin ideo aut disquisitiones captu difficiliiores, aut calculi prolixiores redantur.

Non ignoramus quidem, complures desiderasse, ut hæc commentationes eadem lingua, nimirum germanica, qua Cl. Auctor hætenus est usus in suis operibus, ederentur; verum, ut illis, si placuerint, etiam exteri possent uti, latinam ei præferendam esse judicavimus. Neminem sane futurum putamus, qui non perspiciat, nihil esse, quod bibliopolam, si is suis commodis aliquantillum velit consulere, ad hujusmodi opera propriis sumtibus excudenda queat adlicere: non igitur, ut aliquid lucri faciamus, sed ut demonstremus orbi erudito, quanto pere et ipsas scientias, et utiles eruditorum conatus æstimemus, nos ad hæc opuscula nostris sumtibus excudenda resolvimus; atque hanc etiam ob causam desideravimus, ut ea Cl. Auctor idiomate latino, in commune omnium ad solidam eruditionem adspirantium commodum, conscriberet. Ceterum in id quoque omnem, quam possumus, operam inpendemus, ut opus emendate prodeat, et se æquis æstimatoribus obnitorem typographicum, et iustum pretium quam maxime commendet. Ut autem prævie constet, quanta singulorum voluminum moles futura sit, duo priora volumina, quæ proximis nundinis paschalibus præla deferent, exemplo sint, ea enim simul sumpta vix 70 plagulas quadruplicatas formæ minoris complectentur.

BIBLIOPOLIUM WEIDMANNIANUM.

Lipsiæ, die 15 Decembris, 1798.

The learned *Harles* who has published the "*Nubes*" of Aristophanes, is preparing the "*Aves*" for the press.

Heyne's new edition of *Virgil* is not yet completed; but this great scholar has published a new edition of *Pindar* with the *Scholia*.

Schweighæuser has printed a new edition of *Epietetus*.

Willdenow has printed a new edition of the *Species Plantarum* of *Linnaeus*.

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A second volume, containing notes to his *Anthologia*, is published by *Jacobs*.

The last volume of *Barruel's History of Jacobinism* has appeared.

Dr. Gleig's first volume of the *Supplement to the Encyclopedia Britannica*, will appear next month.

Mr. King has a *Supplement* to his *Signs of the Times* in the press.

Professor Lloyd, of Cambridge, is engaged in the translation of *Eichorn's Introduction to the Sacred Scriptures of the Old Testament*, and intends to accompany it with important additions, and such strictures, as may tend to counteract its heretical tendencies.

A second volume of the translation of the *Tales of Le Grand*, is printing by *Bulmer*.

Dr. Baillie is about to publish a series of engravings, accompanied with explanations, intended to illustrate the morbid anatomy of some of the most important parts of the human body.

Mr. Pennant's papers are said to contain various curiosities, illustrative of Natural History, and we are glad to hear that much of them will be published.

Mr. Ellis, Fellow of St. John's College, Oxford, will in the next month publish his history of *Shoreditch*.

In February will be published the first volume of a new *Catalogue of Living Authors*, upon a plan, as we hear, much extended and improved.

A descriptive Poem on *Grove Hill*, with an Ode to *Mithra*, will next month be published from the pen of *Mr. Maurice*. It will be adorned with many engravings.

Miss Seward's Sonnets and *Horatian Odes*, are also in the press.

A new edition of *Mr. Fonblanque's Treatise of Equity*, with many additions, may soon be expected.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are well pleased with the temperate language of *Loyola's* second letter. We have the means of knowing that one of the most distinguishing qualities of Lord Nelson's mind is a sound and manly piety; nor could we hear, without some portion of indignation, the slightest imputation, in contradiction of a fact so decisive and unequivocal.

THE
BRITISH CRITIC,
For FEBRUARY, 1799.

Πολλὰ κίς δοκεῖ τὸ φυλάξαι τὰ γὰρ τῷ κτήσασθαι χαλεπώτερον εἶναι.
DEMOSTHENES

Let Britons remember, that it is often more difficult to keep the good things we have, than it was at first to gain them.

ART. I. *Archæologia, or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Volume XII. 4to. 440 pp. 11. 11s. 6d. White. 1796.*

WITH all their endeavours to keep pace with time, the most active find themselves occasionally beaten in the chace. Accidents, that never enter into the accounts of speculation, are frequently occurring in the realities of life. These have retarded our course, till we are surpris'd to see the distance at which we are thrown behind. Yet the present publication is one, to which we have always hastened with pleasure. It presents such a variety of dishes to the appetite of an antiquary, some as substantial as the roast-beef of Old England, and others as light as the *pâtées* of old France; that every palate must be gratified. Yet how shall we take our repast amidst this variety? Shall we, in the late modes of France, go over the whole table, and taste a little of every dish? This would be to pall our appetites instead of feasting them, and drag on a tedious banquet even to loathing. Shall we then, with the modesty of an old-fashioned Englishman, partake of the dishes that lie nearest to us, and make one, or two, or three, to represent them all? This would be doing a manifest injustice to

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the whole. We will therefore act with the judiciousness of a more fashionable guest, select some of the most remarkable dishes, and then pronounce our opinion upon the whole.

But, before we begin, we cannot but remark an extreme negligence, in revising the sheets of the printer, and in not correcting the references to the plates. P. 3, we have these words: "the stone No. 2, which covered it;" and these: "see the shape of the urn in drawing No. 3;" and these: "the stone which covered this urn, see No. 2;" when, in the plate, the stone which covered the urn is No. 3, and the urn itself is No. 2. But in p. 4 we read thus: "I discovered an inscription, a fac simile of which is on the stone No. 7;" which is the very stone No. 2 in the reference before, and the very No. 3 of the plate. In such a dance of confusion are the *numbers* moving, on the pages and on the plates! But the dance moves forward. P. 5: "drawing No. 3 is part of a remarkably large horn," while the plate exhibits it under No. 4. "Circumference at (a) is one foot four inches, at (b) one foot ten inches, length from (c) to (d) one foot eight inches;" while the plate has neither *a*, nor *b*, nor *c*, nor *d*; and "drawing No. IV." which "was found hanging by the top (a) to the roof," is, with its reference *a*, wholly evanescent from the plate. We have also, in p. 5, "*victrices*" for "*victricis*," p. 9; "the station *Peiriana*," for "*Petriana*;" and "*liniam*" for "*linam*." These are instances of negligence, confronting us in the very entrance of the work.

"It is very remarkable," says Hayman Rooke, Esq. in No. I. "that these spear-heads should be found covered with stones three feet below the surface in this sequestered valley, where there are no traces of a Roman road*, or remains of Roman barrows;" as if *Romans alone buried under stones*. But Mr. Rooke refers us to an extract of a letter from a Mr. Gell, as "more satisfactory" than his "conjectures." In this Mr. Gell thinks, "it may fairly be concluded," concerning the Romans, "that, in their attempts to proceed further, they met with interruptions from the *Britons*, who *most probably* attacked them in this defile with showers of stones." Mr. Gell thus believes the spear-heads to be *Roman*, with Mr. Rooke; but fancies the stones to have been accidentally heaped upon them by the *Britons*. Mr. Gell's conjecture therefore concerning the stones, is in direct contradiction to Mr. Rooke's. Nor is it one iota more satisfactory. Both are built upon the same supposition, equally false and ridiculous; that the Romans never buried under stones. But, as Mr. Gell adds, "this appears to me the most probable method of accounting for these

* Near Hopton in Derbyshire. Rev.

being covered with stones, of the size for the purpose of throwing." When the imagination of a young antiquary is once upon the wing, it always takes extraordinary flights, and soon loses itself in the clouds. The spear-heads are plainly British, buried with their possessor, and covered over with him by the stones that had rolled from the sides of the contiguous hills. They were found in a narrow valley, as Mr. Gell was making a road.

"About a mile south of the above-mentioned valley," says Mr. Rooke, "is a very large barrow," and in it was found "an urn, made of coarse baked earth; the stone which covered this urn appears to be a soft yellowish free-stone, and much corroded; in rubbing off the dirt from the top, which had filled up the interstices of the letters, I discovered an inscription, which seems to be intended for *Gellius Præfectus cohortis Tertiæ Legionis Quintæ Britannicæ*." P. 4.

Or, as he afterwards inclines to read some of the letters, for letters only they are, *Legionis Victricis Britannicæ*.

"The finding of an inscription on a rough undressed stone covering an urn in a barrow, is, I think, a curious discovery; it is also remarkable, that the præfect's name should be Gellius, and that the urn which contained his ashes should be deposited in a barrow on Mr. Gell's estate. Could Mr. Gell's family be descended from this antient Roman?" P. 5.

We have produced this passage, to point out these two antiquaries, as riding the clouds in extravagance. We thus speak with some violence to our own feelings, and with real respect for both the gentlemen. Yet we cannot refrain from exposing this "insaniens sapientia" of antiquarianism. The whole of the inscription, we doubt not, is purely imaginary; as much the creature of the fancy, as that was, which, under the dexterous management of Mr. S. so completely imposed upon some of the wise, a few years ago. All the circumstances unite to prove, that this barrow was British and not Roman. The "rough undressed stone" concurs with the "coarse baked earth" of the urn, to demonstrate the British quality of it. The "baked earth" is a decisive evidence of itself. And "the soft yellowish free-stone," that had been "much corroded" before, and was again corroded assuredly, "in rubbing off the dirt from the top, which had filled up the interstices of the letters," had been thus scored or notched, we are persuaded, into all the letters and words which have been read as above. A deception of this kind is certainly very practicable in itself. It is peculiarly so, upon a mind blown up with the gas of antiquarianism, and moving under little direction of judgment. The impositions practised upon mankind, indeed, proceed more

frequently from within than from without. Nor ought the antiquary of inscriptions ever to forget that memorable incident which happened in North America, when an inscription on a rock in Taunton river, Narraganset Bay, New England, which was pronounced by M. Gebelin, of the Parisian Academy of Sciences, to be *Punic*, as it carried, he said, the most probable, he had almost said the most evident marks, of its being *Phœnician*; but which has been more recently appropriated, by the enterprizing genius of Vallancey, to the language of *Tartary* or *Siberia*; was nothing more or less, as the late Bishop Berkeley found, upon a critical examination at the place, than *duets and channels formed in the rock by the action of the tide upon it*. To this anecdote let us add another, almost as little known. In the deserts of Arabia are certain hills, denominated *Gebel el Mokatab*, or the *Written Mountains*, from some inscriptions cut into the marble sides of them. These were believed, by a brisk, yet untaught critic among us, (the late Bishop Clayton, of Arian memory) to have been made by the Israelites while they sojourned in this wilderness, and to contain therefore the ancient characters of the Hebrew language. In this persuasion he was so fixed, by what we may call perhaps the elementary credulity of Arianism, that he offered 500*l.* we think, for sending a missionary to explore and copy these writings. Yet they have been since found to be *the mere scrawls of Arabs who could not write**.

Having thus dismissed "to the shades below" an inscription, that carries every *internal* mark of its own spuriousness, in a legion for the first time designated by the initial *L* only; in a "*Legio V. Britannica*," which never existed; and in a "*Præfectus*," or commandant of horse, appearing the commandant of a legendary cohort of foot; we proceed to another article, No. IV. "*Mr. Astle on the Tenures, Customs, &c. of his Manor of Great Tey*." In this, among much of less value, are two very curious notices, equally so for the lawyer and the antiquary.

In 1618, the lord of this manor "required of the customary tenants or copy-holders a duty due to him, of forty shillings, called *onziell*, which of long time had not been paid." The claim was resisted, and counsellors were consulted. These gave their opinion, that the payment was to remain only "so long as the said manor continued in the blood *unfeld*, which seemed to them to be the meaning of the word *onziell*." But,

* Bruce endeavours to make something important of them.

"On inspecting the old survey of the manor, I found," says Mr. Afle, "that the word was written *unzeld*, which, in an inquisition remaining in the Tower of London, hereafter to be quoted, will appear to be a tallage, payable by ancient custom, called *unzeld* or *ungeld*, as it ought to have been written; but the Saxon letters having long been disused, the Norman scribes adopted the Gothic *z*, a character which was familiar to them, instead of the Saxon *g*, to them unknown." P. 33.

Or rather, we believe, the *later* scribes mistook the Saxon *g* for the English *z*, because of their great similarity in form.

"This word *ungeld* is frequently to be met with in the ancient records, charters, and grants of the Emperors and Princes of Germany, whereby they discharged their vassals from the payment of *ungeld**. Gassar, in *Annal. Augsburg.* has the following passage, which seems a probable etymology: 'Tributa seu collectæ, quas plebs suo idiomate *ungeltam*, hoc est, *indebitum*, appellare consuevit.' The people seem to have thought it a payment, which ought not to have been made."

Yet it was really called, as the facts below, and the apparent meaning of the word concur to prove, *a payment not made*.

"Skinner, in his *Etymologicon*, explains this word [by] *insolutus*, which he derives from the Saxon negative *Un* and *Gildan* *solvere*. Somner cites the same word in his *Glossary* from John Brompton's *Chronicle*, which is explained [by] *unpaid*. In Germany this word is still written *ungeld*, *umbgeld*, *omgeld*, *omgelt*, and it is often made synonymous with *tributum*†, The inquisition above alluded to, which was taken at Chelmsford, in the first year of the reign of King Henry the Sixth, A. D. 1422, after the death of Lord Fitzwalter, shews, that *ungeld* was a tallage of forty shillings to be annually paid to the lord, according to ancient custom, at the feast of St. Michael‡; which was an arbitrary tax imposed on the base tenants of this manor, by one of its ancient possessors before the Conquest, and I am inclined to think so, because the word is Saxon, derived from the Teutonic or German."

This account, notwithstanding the awkwardness of denominating a payment *un-paid*, is a clear satisfactory solution of a very singular term and usage.

The other notice in this article, is concerning the *Mercheta* of our old laws.

* "See Du Cange's *Glossary*."

† "See Adelung's *German Dictionary*, voc. *Ungeld*."

‡ "—— *Tallagium custumarium, de quâdam antiquâ consuetudine*," &c.

"British certainly," said a late writer, the first who opposed the universal opinion concerning it, "is the famous Mercheta of the Scottish feuds, which has given occasion to that fiction of folly in the best histories of Scotland, that the lord had the privilege to sleep with the bride of his vassal on her wedding-night; which has been explained by derivations equally obscene and stupid, and is apparently nothing more than the Merch-ed of Howel Dha, the daughter-hood, or the fine for the marriage of a daughter*."

Mr. Astle is treading in this author's steps, without seeming to be aware of the fact.

"The best historians of Scotland," he observes, "also Dr. Plot, Bayle, and others, as well as several foreign authors, have given many marvellous and indecent particulars concerning this custom;"

and, he adds, in contradiction to them, "the *merchet* of Howel Dha was the fine for the marriage of a daughter." But Mr. Astle proceeds much further, and prosecutes the subject into full proof.

"The *mercheta*," he says, "was a compact between the lord of a manor and his villain, for the redemption of an offence committed by the unmarried daughter of his vassal; but more generally it was a fine paid by a sokeman, or a villain, to his lord, for a licence to marry his daughter, and, if the vassal gave her away without obtaining such licence, he was liable to pay a fine. This was sometimes termed *Maritagium*. There are two records quoted by Sir Henry Spelman, which explain this custom." P. 35.

One of these alledges a tenant ought to pay, "*merchetum hoc modo, quod si maritare voluerit filiam suam cum quodam libero homine extra villam, faciet pacem domini pro maritagio*," &c. The other avers, that the tenants "*solebant dare pro filiabus suis maritandis duas Ocas, quæ valent 32 denarios*," and that the tenants allow "*quod debent dare merchetum pro filiabus suis maritandis, scilicet 32 denarios*." Bracton is also cited, saying, that "*qui tenet in villenagio*" is bound "*dare merchetum ad filiam maritandum*," "*merchetum verò pro filiâ dare non competit libero homini*." Mr. Astle confirms these evidences, by instances of the same usage in other manors, as they appear in Blount. Three of these prove, that the tenants were not to marry their daughters without a licence from their lord; but three others show, that "every nief, or she-villain, who took a husband, or committed fornication, paid *merchet* for redemption of her blood 5s. 4d. and the daughter of a cottager half a *merchet*:" and, as Mr. Astle judiciously remarks, concerning the whole;

* Whitaker's History of Manchester, b. i. c. viii. f. iii.

"The

“ The probable reason of the custom appears to have been this : persons of low rank residing on an estate, were generally either *ascripti glebæ*, or were subjected to some species of servitude similar to [that of] the *ascripti glebæ* ; the tenants were bound to reside on the estate, and to perform certain services to the lord. As women necessarily followed the residence of their husbands, the consequence was, that when a woman of low rank married a stranger, the lord was deprived of part of his live stock.” P. 36.

So he was likewise, for a time, as should equally have been remarked, to meet *all* the evidences, when the daughter of a villain committed fornication, and by that only legal proof of the fact, pregnancy, became incapable of performing her services to him. “ He therefore required a fine, to indemnify him for the loss of his property.” In this manner is that light pursued by Mr. Asple, which first beamed from the laws of Howel Dha ; till it has been enlarged into fair day light, and extended over all England. Only we must observe, that the usage, which in England appears confined to the mere order of villainage, was originally common to the highest orders of the state in Wales ; as “ the *merched* for the daughters of the steward of the king’s demenes,” says the law, “ shall be paid to the king, a pound for a daughter,” and as the steward is expressly recorded to have been one “ of the three men, who are to support the dignity of the court in the absence of the king*.”

The next article that arrests our attention, is the very next in position, “ No. V, an Account of some Druidical Remains in Derbyshire, by Hayman Rooke, Esq.” This article commands our notice too strongly, not to be examined with some solicitude, for the sake of all our antiquaries. The “ religion” of the Druids, notes Mr. Rooke, after Dr. Sukeley, “ was most probably that of the Patriarch Abraham, brought into this island by a Phœnician colony soon after his time.” This is surely a very wild reverie, as the religion of the Britons, or of the Phœnicians, was gross idolatry, and the religion of Abraham was even divinely pointed against all idolatry. Yet notwithstanding this falsely supposed identity between the two religions, and in direct contradiction to it, we are immediately told by Mr. Rooke, that,

“ As the Druids never committed their sacred mysteries to writing, the only clew we have left, by which we can trace the religious rites and judicial ceremonies of this extraordinary order of priests and magistrates, is their rock monuments and temples ; which, notwithstanding the lapse of time, are still to be found in great numbers variously dispersed in this kingdom.” P. 42.

* Howel Dha, 1, 14, 27, 28, 29.

The confusion existing between "the religious rites," and the "judicial ceremonies," by making them both "the sacred mysteries," that were "never committed to writing;" the averred impossibility of knowing either, because *those* were not written down by the Druids; and the equally averred impossibility of knowing either, except from monuments remaining of stone, as if we had no written accounts of the religion of Abraham, no written accounts of the Druidical religion; are only three links in one gross chain of error. But, after all, Mr. Rooke never attempts to derive any knowledge concerning the "judicial ceremonies" of the Druids from such monuments, and attempts in vain to derive any concerning their "religious rites." We shall show the vanity of his attempts in three selected instances; his "augurial seats," as he affects to call them, and those rocking-stones, with those rock-basons, of which he, or Doctor Borlase, followed by all the tribe of half-thinkers in antiquarianism, talks so loudly. Nor shall we require any other assistance than that of Mr. Rooke himself. Goliath shall furnish the sword for his own execution.

"The augurial seat or rock chair," he informs us, "is another Druidical monument, *which was never taken notice of till I discovered those on Harborough rocks.*" P. 44. "In the same [Stonedge] cliff is an augurial seat cut in a rock; see two views of this seat in plate vi, fig. 5 and 6; height 16 feet. At the distance of 30 yards, is another augurial seat, two views of which are represented in fig. 7 and 8. The mark of the tool is plainly to be perceived, in forming in a rough manner these rocks for their occasional augurations.—We are well assured that the Druids divined by augury, from the observations they made on the flight of birds and other ominous appearances." P. 45.

So did all the Heathen priests, in all nations of the world. But did any historian, any antiquary, provide a particular chair for the auguring priests, before Mr. Rooke? Certainly none ever did. He accordingly arrogates to himself, we see above, all the honour of this wonderful discovery: and in every future volume of the Archæologia, we may be sure the public will be amused with *fresh* chairs, *freshly* discovered by antiquarian *freshmen*. But let us contribute our aid, to stop this new inundation of half-learning: The very vicinity of these two chairs, only "at the distance of 30 yards" from each other, should of itself have pointed out to Mr. Rooke the absurdity of supposing them "augurial." We have even two close together, as "fig. 8 is the *back* part of the *same* rock,

* "See an account of these and other augurial seats in Archæologia, vol. ix, p. 207."

where there is another seat." Even the very "height 16 feet" assigned to one of them in the description, and the very view of this in the delineation, unite to prove these pretended chairs *impossible to be used*: and Mr. Rooke acknowledges them to be so, without noticing his own acknowledgment. "The view, fig. 7," he tells us of the same chair, "is taken from the bottom of the cliff; its ELEVATED SITUATION MADE EVERY ATTEMPT TO MEASURE IT IMPRACTICABLE." What could not be approached by the measurers, we may be very sure, could never have been used as a chair for an augur. So easily is the spell dissolved, that this augurial antiquary has formed, with a kind of Druidical magic, about these rock-chairs! His "very lituus" undoes his "augurial" operations.

Let us then turn to his rocking-stones.

"In my Druidical researches," he says, "I have carefully examined above thirty rocking-stones; and they *all plainly appeared to have been formed by art*, particularly those among Brimham rocks*. Toland tells us how these rocking stones were contrived, as mentioned by Sir Robert Sibbald, in the Appendix to his History of Fife and Kenrofs. That gentleman, speaking of the rocking-stone near Balvaird, 'I am informed,' says he, 'that this stone was broken by the usurper Cromwell's soldiers; and it was discovered then, that its motion was performed by a yolk extuberant in the middle of the under-surface of the upper-stone, which was inserted in a cavity in the surface of the lower stone.' Most of those that I have examined have had their bottoms sloped off, some towards the centre of the stone, others had three sides sloped, and some only two; *by this artful contrivance*, the stones could only be put in motion from some particular parts." P. 42.

Mr. Rooke thus refers them all to the operations of art. We need only to look at *most* of them in his own plates, to be convinced they are the work of Nature. *Their very massiness convinces the eye at once*. But Mr. Rooke forgets, in the heat of his antiquarian career, that his great predecessor in the walk of fancy, Doctor Borlase, *acknowledges some of them to be natural*. "Some authors," says the Doctor, referring to Mr. Rooke's Toland, "take these stones to be placed in their present position by human art; but there are two sorts of them, *some natural, some artificial*." The Doctor then proceeds to notice one, which is, "so evenly poised, that any hand may move it to and fro," yet lies "at such a great height from the ground, that no one who sees it *can conceive that it has been lifted into the place we see it in*." We thus find demonstrably, that *all* rocking stones are *not* artificial, and that judgment

* "See a description of these curious Druidical monuments in Archæologia, vol. viii, p. 210.

† Toland, vol. i, p. 106."

must be exerted to distinguish which are so. Then the massiveness of *all* proves there are *none* so. Of the three believed dubiously by the Doctor to be artificial, one "measures in girt 39 feet, and is four feet thick, at a medium;" the second is "eight feet six high, and 47 in girt;" and the third is "eleven feet long, four feet deep, wide six feet." The third too was thrown down by Cromwell's soldiers, like the stone at Balvaird above; yet it did not, as Mr. Rooke says this did, "tell us how these rocking-stones were contrived." It had no such device as the other had. But the second of Doctor Borlase's had "something like it, as the upper rock," he adds, "rests upon one point only, so nice, that two or three men with a pole can move it*." They are all undoubtedly the effects of physical powers, either ordinary or extraordinary. Even those, who would gladly believe them to be artificial, know not for what purpose the very *magic* of the Druids could have formed them. Toland, in the unimpaired excursive-ness of an artificial fancy, imagined "the Druids made the people believe they only could move them;" thus ranging himself beyond the orbit of reason, to deprive the people of the use of their senses. Since him, no antiquary has presumed to assign any special purpose of them, before Mr. Rooke.

"Whilst I was taking a drawing of this Tor," he tells us concerning one monument, "an old man who stood by told me, that he remembered when he was a boy his grandfather's pointing to the stone, and saying it had always been called the great altar. We are led by traditional accounts, to form probable conjectures; and, as the Heathens always placed their altars on their highest grounds, there is *great reason to suppose* that *this elevated rock* was a *Druidical Altar*."

Here then is an use at last suggested, for these artificial rocking-stones. Yet why should the stones *rock* that form an *altar*? Should they not rather be *firm* and *fixed*? Mr. Rooke overlooks this question, however; and may probably assign a reason hereafter, in his next excursion upon these wilds of Druidism, why a tremulous altar was preferred by the Druids to a settled one. But another difficulty occurs, which he has equally overlooked, and which he can never remove. How were the Druids to *reach* this *altar*? Mr. Rooke himself has barred all possible approach to it. "The three stones," he informs us, in words immediately antecedent to the last quotation, "*seem to have been placed by art*," and the uppermost is, *I think*, very likely to be a *rocking-stone*; but there was NO POSSIBILITY OF GETTING NEAR ENOUGH TO MAKE THE EXPERIMENT." The stones therefore were placed by art, the uppermost of them

* Borlase, 180—182.

† Borlase, 182.

was made a rocking-stone, and the plane of this was used for an altar, when "there was no possibility of getting near enough" to mount, or even to survey, the surface of it.

But let us hasten to Mr. Rooke's horizontal rock basons. Doctor Borlase was the first who adopted these into the family of Druidical antiquities. "In Cornwall," he notes, "there are monuments of a very singular kind, which have hitherto escaped the notice of travellers*." In this he has been followed by numbers, folly being ever on the wing, and learning often ready to join her in her flights. Mr. Rooke particularly follows him. Yet he must be acknowledged to be *as particularly useful*, concerning these basons. The writer of this article had entertained his doubts concerning them, for some time past; having never travelled over the hills of Cornwall with Doctor Borlase, and never traversed the moors of Derbyshire with Mr. Rooke; but relying merely on what he had read and heard. Now, thanks to Mr. Rooke, we are no longer doubtful. Our doubts are now changed into certainty, though of a contrary kind to that intended by the writer. He "found," however, "a large flat rock with five rock-basons on the top, *evidently cut with a tool*." Yet "there is something remarkable," he soon adds, "in the *chasms* and *little holes* on the *outside* of these rocks, as may be seen in the perspective view." This view shows them to be holes made in the *perpendicular* face of the rocks, and consequently *the mere effect of the weather*. So the erect stones at Rollright in Oxfordshire, says Doctor Stukeley, are "corroded like worm-eaten wood, by the jaws of time;" and at Abury in Wiltshire, he remarks, from "the effect which time and weather have had upon" the circle of stones there, "in some places I could thrust my cane a yard long, up to the handle, in holes and cavities worn through by age†." These incidents carry a decisive sway with them, and sweep the whole system of artificial rock-basons in a tempest of evidence before them. Yet let us give it a second sweep; as it has been believed so generally and so long. "From the number of rock-basons," continues Mr. Rooke, "we meet with among other Druidical monuments, it is evident that they [the Druids] used this sort of Hydromancy," by pretending to predict future events from the inspection of water. Yet no hydromancy *could possibly be exerted* on the rock-basons immediately noticed by Mr. Rooke. "I frequently examined every ACCESSIBLE part of this Tor." This consists of two peaks, a little distant from each other; and the stones of both are here marked progressively from the summit downwards, by the letters *a, b, c, d, e,*

* Borlase, 240.

† Abury 10—17.

and f. "The rock marked (a) with four rock-basons, is 29 feet in circumference, and *plainly appears*, from its present position, *to have fallen from the top.*" Immediately *under* this in the *original* position, were "the three stones (b, c, d)" which we have noticed in the paragraph immediately preceding, as what in Mr. Rooke's opinion, "seem to have been placed by art; and the uppermost" he adds, "is, I think, very likely to be a rocking-stone, but THERE WAS NO POSSIBILITY OF GETTING NEAR ENOUGH TO MAKE THE EXPERIMENT." The stone therefore of 29 feet in circumference, which stood upon these *inaccessible* stones, must have been still *more* inaccessible itself: and what sort of hydromancy could be exerted upon basons that could *not* be inspected? Again, "on the other side of the rock (f) in fig. 9, plate vii, is an *exact* circular hole," and (as we naturally expect Mr. Rooke to say in his usual style) evidently therefore cut with a tool, "as is seen in fig. 11, plate viii, which is a south view of the Tor." This is just such a hole in these rocks, as we have seen in them and others immediately above, *the mere production of the weather.* But now Mr. Rooke actually *proves* them such, and at the same time *disproves* the existence of his Druidical basons, all unconscious of the destruction which his own hand is dealing upon himself. "I FOUND THERE WAS NO POSSIBILITY OF GETTING NEAR ENOUGH TO EXAMINE THIS ROCK." He thus annihilates both *his* rock-basons, and *his* rocking-stones, at a single blow.

We have taken perhaps more pains than may seem requisite to some readers, in detecting the fallacies, and in exposing the fallacy of this sort of antiquarian discoveries. The discoveries are beginning to be received "with a foolish face of praise," and wonder among us. Every *boy-bishop**, every *critic in long-coats*, every *antiquary in swaddling-clothes*, is coming forward with his rocking-stones, and his rock-basons, and in publications of societies, provincial or metropolitan, shaking his rattle at our ears. Nor do we mean any particular disrespect to Mr. Rooke. We have either been less attentive to other publications on the subject, or this writer has spoken out with a more ingenuous negligence than other authors. We certainly beheld in him some points of acknowledgment, that struck our minds as decisive of the doubts entertained by ourselves, and subversive of all which had been written by him or others. We therefore resolved to seize those points, for the useful purpose of undeceiving at once ourselves and the public.

(To be continued.)

* See the account of this obsolete personage in the Brit. Crit. vol. xi, p. 467, taken from the remarks of Bishop Lyttleton on Exeter Cathedral.

ART. II. *A Discourse on the Study of the Law of Nature and Nations, &c. &c.* By James Mackintosh, Esq. of Lincoln's-Inn, Barrister at Law. 8vo. 66 pp. 1799.

THIS composition is intended as introductory to a Course of Lectures, on the Law of Nature and Nations; and whether it be considered as a specimen, or a plan of instruction, it is equally calculated to attract attention and admiration; nor can it fail, we should conceive, to secure the success of the undertaking. It is masterly in style, judicious in arrangement, comprehensive in design, and sound, though original, in doctrines. The author takes a comprehensive view of the general foundations of morality, establishes them in the firmest manner, and raises upon them the distinct parts of his superstructure, with the skill of a man, who, having sought his materials at the best repositories, has within himself a native power of combination, improved by much study and profound thought. On such a Discourse, the most effectual commendation we can bestow, will be conveyed in an analysis of it; which, though it must be concise, we will endeavour to make correct.

Having briefly stated the motives of his undertaking, Mr. M. enters distinctly into his subject, which he thus defines.

“The science which teaches the rights and duties of men and of states, has, in modern times, been called *the Law of Nature and Nations*. Under this comprehensive title are included the rules of morality, as they prescribe the conduct of private men towards each other in all the various relations of human life; as they regulate both the obedience of citizens to the laws, and the authority of the magistrate in framing laws and administering government; as they govern the intercourse of independent commonwealths in peace, and prescribe limits to their hostility in war.”—“The modern method,” proceeds Mr. M. soon after, “of considering individual and national morality as the subjects of the same science, seems to me as convenient and reasonable an arrangement as can be adopted. The same rules of morality which hold together men in families, and which mould families into commonwealths, also link together these commonwealths, as members of the great society of mankind.” P. 7.

After doubting whether the usual appellation of this science is the best that could be invented, this author thus explains and defends the expression of *the Law of Nature*.

“It may with perfect correctness, or at least by an easy metaphor, be called a law, inasmuch as it is a supreme, invariable, and unchangeable rule of conduct to all men; of which the violation is avenged
by

by natural punishments, which necessarily flow from the constitution of things, and are as fixed and inevitable as the order of nature. It is the *law of nature*, because its general precepts are essentially adapted to promote the happiness of man, as long as he remains a being of the same nature with which he is at present endowed; or in other words, as long as he continues to be man, in all the variety of times, places, and circumstances in which he has been known, or can be imagined to exist; because it is discoverable by natural reason, and suitable to our natural constitution; because its fitness and wisdom are founded on the general nature of human beings, and not on any of those temporary and accidental situations in which they may be placed." P. 8.

Of this comprehensive morality, Mr. M. then proceeds to sketch the history. He finds, however, nothing systematic on the subject attempted before the time of Grotius, to whom he pays a just and animated tribute of applause. He very properly condemns those French wits, and others, who have attempted to depreciate Grotius; and to the objections made by some writers against his custom of quoting poets, orators, and others, as authorities in moral questions, he gives an answer which is not only perfectly solid, but almost sublime.

"He was not of such a stupid and servile cast of mind, as to quote the opinions of poets or orators, of historians and philosophers, as those of judges from whose decision there was no appeal. He quotes them, as he tells us himself, as witnesses whose conspiring testimony, mightily strengthened and confirmed by their discordance on almost every other subject, is a conclusive proof of the unanimity of the whole human race on the great rules of duty and the fundamental principles of morals. On such matters, poets and orators are the most unexceptionable of all witnesses: for they address themselves to the general feelings and sympathies of mankind; they are neither warped by system, nor perverted by sophistry; they can attain none of their objects; they can neither please nor persuade, if they dwell on moral sentiments not in unison with those of their readers. No system of moral philosophy can surely disregard the general feelings of human nature, and the according judgment of all ages and nations. But where are these feelings recorded and preserved? In those very writings which Grotius is gravely blamed for having quoted." P. 18.

The author then proceeds to characterize Puffendorff, which he does with equal ability and distinctness: and having thus spoken of the two great masters of his science, he next enters into the reasons which make a new compilation on the subject, at the present moment, desirable. In speaking of the more extended views of the human race, which have been attained in the present century, Mr. M. does not omit to pay a tribute to Sir W. Jones, by whom the stores of Asia were so extensively displayed; or to Mr. Maurice, who has worked
with

with such success upon the materials supplied by Sir W. and other Orientalists. In the close of this part, Mr. M. mentions Wolffius, Vattel, Heineccius, and Paley; after which, he proceeds to the distribution of the whole subject of the Law of Nature and Nations, as he purposes to consider it.

He arranges it under six heads. In the first, he takes his subject as early as in the very nature of man: and conceiving justly, that this might expose him to some objections, as plunging into metaphysical obscurities,

“ Let no reader,” he says, “ be repelled from this examination by the odious and terrible name of *metaphysics*; for it is, in truth, nothing more than the employment of good sense, in observing our own thoughts, feelings, and actions; and when the facts which are thus observed, are expressed, as they ought to be, in plain language, it is, perhaps, above all other sciences, most on a level with the capacity and information of the generality of thinking men.” P. 33.

2. In the second part, he considers ethics as they regard the duties of private men towards each other. Here he takes occasion to fix as great and universally prevailing principles, the relative duties arising out of the two great institutions of *property* and *marriage*. These two primary branches of morality (which hitherto have been little defended by argument, because, till very lately, few have ever been hardy enough to attack them) these, being properly established, certainly form a complete bulwark against most of the enormous opinions circulated at the present time. We therefore observed with peculiar pleasure, that the lecturer had taken his position with such judgment; and we anticipate great advantage to the public from the due and full discussion of these points.

3. The next relation in which man presents himself to the philosophical enquirer, is that of subject and sovereign, citizen and magistrate. Here again with abundant satisfaction we see the traces of a mind emancipated from the shackles of authority, and taking ample, practical, and novel views of a most important subject.

“ The duties” he says, “ which arise from this relation, I shall endeavour to establish, *not upon supposed compacts*, which are altogether chimerical, which must be admitted to be false in fact, which if they are to be considered as fictions, will be found to serve no purpose of just reasoning, and to be equally the foundation of a system of universal despotism in Hobbes, and of universal anarchy in Rousseau; but on the solid basis of general convenience. Men cannot subsist without society and mutual aid; they can neither maintain social intercourse nor receive aid from each other without the protection of government; and they cannot enjoy that protection without submitting to the restraints which a just government imposes. This plain argument esta-

blishes

blishes the duty of obedience on the part of citizens, and the duty of protection on that of magistrates, on the same ground with that of every other moral duty; and it shows, with sufficient evidence, that these duties are reciprocal; *the only rational end for which the fiction of a contract could have been invented.*" P. 43.

This is perfectly sound; and leads directly to the plan of a free government, and the great exemplification of it in the British Constitution. Many passages in this section show, not only that the author is very distinct in his ideas; but that much improvement has been made in his opinions by the lapse of a few years: and he has evidently pledged himself, in the preceding passage, to combat the erroneous and pernicious parts of Locke's Theory of Government. On the prodigious difficulty of political speculations, he has a sentence, which we wish could operate, as it ought, to deter all ignorant politicians from intermeddling with what they cannot comprehend.

"The causes which the politician has to consider are, above all others, the most multiplied, mutable, minute, subtle, and, if I may so speak, evanescent; perpetually changing their form, and varying their combinations; losing their nature while they keep their name:" &c. &c. P. 53.

5. The fifth division of the subject is the *Law of Nations*, properly so called. This Mr. M. considers in all its gradations, from absolute necessity, to the highest state of improvement.

6. Sixthly; as a supplement to the practical system of the modern law of nations, he purposes to give a survey of the *Diplomatic and Conventional Law of Europe*, exemplified in treaties, compacts, and all similar acts of regulation.

Such is the great outline, which, as a lecturer, this author proposes to fill up: and whoever is sufficiently versed in such knowledge must perceive, even from our sketch of it, but much more from the tract itself, that to have the design executed with the ability which appears in the proposal, must be a matter of no small importance to the public. Mr. M. published, very early in life, a pamphlet (*Vindiciæ Gallicæ*) in which the natural, though too precipitate, ardour of youth for liberty, urged him to defend several things not by any means defensible. But experience and further reflection seem to have matured his judgment, while study has been employed to furnish it with materials; and we cannot retain a doubt, from the Discourse now published, that he is singularly well qualified to instruct the rising race of students, in the principles of the Law of Nature and Nations.

ART. III. *Travels through several Provinces of Spain and Portugal. By Richard Croker, Esq. Captain in the late 99th Regiment of Foot.* 8vo. 316 pp. 6s. Robson. 1799.

A JOURNEY through a part of Andalusia, by a prisoner of war, compelled to go the least frequented roads, and prohibited entering Cadiz or Seville, the principal cities of the province, does not promise to afford much entertainment or information. Accordingly, the materials of which the volume before us is formed, will be found to be scanty; but the author has in a great degree compensated for this defect, by the diligence with which he has observed, and the ingenuity with which he has commented on, the few scenes that passed before him: and we understand, that the motives for the publication are of the most excellent kind.

The author set sail from England, he informs us, on the 27th of July, 1780, with his regiment, on board the *Morant*, a merchant ship, with sixty or seventy other vessels, bound for Jamaica, escorted by his Majesty's ship the *Ramillies*. In a few days they were surrounded, and nearly the whole convoy taken, by the combined fleets of France and Spain, with which countries we were then at war. The officers, and the principal of the passengers, were taken on board the *Bourgogne*, a French ship of the line; and, after cruising a few days off the Cape of St. Vincent's, were at length landed at Port St. Mary's, in the bay of Cadiz; the governor of Cadiz, the Comde O'Reilly, not chusing to permit any of the officers to visit that city, although strongly solicited for the purpose. After a short stay at Port St. Mary's, they were conducted to Xeres, and thence to Arcos, a town in the interior part of Andalusia, and lodgings provided for them among the inhabitants. The country from Xeres to Arcos is described as barren, and very thinly inhabited.

"Having left the gardens and vineyards in the neighbourhood of Xeres behind us," the author says, "we journeyed through a country that had the appearance of an arid desert. Nothing green could be seen, except here and there some olive trees, and these at a distance from the road. Neither flocks nor herds were there, nor was pasture sufficient for an ass to be found in the extent of many miles.—The heat was excessive, the country open, sandy, and without the least shelter. In this part of the province of Andalusia it seldom or never rains between February and November." P. 87.

Arcos is situated on a rocky hill, at the foot of which runs the Guadalete. It is distant from Cadiz twelve leagues, from

I

Gibraltar

Gibraltar thirty : it contains about seven thousand inhabitants. This place was fixed on for their residence, the Condé O'Reilly said, to prevent the English officers from injuring themselves by their extravagance ; and surely, Captain Croker adds, no situation in Spain could be better calculated for that purpose, as

“ there are neither taverns, coffee-houses, nor places of public entertainment of any kind ; and the city is out of all line of communication by travelling.” P. 93.—“ The beef is the colour of mahogany, not quite so hard ; but as the bullock has nothing to feed on but straw and barley, the meat is incredibly tough. The mutton, the flesh of rams, is worse than the beef ; both must be used the same day the animal is killed, the weather being so exceedingly hot that no provision can be kept to the second day.” P. 97.

A Spanish kitchen furnishes neither pots nor kettles, spit, frying-pan, nor gridiron. A small stew-pan serves for all these purposes. In a little time, however, the English company contrived to get the most material of these articles ; and as they seemed determined to counteract the good intentions of the governor, the markets were soon plentifully supplied. The natives, who received them with great hospitality and kindness, are described as pale, thin, and languid in their appearance, and so temperate, the author says, that he never saw a Spaniard drink more than a single glass of wine, their common beverage being water cooled with ice, brought from the Ronda, a lofty range of mountains, between Arcos and Gibraltar. The ladies are polite and affable, but averse to admitting the least familiarity. “ Speak to me, Sir, but do not touch me,” was their frequent phrase. In this place the prisoners continued to reside until the beginning of December, when they were informed they were to be sent to Portugal ; the officers on their parole, not to serve until they should be regularly exchanged. The Spanish court seem to have been alarmed at the free and voluptuous manners of the English ; the reason assigned for sending them out of the country being the greatly increased consumption of provisions. The Condé O'Reilly is said to have declared, that the English in Andalusia, about one hundred persons, including servants, eat more beef, and drank more wine, than the camp at San Roque ; and I verily believe, says the author, it is true. Although they might have had a short and easy passage to Portugal by water, they were not permitted, for what reason Captain Croker could not learn, to go that way ; but were obliged to take a long and circuitous passage by land. The company left Arcos on the 5th of December, after taking an affectionate leave of their hosts, who refused accepting any recompence for the lodging and entertainment they

they had afforded them. Their manner of setting out is described as sufficiently ludicrous.

“Conceive between thirty or forty British officers, dressed in regimentals, with swords, and about half that number of servants, mounted on asses, little better in their appearance, and not at all superior in their qualities, to the asses in England.” P. 186.

At the end of thirteen days the company came to Ayamonte, a frontier town in Spain, situate on the mouth of the Guadiana, opposite to Villa Real in Portugal. Here their conductor left them, after procuring proper vessels to transport them to the other side of the river. As the company had been apprised, previously to their setting out, of the indifferent accommodation they would meet with at the posadas, or inns, on the road, they took care to be provided with necessary bedding and provision; and fresh stores of the latter were from time to time purchased, whenever they found them plentiful. By these means their journey was rendered sufficiently comfortable; and the author advises all persons travelling through Spain or Portugal to take the same precautions.

“If you, or any of your friends,” he says, p. 221, “should visit the southern parts of Spain, accept the following instructions.

“As your rout will be from Lisbon, you must be there by the end of September, and leave it early in October. By this means you will avoid the summer heat, which causes more languor and faintness, and is quite as burning and intolerable as that of the West India islands. At that season, the best pork in the world, good turkies, and milk in abundance, may be had. Take with you a field bedstead, made in England, and furnished with sheets and warm blankets; for although the days are hot, the nights sometimes are severely cold; an additional mule will be necessary to carry your baggage, and that of your servant. This will cost you about two shillings a day.

“Never neglect to lay in a good stock of provision and wine, when an opportunity offers of procuring them; the weight of the provisions, and two or three borachos, goats’ skins of wine, on the mule is next to nothing, the expence inconsiderable. Above all things,” he adds, “let me persuade you to avoid that urgency of haste which distinguishes our countrymen. I am aware that an Englishman cannot travel, with comfort to himself, at a less rate than ten miles an hour; but the Spaniards and their mules are of a very different order; *poco, poco*, slowly, slowly, is their favourite phrase. In short, the only advantages of precipitation in this country are, to be starved, or left in the road.”

No incidents of importance occurred in the passage from St. Real to Lisbon, where the author continued about ten days, and thence embarked for Falmouth; with a description of which place the volume concludes.

We shall not take more from this little volume, the above being sufficient to show, that the author has conveyed into it as much entertainment as the nature of the journey would permit.

ART. IV. *Morrith's Vindication of Homer.*

(Concluded from vol. xii. p. 645.)

THE geographical accuracy of Homer is so generally acknowledged by all writers, ancient and modern, that it stands in no need of confirmation. By taking a collective view of both his poems, we have the coast from Corcyra to Thessaly, and again from Thrace to Rhodes, with the islands of the Ægean Sea, and the interior of Greece, traced with so much precision, as to form a basis for every local research, from the time of Strabo to the present hour. Within these limits, the knowledge of the poet seems to be complete; and if he is mistaken when he speaks of Libya, Egypt, Phœnicia, or Italy, it is because his countrymen, in the age wherein he lived, knew little beyond this boundary, but from report. It is however, in direct opposition to this pre-eminence, so universally acknowledged, that Mr. Bryant has affirmed, that Homer was ignorant of the very country in which he lived*; that the scene of the Iliad does not correspond with the local circumstances of the Troad; that no such city as Troy existed in the lesser Phrygia; that the real Troy was in Egypt; and that, if it must be brought into Asia, it must be placed at Lectum on the Ægean Sea, and not on the Hellespont.

Against an hypothesis so visionary, so inconsistent even with the fictions of poetry, and so peculiarly foreign to the character of Homer, and the tenor of his poems, it is not strange if the whole circle of the literary world is united. Since the late visits which have been made to that country, the arguments must be directed against evidence upon matter of fact; and as a respectable Alderman in the House of Commons made no other answer to a charge of peculation, than "prove it," so we reply generally to Mr. B. that, with all due respect to his abilities, and the fullest acknowledgment of his erudition, we deny his proofs.

* ἐμπείρω καὶ ἐντοπίω. Strab. p. 603.

If the evidence of M. Chevalier stood singly upon his own assertion, it would still be entitled to the same degree of credit which all other human evidence claims, where there is no suspicion of corrupt influence or collusion; but since Mr. Morrith has revisited the Troad, and confirmed all the essential circumstances of M. Chevalier's description, and those circumstances correspond in all their peculiarities with the delineation of Homer; either Mr. Bryant must submit to this testimony, or he must maintain that Mr. Morrith, with all the English* gentlemen who have been upon the same spot, have conspired with Mr. Chevalier to support a falsehood. The same falsehood must likewise have been propagated eighteen hundred years ago by Strabo, who declares, that the face of the whole country is in correspondence with the descriptions of the Iliad, and that the features are marked too strongly to be mistaken. The consistency of these assertions is now to be considered; and if the general picture in both is the same, we may justly conclude, that the minuter particulars had not varied more in the nine centuries between Homer and Strabo, than in the eighteen between Strabo and the present day.

The conformity of this picture is so exact, that if Mr. Morrith's plan of the Troad were now engraved without the names of places, it would answer generally as well for the description of Strabo, as of Mr. Morrith himself and M. Chevalier. Without names we say, because Strabo differs from them essentially in names only. But he has the same three rivers, the same Ida, the same plain, the same hollows in which the rivers flow, the same heights running east of the central river, the same cliff on the coast, the same flat and marshy fall of the coast towards the Hellespont†. His Rheteum and Sigeum likewise agree, and the several tumuli or barrows are still visible.

The grand error of Strabo is, that he has transmitted the names of the Simois and Scamander; but all authorities, ancient and modern, agree in assigning the title of Scamander to the mouth of the three streams after they are united; and the mistake is, that in tracing these streams upwards from the fork, Strabo called the central stream‡ Scamander, and the western stream Simois. The rectifying of this mistake is the dis-

* Messrs. Dallaway, Stockdale, Hawkins, Sibthorpe, Lister, Berners.

† "Thus far Strabo could not have been more exact, though the map had been before his eyes." Chev. p. 63.

‡ Strabo compares the course of the two streams to their confluence, to the letter Y; but this is applicable to the fork of any two rivers.

covery of M. Chevalier ; and a still greater discovery is the restoring of the true Scamander, which was lost out of our maps, because its course had been turned, and because it no longer joined the Simois, but issued by a canal into the Ægean Sea, instead of the Hellespont. That this is a fact, and no hypothesis, may be seen by consulting Mr. D'Anville's Map of Asia Minor and Syria, and M. Dela Rochette's Map of the Propontis. Two higher authorities there are not ; and in D'Anville, no trace of Chevalier's Scamander will be found, nor any issue of a stream into the Ægean. In Dela Rochette's map, the brook appears as it was taken from Wood, reduced in its course by half, and unknown to him for the Scamander, as it was to Mr. Wood whom he followed. In De la Rochette likewise will be seen the vain researches of Chandler and Wood, to find a Simois and Scamander ; and that they were both wandering in the heights of Ida to find a site for Troy, although Homer declares it was built in the plain.

ἐν πεδίῳ πεπόλις πόλις. Υ. 217.

The error of Strabo, in transmuting the names of the rivers* is marked much more strongly by Chevalier than by Morritt ; and it can never be marked in terms too positive ; because all the wanderings of modern travellers depend upon it. His words are these :

‘Οἱ δὲ ποταμοὶ ὁ, τε Σκάμανδρος, καὶ ὁ Σιμόεις, ὁ μὲν τῷ Σιγείῳ πλησιάζουσιν, ὁ δὲ τῷ Ροιτείῳ, μικρὸν ἔμπροσθεν τῆς Ἰλίου συμβάλλουσιν, εἴτ’ ἐπὶ τὸ Σιγείον ἐκδιδύασι. (P. 597. Ed. Caf.)

“ These two rivers, the Scamander and the Simois, the *latter* approaching [the coast on] the Sigean side, the *former* on the Rhetean, unite in the front of [modern] Ilium, at a small distance from the city, and fall into the sea at [or near] Sigeum.”

If the rendering of ὁ μὲν and ὁ δὲ, in this passage, should be doubted, it may be confirmed by observing, that in the same page it is said, “ the Scamander rises from Cotylus, and divides the tract called Cebrenia from the territory of Scepsis ; ” and it is added, in another passage, that the Andrius falls into this Scamander : consequently, a reference to the map will immediately show, that this Scamander is the Simois of Chevalier. That Chevalier is right will be proved hereafter ; but we must now advert to another particular in this passage. “ The rivers join in front of new Ilium, and fall into the sea at Sigeum.”

* Morritt, p. 113, says, Strabo *seems* as if he considered the lesser stream as Simois.

It were to be wished, that some of these travellers had fixed the site of new Ilium, and explained the term ἐμπροσθεν, which Chevalier renders *in front*. But in this there is no precision; and we may still ask, if Ilium was above the junction or below it? Mr. Morritt says, no trace of it is left; and Chevalier places it in his map below the junction, on the western bank. But we beg leave to propose a conjecture to the travellers who have visited the spot, whether it might not be placed just *above* the junction, where Mr. Wood places one of his ruined bridges; and where we may suppose the road from Abydus to Alexandria crossed the river, which must be either at this bridge, or at the other below the junction. Another remark ought to be made, which is, that in this passage Strabo brings the united stream into the sea at Sigeum; whereas, in Mr. Morritt's plan, it is nearer Rheteum; and in Chevalier's central. Has the river changed its course and its issue? Or did Strabo, knowing that the troops must pass the Scamander, in their route to the field of battle, change it for that purpose? If he *did* change it, it could not answer his design; for the field was

Μεσσηγὺς Σιμόεντος ἡδὲ Εὐάνθοιο ῥοάων. Z. 4.

These questions are not proposed for the purpose of creating difficulties, or of implicating Strabo in all the obscurity and perplexity so liberally imputed to him by his commentators; but for the sake of allowing weight to an argument of Mr. Bryant's, which he adduces with great triumph. Strabo does labour under doubts, and confesses them. They are the same as Mr. Wood felt*, and proceeded from the same cause. Both had assumed the wrong river for the Scamander, and neither of them could make it agree with Homer. Is there any thing surprising in this? Chevalier has discovered the true Scamander, and Homer is consistent.

Shall it be said then, that Demetrius, who lived at Scepsis, did not know the name of the river that washed the walls of his own city? That the Scepsians did not know the Simois from the Scamander? Yes. Strabo, who copies Demetrius, doubts his authority†; he says, p. 602, that his Scamander has but one spring; whereas, Homer's ought to have two, and that the warm spring has vanished. On this ignorance of a native, Mr. B. grounds a general accusation. They applied Homer's

* See Wood, 324, 329, &c.

† Strabo is too much condemned for following Demetrius. He does not copy him from the beginning of the xiiith book to p. 597; and then, though he cites his authority, he doubts it. The whole line of coast is perspicuous, and seems to be Strabo's; the error is in names, names,

names, he says, to places they found in the country, and they would not correspond after they were applied. They could find no Troy, but an Ilium only; nay, not even the ruins of Troy, etiam periere ruinæ.

Hence he concludes there never was a Troy in the country. This is an argument of great appearance, and is confirmed by Strabo's account of the Scephians, who did not know their own river; and by a confession of the same author, who gives up Alybe and the silver mines to this sort of fiction, with Allazonium and some others (p. 603).

We give this argument its full weight, and now let us see to what it amounts. It proves that the inhabitants of the Troad were ignorant; but it does not prove either the ignorance or the fiction of Homer. If Homer lived 622 years before the expedition of Xerxes, as the author of his life asserts, this date makes him write 22 years after the migration of the Æolian colony, and 82 years after the taking of Troy. If he lived at the period the chronologers fix, in 907 Ant. C. it brings him within 277 years of the same period; or if he lived, according to our conjecture, soon after the Ionian migration in 1044, we may still place him within 150 years of the war he describes. Is this a distance of time sufficient to obliterate all the particulars of the war, and all the local circumstances of the country? In respect to an author too *ἡμπίεσθαι καὶ ἐντοπίω*, as Strabo calls him (p. 603). If we had no history of our own country, would not the testimony of the neighbouring inhabitants point out to us the fields of Naseby, Marston Moor, Bosworth, and Hastings? No, says Mr. B. the Scephians knew nothing of all this, they could not tell the very site of Troy; neither has Demetrius or Strabo fixed it. To this we answer, that the Italians do not know where to place Falernum, nor the French Gergovia*; and yet it is universally believed that both existed; that Falernum produced good wine, and that Cæsar was compelled to raise the siege of Gergovia. If the position of these places is now lost, it does not follow that it was lost within 150 years after the age of Julius Cæsar. The ruins of both have perished, as well as those of Troy, Tyre, Memphis, Palibothra, and an hundred more (Morrill, p. 100).

Let us suppose that the places now pointed out to the Pilgrims, in the Holy Land, for the transactions recorded in the Gospel are ideal; does its prove that there were no such transactions†? But Alybe and Allazonium are fictions acknow-

* See D'Anville, Notice de la Gaule, p. 349.

† See Maundrell, who says they have a grotto for every transaction recorded.

ledged by Strabo. That may be, and yet an Alybe might still exist in Homer's age. Consult the Roman Itineraries, and particularly Shaw's commentary on those of Africa. How many places have totally disappeared? How many has that author fixed from circumstances or conjecture? But, if his conjectures are erroneous, still the existence of the places themselves is not doubted. We shall speak more on the site of Troy and its ruins, when we treat of Mr. Morrill's view of the country; but at present, after reasserting the general fidelity of Strabo's picture, we shall briefly examine Pliny and Ptolemy.

PLINY.

The whole passage of Pliny* is adduced by Mr. Morrill, p. 112; and, short as it is, conveys some curious particulars. His account ranges up the *Ægean*, from Alexandria Troas, the *Eski Stamboul* of the Turks; and he mentions, in the following order, *Nee* (the *Νέα νύμη* of Strabo) the *Scamander*, a navigable river; *Sigeum*, at the Cape of the same name; the harbour of the Greeks, which receives *Xanthus*, after being joined by the *Simois*; and the *Palæ-Scamander*, after it has first formed a lake. This series, like many others of Pliny, is confused, but yet taken from good authority. We have here three *Scamanders*; one that falls into the *Ægean*, and afterwards *Xanthus* and *Palæ-Scamander*, both the same as the first, and both falling with the *Simois* into the *Greek harbour*. But we have likewise a fact, of which both Chevalier and Morrill avail themselves, to prove that the diversion of the *Scamander* from its natural course, into the channel it now occupies, is as old as Pliny; and that the trace of its ancient bed, which carried it into the *Simois*, was not lost; under this title, it was known as *Palæ*, or the old *Scamander*. This is an evidence of high importance, and we must leave the commentators of Pliny to dispose of his *Xanthus* as well as circumstances will permit; or to change it into the *Thymbrius*, the only† other river which issues at the same mouth.

The turning of the *Scamander*, though not known under that name to Mr. Wood, is imputed by him to a Turkish governor; but it is probable, that the nature‡ of the ground
afforded

* Plin. lib. v. c. 33.

† The only river in the plain; there are several currents which join the *Simois* in the mountains.

‡ Morrill's and Chevalier's plan differ on this point; Morrill carries the cliff further to the south than the issue; Chevalier makes the cliff subside

afforded the means, and convenience prompted the execution of the work, before the age of Pliny. It shortened the transport from New Ilium to the Ægean sea, and it saved the doubling of a Cape; both reasons sufficient, in the view of a Greek or a Roman, to incur the expence of such an undertaking. That Mr. Wood should acknowledge this change in the channel, and not trace it; that the idea of its being the Scamander of Homer should never occur; or that he should ascend Ida to find a plain, where there was no plain, can only be accounted for by his following the Scamander of Strabo. Yet, even with this ground for his mistake, he ought to have looked for a Simois on the west, and he has placed his on the east. If Mr. Bryant's essay was written thirty years ago, it is not strange that he should labour under similar difficulties, or declare that the geography of the Troad did not correspond with Homer.

PTOLEMY.

The account of Ptolemy is reversed; he comes down the Hellespont from Abydus, next to which he places the mouth of the Simois, then Dardanum*, Scamander, Sigeum, without any mention of Rheteum; but the river between Abydus and Dardanum would be the Rhodius, not the Simois; and it is not for the purpose of noticing this error that his series is introduced, but to show that he is in correspondence with Pliny and Strabo, in placing the mouth of the true Scamander immediately previous to Sigeum.

M. CHEVALIER.

After clearing all these difficulties, which arise from the errors of the ancient geographers, we come now to the DISCOVERY of M. Chevalier; and we have no hesitation to give his researches this title, when we find the whole scenery of the Iliad verified upon the spot, and every transaction capable of being assigned to its proper place. Mr. Morrill's testimony upon this head, and that of his fellow travellers, is so honourable to the author of it, that if there still remain any sceptic upon the question, we should hold ourselves not bound to admit any doubts of speculation, nor any that could be made,

subside before it comes to the issue, and places the mouth on low ground. It is of some consequence to have this ascertained; because, if the coast was a cliff at the issue, it must have been cut through to allow of a channel.

* Mr. Morrill, p. 90, is not correct in his statement; he places Dardanum previous to Simois; but he is misled by Mr. Bryant, p. 31. except

except from another visit to the country, and a contradiction of the facts as stated by these highly respected and meritorious travellers. We profess a perfect belief in the evidence before us; and we likewise believe, that the method of the illustrious D'Anville, in acquiring a knowledge of ancient geography, by a faithful survey of the present state of any country, is the only true and legitimate way of arriving at geographical truth. It is highly probable, that no fiction, poetical or historical, would stand the test of a comparison of this nature; and whenever a narrative of any sort will stand the test, the chance is greatly in its favour that it is not a fiction, but a reality.

The leading feature for determining M. Chevalier's Scamander to be the true Scamander of Homer, is, that it must be on the left of the Trojan army*, when drawn up on the field of battle; but as this is controverted by Mr. Bryant (p. 31. Observations) and defended by Mr. Morritt, p. 90, we shall investigate the question with all the attention it deserves. Mr. B.'s statement, as appears by the conclusion of the section, depends upon a system he has adopted, of carrying the scene of action from the Hellespont to the coast of the Ægean, towards Alexandria (a system we shall consider under the following head) and consequently he assumes Pliny's new mouth of the Scamander, between Sigeum and Alexandria, for his Scamander. In this he is peculiarly unfortunate; for then, either his Scamander must be the same as Chevalier's, or else the Greeks could not pass that river in their route to the field of battle. This is a dilemma which his hypothesis can never obviate; for, he adds, that the left of the Greek army lay close upon this rivert. Trace this river, or canal rather, up to its old junction, and unite it with Strabo's Scamander (the real Simois) or follow it up to Bounar-bachi, and you will find that Troy is open, and no Scamander of Strabo's is to be passed at all. This system is directly contrary to Homer in all its parts.

But let us next place ourselves on the plain at Bounar-bachi; let us look down the plain towards the Hellespont with Chevalier; let us march down with Hector towards the Grecian camp, between Sigeum and Rheteum, and we have immediately Chevalier's Scamander on the *left*, as we ought to have,

μάχης ἐπ' ἀγιστὰ πύργους. Λ. 498.

* See Chevalier, p. 68.

+ Consult Mr. B.'s map, Dissert. 155, and it will appear that there is nothing but an ideal river, of his own making, between *his* Palæ Scamander and *his* Troy.

In answer to this, Mr. B. has a variety of quotations, to show that Ajax was encamped on the *left* of the Greek army, and fought on the *left*. But does not Mr. B. perceive, that the *left* of two opposite armies is exactly the most distant point of their two lines, and that the *left* of the Trojans must be opposed to the *right* of the Greeks? Εἴσατο γὰρ ΝΗΩΝ ἐπ' ἀγίσεσθαι. M. 115, is the left of the Greeks, not of the Trojans. Hector was on the *left* of the Trojans, near the Scamander, and therefore heard nothing of the slaughter Ajax was making on the *right* of the Trojans, where he slew Doryclus, Pandocus, Lyfander, Pyraus, and Pylartus. Lin. 490. It was not till Cebriones intimated this destruction to Hector (Lin. 521) that he removed to the right of his own line, and stood opposite to Ajax, who fought on the left of the Greeks. Here the battle continued, till, after a variety of intermediate circumstances, the ship of Protefilaus was fired, which was on the left, as well as Ajax's. N. 681. The course of Hector's chariot is marked, which proves distance and change of position; and if Mr. Bryant will read the whole passage in Δ, from the 465th to the 542d line, once more, he will find that his own Scamander, and his own position of the armies, are totally inexplicable; while the plan of Chevalier and Morritt is consistent with itself in all its parts, and with Homer.

It is with great pleasure we have, while preparing this article, received the last volume of the Transactions of the Royal Society of Edinburgh, in which Professor Dalzell* has resumed this subject, and indulged us with a memoir of Professor Heyne; who has, without hesitation, admitted the whole of Chevalier's system, acknowledging, with the true liberality of a man of science, the correction of his own ideas, and the difficulties he had in vain attempted to unravel in a former treatise. Far from thinking it incumbent on him to support his own assertions, like Mr. B. because he had made them many years ago, he hails the discovery, and feels an additional satisfaction in seeing the poet delivered from the only charge of inconsistency which could affect his reputation. The writer of this article sympathizes in this feeling: he had been consulted in drawing up a map of the Troad, and labouring under the same perplexity, had declared all former attempts, from Strabo downwards, inapplicable to the Iliad; and recommended the publisher to state the various ideas of the several travellers, leaving each accountable for his own suggestions. It is not necessary to enter into the detail of Professor Heyne, which

* The piece is entitled, *Tableau de la Plaine de Troy.*

may be seen to more advantage in his own dissertation ; but if any man of learning should, after the perusal of it, still adhere to the old system, we must leave him to the suggestions of his own mind.

Quis enim invitum servare laboret ?

We have already said, that the picture of M. Chevalier is the same as Strabo's, in character, though not in name ; and, if we take our view from the top of the plain, with the two rivers, one on each side, their junction, the position of Thymbra, the barrows, the flat shore of the Hellespont, &c. &c. the resemblance cannot be denied. What, if he has committed some errors ? He has atoned for them by a liberal confession ; and Professor Dalzell has acted as ingenuously, in regard to his share in the work*. But whether we are to read *Dios-tape* or *Duo-tape*, is too immaterial to affect the main question†. Still less do we regard the mistake about the tomb of Ilus, and the *Θρωπιὸς πεδίων* ; but the tumuli of Achilles, Patroclus, and Ajax, exist where Strabo saw them, and where, according to Homer and tradition, they ought to be. These, however, are *Thracian*, says Mr. B. They may be ; but they are still evidence for Strabo : and if that of Achilles is where the poet placed his quarters, and that of Ajax correspondent, it forms a high presumptive proof, that the tradition in Strabo's time was genuine. It naturally occurs to a lover of Homer, that the poet paints the very scenery which he had observed, when he so beautifully describes it, H. 86 ; that he was really sailing on the Hellespont, and viewed with veneration the memorial of his heroes.

MR. BRYANT.

We come now to the boldest flight of imagination which the soaring spirit of Mr. B. has taken, for such a fiction as his map of the Troad (Dissert. p. 155) does not appear to have been attempted in any former instance. It would suit the wanderings of Io in the Prometheus, or the travels of Philostratus, as well as Homer. If Mr. B. will place Troy in Egypt, let him keep it there, and find out localities to suit it ; but after going to Egypt, do not let him return to Asia Minor, or make the poet guilty of two deceptions instead of one. The whole of this hypothesis rests upon a single epithet of Homer, who calls the Hellespont *broad*, while it is in re-

* See P. Dalzell's Tableau. Append. p. 119.

† *Dhee Tape* in Liston. Tableau.

ality a strait. But, as Mr. M. (p. 80) very justly observes, every other epithet implies a current; and may not a *narrow* sea be a *wide* stream? Is not the passage of the Dardanelles as truly *εγάρρπος* at this hour, as Homer describes it? We will add, for Mr. B.'s information, that after this stream issues from the strait, and spreads itself in the Ægean Sea, the current becomes gradually imperceptible; and that it is incumbent upon him to show, that when it reaches Lectum it is *impetuous*, or else his whole system is without even the shadow of a basis. Virgil* certainly thought, that the epithet of *broad* might be applied to a strait,

Sigea igni freta *lata* relucet. 11. 312.

and though it may be a solecism to render this a *broad narrow* sea, we might perhaps admit the expression of a *broad* strait. But if there be a single author, from the age of Homer to the present day, except Mr. B. who ever doubted of the situation of the Hellespont, who ever placed it in the Ægean or at Lectum, we are ready to retract. What, after all, is the name of any place, if it be not that which the natives give it?

Another source of Mr. B.'s error is, as Mr. M. remarks, his confounding Lectum with Gargarus; but, in the common acceptance of all geographers, Lectum is the termination of the ridge of Ida on the south, and Gargarus is the summit, not far from the centre. If Mr. B. will follow the course of Juno, ε. 225, through one of those aerial expeditions of the Gods, which Homer describes with as much attention to geography as those of mortals,

Οσσα τε γαῖαν ἐπιπνέει τε καὶ Ἑρπεί,

he will see how perfectly the poet has distinguished Gargarus from Lectum. Juno bounds from Olympus to Pieria, and thence by Emathia, Thrace, and Athos, to Lemnos. At Lemnos she finds SLEEP, and persuades that God to accompany her; and here a new route commences; they leave Imbros and Lemnos, and approach Ida, that part of Ida called Lectum. ε. 284. At Lectum the poet expressly makes Sleep remain, while Juno proceeds to Gargarus.

Ἐνθ' ὕπνος μὲν ἔμεινε....

Ἦεν δὲ κρατερῶς προσεβόησατο Γάργαρον ἄκρον

Ἴδης ὑψηλῆς.

If this does not imply distinction and distance, then is the poet incapable of expressing himself distinctly. If Mr. B.

* Morritt, p. 80.

asks why this circuitous flight, when they might have gone strait from Lemnos; the answer is not very consistent with our notions of a deity, but with Homer's usual picture of his Jupiter. Jupiter was now looking on the plain of Troy, and they approached him from behind: and Jupiter was not a Janus, as we learn from *Il. N. init.* He could not look North to the Danube, and West to the Plain, at the same time. Let us ask Mr. B. in return, why he wishes to confound Gargarus with Lectum? Is it not, that he may remove the God just so much further from the scene of action as the distance is between those two summits? Mr. Morrith assures us, that, from Gargarus, the plain, the ships, the Hellespont, and Tenedos, are all in sight. It is this reason which induces the poet to fix his Jupiter on that summit, and because the same places are not all visible from Lectum*, Mr. B. wishes to fix him there.

Next to the confusion of mountains, is the invention of rivers. Fortunately for geographers, some features of the earth are perpetual. Rivers flow, mountains rise, and capes project, where they did thirty centuries ago. Now D'Anville could find no river at Lectum, nor Morrith, nor any traveller whose work we can consult. But Mr. B. can find two, and can give a course of twenty† miles to one of them. It is very strange, that these rivers should have escaped all notice by ancients and moderns, and that Mr. B. should order us to go and look for them till we find them. Mr. Morrith however informs him, that there is no stream from Alexandria Troas to Lectum, which can have a longer course than from the ridge to the sea; that the margin of the coast is very narrow; that there is nothing larger than a brook: and, we will add, that there is no river on the coast of Asia Minor from Trapezus to Issus, with a course of twenty miles, or ten, or five, which is not noticed by the ancient‡ geographers, and discoverable by the moderns. Yet, suppose such a river, or rivers, to be found, Mr. B. must next find a plain for his rivers: and a Thymbra, and tumuli, and a marsh. Not one of these features are now at Lectum [C. Baba] and yet Homer and his

* It may be for the same reason Mr. B. places Tenedos in his map opposite to Lectum, which is in reality near midway between that Cape and Sigeum.

† This must be collected from his map, which has neither scale or degree, by comparison. The real distance from Sigeum to Lectum is about 30 miles. Compare Mr. B.'s river with this distance on the map.

‡ We can say nothing on Mr. Wood's map, in Mr. B.'s possession, as it is not before the public. See *Dissert.* p. 166.

Iliad must be transported first to Egypt, and then back again to Lectum. Last of all, Mr. B. (Dissert. p. 169) recommends us to look for Troy to the East of the ruins at Eski Stamboul, or Alexandria. To what purpose? If we find it there, it would not be Mr. B.'s Troy, but another; and when he adds, *that the names of places, though liable to some alteration, yet survive for ages, and if any tradition of such a city remains, it is to be sought for here*, we imagine he makes a concession in favour of all his opponents. They *have* a tradition; they *have* names of places, somewhat altered, but surviving. All these concur on the Hellespont; and travellers will not follow either Mr. B. or Mr. Wood into the mountains, so long as these traditions are consistent with the rivers, the coast, and the only plain of twelve miles in extent, between Abydus and Lectum.

It is an easy method, and not a new one, to frame a geography, or topography, to an author; but when an editor does this, he warns us of the fiction. Clarke gives an Alexandria, or an Alesia, to explain the text of Cæsar, but he never imposes these plans upon us for realities. This caution does not suit Mr. B. He first tells us there never was a Troy in Phrygia; he next gives us a plan of one from his own imagination; and, finally, he sends us to seek for another above Alexandria; not considering that his third is incompatible with his first, and that if we find a Troy in Phrygia, he must have recourse to another system.

MR. MORRITT.

It is our duty to conclude this disquisition with our acknowledgments to Mr. Morrith, for the part he has taken in this controversy; and if, in what has been said, we have had a view rather to the whole question than to the particular share of it contained in his work, still it has been our intention to bring forward his arguments upon every occasion, and to confirm the justness of his reasoning by our own remarks. By this method, we have given him, we conceive, a greater testimony of our respect than could have been done by confining ourselves to partial extracts, or to the order of his text. We now proceed to consider the merit of his researches, the aid he affords to the elucidation of the poet, and the evidence he gives in favour of M. Chevalier. Much merit will doubtless be allowed to men of affluent fortune, who employ their time and labour in the investigation of truth; for truth, even in regard to objects of curiosity, is still the first of gratifications to an enlightened mind. But all that concerns Homer is above ordinary curiosity; and we receive as much pleasure in seeing the scene of
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the Iliad identified with the actual state of the country, as we experience in viewing the battle of Salamis, as described by Herodotus, verified by a survey of the spot, and explained by the commentary of Bartelemi. We have already said, that the picture of the Plain of Troy is the same as to its general features in Strabo, and our modern travellers; and when it is considered, that there is no plain of ten miles in length, and three in breadth, throughout the whole Troad, except this; no plain, where two armies of the given magnitude could be drawn up, except this; it is just to conclude, that this spot is assumed with truth as the basis of our enquiry. The parts are next to be examined; and here, if we allow the Scamander of Chevalier to be truly assumed, all the circumstances of the Iliad are in harmony with the face of the country at the present moment. Mr. B. denies his assent to this assumption. Mr. Morritt re-assumes the survey with Homer and Chevalier in his hand, and declares his full acquiescence in the fidelity of Chevalier's picture of the country; he confirms also, in terms the most strong and direct, that fact upon which all his reasoning stands, the change of the course and the bed of the Scamander. If this were a blind acquiescence in authority, it might be liable to animadversion: but it is a critical survey, agreeing on the whole, but varying in particulars. This is the test of a prudent and well-founded judgment. General approbation conveys nothing precise; "*ita enim cætera tibi placere credam, si quædam displicuisse sensero.*" says Pliny. It is in consequence of such an examination, that we saw with pleasure Mr. M.'s dissent from Chevalier on the site of Troy. We never approved of his carrying the walls back to the edge of the precipice, or enclosing the tomb of Hector within them. It appears manifestly, from the last book of the Iliad, that if Hector had been to be buried within the walls, the request of Priam to Achilles would have been superfluous. (See lin. 660) But in Mr. M.'s dissent on this point, we find a confirmation of another; we find a tumulus covered with stones, and we read (Il. Æ. 798) that the tomb of Hector was raised with stones, whereas that of Patroclus consisted only of earth heaped up. (Æ. 226) The question indeed does not rest on this; neither is it necessary to contend with Mr. Bryant, whether the barrows now visible on the spot are Trojan or Thracian: but when there are two found on Sigeum, where those of Achilles and Patroclus ought to be, when the Aiantium is where that of Ajax ought to be, and these names were assigned to them 2000 years ago; when that attributed to Hector is found to this hour strewn with loose stones (see the View, Mor. p. 106) and all

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the others are mounds of earth, surely this is some testimony in their favour; and when Mr. M. adds, that he still found the same barrows every where in Greece, in the same places where Pausanias mentions their existence in his time, it gives further corroboration of the traditions annexed to all. Little doubt can be made of the existence of barrows in Thrace; they are common almost to the whole world. Less doubt is there of the Thracians passing into Asia; as there were Thyni, Bithyni, Mœsia or Musi, in both countries. But before Mr. B. can prove the barrows in the Troad to be Thracian, he ought to prove the age of the migration, and a tradition attached to it. Till that shall be done, our tradition is better than his, by a prescriptive right of 2000 years standing.

The site of Troy is not ascertained, either by Chevalier or Morritt, further than from conjecture. Mr. M. has marked something like foundations in his view of Bounar-bachi (p. 92); but he does not appear to lay much stress on them, nor was he allowed to dig. Neither would it be a proof that they were Trojan, if found, unless they were of that massy form which characterizes the buildings of the mythological age; or of that diamond pattern, which Mr. M. calls Cyclopiæ. To one or other of these periods, the building of Troy, as being the work of Apollo, must certainly be referred; and if the Curetes and Cyclopes be the same, as Mr. Bryant supposes, they were seated at one period in Phrygia Minor. We do not wish to detract from the merit of the Discovery, by calling the position assigned by these gentlemen conjectural, for it has every appearance of approaching to reality; but it is still to be observed, that Chevalier's estimate of the distance from the coast to the city, is twelve miles, reduced to ten by Mr. M. and to eight by Mr. Dallaway, who takes in the space of the camp, &c. &c. and, last of all, if we refer to Mr. Wood, it is short of six Italian miles from Bounar-bachi to the coast. We must likewise add, that M. Chevalier's map does not agree with his calculation; that Mr. M.'s has no scale; and that Mr. Dalzell's* scale is composed of geographical miles. Another ground of complaint is, that none of our later travellers have condescended to mark Mr. Wood's two bridges, above and below the junction. Since we made our conjecture for placing New Ilium above the junction, upon consulting the Edinburgh Transactions, we find that Pr. Heynè has the same doubt about *ἐμπροσθεν*†; and that

* Edinb. Transf. Tableau, p. 36. There is no other objection to this but the inconvenience of comparison.

† See p. 94, Tableau.

Pr. Dalzell has removed Chevalier's New Ilium to the upper bridge. This transposition is important, because then Chevalier's tomb of Ilus, the *Θεωσμός* he has abandoned, may be assumed as a mark for the ruins of New Ilium, and we shall have one given point to proceed on. That tumulus, in Chevalier's map, is two miles and a half from the shore; in Pr. Dalzell's, upwards of three; and if we refer this to Strabo's site of New Ilium, at 12 stadia*, equal to a mile and a half, we obtain the accretion of the coast since his age. Allowing this then to be three miles, perhaps his estimate of 30 stadia, nearly four miles, to the Ilian village, will not fall much more than a mile short of Bounar-bachi, by the calculation of Mr. Dallaway; and if we again allow that Homer's Troy was built in the plain, and that it might occupy a mile in breadth from the Scean Gate to the Acropolis on the height of Bounar-bachi, we shall effect a reconciliation between Homer, Strabo, and all our modern travellers. Homer says expressly,

ἐν πεδίῳ πεπóλις πόλις.

The city itself was on the plain, and we see no contradiction in this to the epithet *ἡμερόεσσα*, to the *πόλις ἄκρη*, &c. The horse also, which was to be thrown down the precipice (Od. *Θ*. 508), was first to be *drawn up* the hill before the precipitation could take place.

Ἡ κατὰ πετράων βαλῆειν, ἐρύσαντας ἵπ' ἄκρας.

It appears that this is consonant to the nature of fortified places in general, where the town is on level ground, the citadel on a height. The epithet *εὐρυάγνια*, favours this idea; and the city, consisting of three parts, Troja, Ilium, and Pergamus, favours the supposition of extent which we assign it on the plain. This hypothesis (and as an hypothesis only we give it), would bring the Scean Gate on a parallel with the fountains of the Scamander, or rather lower; it would explain the reason why the city was most assailable on this side, as being on the plain:

ἐνθα μάλιστα

Ἀμϐατός ἐστὶ πόλις καὶ ἐπιδρομον ἔπλετο τείχος. Z. 434.

* One inconsistency Strabo is accused of by Pr. Dalzell or Chevalier, of which he is not guilty; they say he makes New Ilium 12 stadia from the shore, p. 596; and 20 stadia, p. 598; but, in one instance, Strabo measures from New Ilium to the *λιμὴν Ἀχαιῶν*; and in the other, to the *Νάυσαθμον*. He distinguishes between the two; his *Νάυσαθμον* is at the mouth of the Scamander, which he places (erroneously perhaps) at Sigium.

and it will accord better with the pursuit of Hector by Achilles, than any other position which can be assumed.

On this latter head, Strabo and Pr. Heynè are at issue. Strabo undoubtedly understands Homer, as intimating a course *round the circumference* of the city; and no less undoubtedly he considers old Troy as built in the plain, which admitted of such a course. Because, says the geographer, the New Ilium cannot be traced round *διὰ τὴν συνεχῆ ῥαχιν*, *because the ridge of rocky ground was without interruption*. It is evident, therefore, he considered Old Ilium as having no such obstacle, and did not admit the citadel on the height. This is his only point of difference from our hypothesis; in every other respect, the ancients are reconciled by it to the modern accounts.

On the pursuit of Hector, we confess that we were never convinced by the arguments of Pr. Dalzell or M. Chevalier; for, in regard to the instances he produces, for the usage of *περὶ*, we saw as many proofs one way as the other; and one, acknowledged by Pr. Heynè, is as strong as a thousand;

*τῆς δ' ἐρύσας περὶ στήμα**. (Ω. 16.)

But we do concede much to the points of flight which Pr. Heynè marks with his usual penetration. The *σκοπία*, the *ἐγχεῖς*, are in the front of Troy; the sources of the Scamander are on its side; and nothing is mentioned on its rear. Still when we peruse the whole passage, as it stands in Homer (X. 130, &c.) the ideas of our youth recur, when we had no doubts; and if we hesitate in submitting to authority, to the authority of a Heynè, we plead the authority of Strabo in our favour, a name to which we bow with a veneration, inferior to that only which we feel for Homer; and though we acknowledge ourselves unequal to a contest with the Professor, we still are not without a degree of *scepticism* on this part of the question.

These differences of opinion we state without fear of the consequences; for it is the general face and character of the country on which we ground the consistency of Homer, allowing that the minuter particulars could not be otherwise than disputable after the revolution of so many centuries. But there is one difficulty proposed by Mr. Bryant, which is not solved in a satisfactory manner by any of our travellers; which is, that respecting the ground occupied by the Grecian camp. If Homer has not mentioned Sigeum† and Rheteum by name, he has marked the promontories; and the expression,

* Tableau, p. 86.

† The etymology of Sigeum and Rheteum is much disputed; perhaps the opposition of *Silence* and *Noise*, from the nature of the current, or the winds might explain it. *Σιγέιον*, from *Σιγή* and *Σιγάω*. *Ροιτέιον* from *ροίζω* *ρόθιος* and *ροῖω*.

ἔσον συνέργατον ἄκραι. Ε. 36.

implies the occupation of the whole* space between them; if so, Mr. B.'s objection, that the river must pass through the camp and divide it, is a very strong one; it is a *matter of fact*, and the only one which we concede to him, as having hitherto no satisfactory solution; and which we do most earnestly recommend to the observation of future travellers. We are ready to acknowledge, that all mountain torrents are liable to a change of course; and we can suppose the inundations of the Simois to have forced the issue of the Scamander into different directions, either towards Sigeum, where Strabo places it, or to the Karalic Limnet near Rhereum, or into its present course. Still the mouth must have been between the two capes, and must interfere with the camp. It does not follow that this circumstance is incapable of solution, because no solution has been yet obtained; but, if otherwise, the whole topography is so generally consistent, that it cannot be set aside by a single obstacle. Leaving Mr. B. in possession of this ground, as the only point still tenable, we have no hesitation in declaring our decided confidence in the Discovery of M. Chevalier, and returning our warmest acknowledgments to Mr. Morrith, and the other gentlemen, who have thought it a duty, and not a mere point of curiosity, to decide his pretensions on the spot. Not one of these travellers, however fluctuating in particulars, has hesitated to pronounce distinctly in favour of the whole; and their testimony is so strong, as to the matter of fact, that unless Mr. B. will take a voyage to the Troad (a labour, which we can only wish that he had youth and strength to undertake) and contest the fact upon the spot, we must think him incompetent to invalidate an evidence so generally complete in all its parts.

Our veneration for Homer may have been the cause of lengthening this disquisition beyond the usual limits of our plan, and beyond the labour that can generally be bestowed upon a work of an hundred and twenty-four pages; but our readers will hereby have the whole state of the controversy before them, in as moderate a compass as the nature of the question will allow, and we have the same defence to set up as Strabo pleaded eighteen centuries ago,

.....τὴν αἰτίαν τῇ μήκους μὴ ἡμῖν μᾶλλον ἀνάπτοιεν οἱ ἐντυγχανόντες, ἢ τοῖς σφόδρα ποθέσσι τὴν τῶν ἐνδόξων καὶ παλαιῶν γνῶσιν προσλαμβάνει δὲ τῷ μήκει καὶ—καὶ οἱ συγγραφεῖς, οὐκὶ τὰ αὐτὰ γράφοντες περὶ τῶν αὐτῶν, οὐδὲ σαφῶς πάντες. P. 581.

* Pr Heynè is of a contrary opinion.

† *Blind Lake.* See Dallaway, Tableau, and Morrith's map.

Scholars usually imbibe the love of Homer in their youth, and cherish it through life ; they return to his poems a thousand times with repeated pleasure, and we discover new excellencies upon every perusal. We ourselves certainly consider him not as the poet of Greece only, but of the world at large. We contemplate his scenery of nature, and wish by turns for the pencil of a Claude, a Poussin, or a Salvator Rosa. We view his picture of life and manners, and discover the great outline of human nature, the character not of the individual, but the species: we examine his geography*, and find it correct even to a brook, and just even to an epithet. We put his history to the test by which we judge all other history, and we see that it is connected with events prior, subsequent, and collateral ; and if after having these perceptions excited in our minds, we are to be told that this is a delusion, a dream, and the baseless fabric of a vision, we suffer a moral injury ; and we say, that the love of novelty, and the display of erudition, shall not be pleaded in extenuation of the offence. But it is asserted, that the pre-eminent excellence of the poems is granted, and that this is not injured by reducing the history to a splendid fiction. We answer, that the strong character of truth is one of the highest excellencies of Homer's descriptive writing ; and though poetry may excell without history to support it, as appears by the *Eneid*, where the deception floats upon the surface ; and though it may not be the better for being historical, as is the case with the *Pharsalia* ; yet, in the *Iliad*, both history and poetry are so blended, and afford each other so mutual a support, that if the history is denied,

οὐ γὰρ ἐπὶ σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 ψυχὴ δ' ἥντ' ὀνειγὸς ἀποπταμένη πεπότηται. *Od.* A. 218.

It is like depriving the soul of a body ; it is preserving a ghost instead of a living spirit. But if Greece is to be robbed of the honour of the Trojan war, and Homer is to lose his claim to the character of an historian, why is all this glory to be transferred to Egypt ? What is there in either of Homer's poems, that bears any resemblance to Egyptian habits, cus-

* The general truth of this even Mr. Bryant would concede ; why then hesitate about the Troad only ? Mr. Wood has treated this subject with judgment ; and who will deny that every epithet has its appropriate meaning, when that of *τειχιόσσαν*, which is used twice only, once to Tiryns, and once to Gortyna, carries its peculiarity with it in regard to Gortyna, as late as Strabo's notice ; and that of Tiryns is still applicable, as Mr. M. who has visited it, asserts. See Strabo, lib. 10, p. 478.

toms, manners, or morals; to Egyptian rites, ceremonies, genius, or taste? In Egypt every specimen of art is colossal, grotesque, incongruous, or else tame and graceless; in Homer every thing is proportionate, animated, natural, and consistent. We would as readily grant that a swather of mummies, or a sculptor of Anubis, could have executed the Venus of Praxiteles, as that the fabric of the *Iliad* could have been raised upon a model formed in Egypt.

ART. V. *Observations on the Structure, Economy, and Diseases of the Foot of the Horse, and on the Principles and Practice of Shoeing.* By Edward Coleman, Professor of the Veterinary College, Principal Veterinary Surgeon to the British Cavalry, and to his Majesty's Honourable Board of Ordinance, and Honorary Member of the Board of Agriculture. Vol. I. 4to. 120 pp. 12s. Johnson. 1798.

THIS author, being desirous of giving to the public a specimen of the improvements introduced in the management of horses by the Veterinary College, thought none more proper to begin with, than that which relates to the method of shoeing them. This being more popular and generally interesting than any other branch of farriery, and being also a part in which errors, as he conceives, of a most pernicious tendency commonly prevail.

“A proper mode of shoeing,” he says, p. 10, “is of more importance than the treatment of any disease incident to horses. The foot is a part that we are particularly required to preserve in health; and, if this art be judiciously employed, the foot will not be more liable to disease than any other organ. But if the principles of shoeing are not well understood, then the practice becomes pernicious; then, instead of preventing, we are creating disease. Now, as all horses require to be constantly shod, so all horses are liable to be diseased, if the principles and practice of shoeing are erroneous; and where disease takes place, lameness is a frequent consequence.”

To show that the ordinary method of shoeing is injurious, he begins by giving the description of the foot of a horse in its natural state, that is, before it has been altered and distorted by shoeing. This description, in the present volume, is confined to the external parts which constitute the shell or covering of the foot; the anatomy of the internal parts, the muscles, ligaments, bones, &c. will be given in a future volume, in which
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the author means to treat of the diseases of the foot of the horse.

The shell, or outward covering of a horse's foot, consists of the crust or wall, the sole, the frog, and the bars; to each of these parts nature has assigned its form, dimensions, and distinct functions; and before the foot has been cramped and injured by an improper mode of shoeing, the boundaries of each of these parts may be distinctly traced. In that state, we find that the hoofs of the fore-feet are as wide from heel to heel as they are long; but, in horses that have been long used to wear the common shoes, this circular form of the foot is changed to an oval, and the constituent parts are so compressed and blended together, that the boundaries of each are no longer to be discerned. This observation is illustrated by engravings, to which the author frequently refers.

"No one can doubt," he goes on to say, p. 20, "but that a round foot is better adapted to support a great weight than a sharp, oblong, contracted foot, which sinks deep into the ground at every step, and fatigues the animal. It is also true, that, in proportion as the hoof is long at the toe, the horse is liable to trip. These are the obvious inconveniences of a long contracted hoof; but, as the natural hoof is created circular, any deviation from this figure produces an equal alteration of the parts within. The contents of the hoof are as tender as the quick or sensible parts under the nail; and can no more endure pressure without pain and inconvenience, than the human foot can bear the inconvenience of small tight shoes. Whatever be the structure and form of the natural hoof, it will be admitted, that the sole object of shoeing is to preserve it in the same state. No art can improve the original circular form nature has made, and that practice must be had which alters it. To ascertain whether this principle has been attended to in practice, we have no more to do than to examine the hoofs of horses that have been repeatedly shod: it will be found that, nearly in proportion to the number of times the horse has been shod the foot deviates from a circle and becomes oblong. An old horse herefore may be distinguished from a young one by the construction of his feet only. This contraction is not the only effect of improper shoeing, for thrushes and corns are generally produced by the same cause."

The author then gives a more particular account of the constituent parts of the hoof, describes their situation, figures, connection, and uses, and then lays down rules for the best form of a shoe, which, however, must be varied according to circumstances. Of the advantages likely to accrue from attending to these rules, he is now enabled to speak with some confidence.

"The horses of his Majesty's most honourable Board of Ordnance having been shod," he says, p. 19, "very successfully for two years

on the plan employed in the college; and the greater part of the British cavalry being now shod in the same manner."

If further experience shall continue to show the superiority of the new mode of shoeing, there can be no doubt of its being soon generally adopted. We shall here close our analysis, not doubting that such of our readers as are particularly interested in the right management of horses will possess themselves of the work, in which they will find many observations, not here noticed, exceedingly deserving of their attention.

Having said thus much in favour of the work, we cannot help expressing our concern at the author's publishing it in so expensive a form, as materially to militate against what he professes to be his intention; namely, "to make the principles adopted by the Veterinary College generally known."

The matter contained, properly printed, would only fill a very moderate octavo volume; and the plates, which, although sufficiently strong and clear, are by no means elegant, might without injury be folded into that size. We hope the author will be induced therefore to give a cheap edition, that those persons to whom it may not be convenient to purchase it in its present form, may not be debarred from its use.

ART. VI. *Reflections on the Clergy of the Established Church.*
8vo. 64 pp. 2s. 6d. Cadell and Davies. 1798.

THESE Reflections upon the Clergy of the Established Church, are classed under the following heads: The Importance and Policy of such a Body as the Clergy is in England—The dignified, largely beneficed, and unofficiating Clergy—The laborious Clergy.

Under the first head, the writer strongly insists on the utility of such an establishment of persons, to set examples of morality and religion in every part of the kingdom; and he expresses a hope, by this frank declaration in their favour, to bespeak a patient hearing for the observations which otherwise, perhaps, might be thought to come from a person not wholly friendly to such an institution. He defends church property, unequally distributed as it is, conceiving the whole of it to be but a small allowance for the body at large; and deeming the greater portions possessed by the higher clergy, to operate more powerfully to the advantage of the church, than any more equal

equal appointment possibly could. Such prizes, in his opinion, are temptations to allure candidates, who, without them, would not sacrifice their talents and studies in the sacred service; and he defends such secular considerations in the Christian labourer, who, even in the Apostolic times, was judged *worthy of his hire*.

After this general vindication of the establishment, the writer proceeds to criticize the lives and conduct of those who belong to it; and, under the second head, he complains that the dignified clergy are lukewarm; that they do not appear, among their fellow subjects, conspicuous in works of charity; that there is little practice of domestic prayer in their houses; but that, on the whole, they live much like lay persons. Under the third head, he questions whether the parish ministers condescend to conciliate their parishioners by their general carriage towards them, as good neighbours, and particularly in the manner of claiming their dues, an affair of such extreme delicacy. He complains, that they preach too little gospel doctrine, making the pulpit a place for reading lectures on morality; and that they give too much into a fashionable compliance with the manners of the age. Under the last head, he considers the situation of Curates; a class of men; according to his opinion, who, from their intimate connexion with their parish, give to the people the impression of character, which is ascribed to the whole body of clergy. Of these he complains, that they are too much exposed to be seduced by the hospitable tables of their flock; that they read the Liturgy with too little earnestness; and take too little pains to conceal, that they do not preach their own sermons. He particularly wishes of the youngest part of them, that they would abstain "from all appearance of evil."

Such is the substance of these Reflections, which we have enumerated with particularity, as the admonitions of a friend to the establishment, and without the least concealment; because, where we feel a common interest, we wish that every fault may be amended. We hope, however, that these animadversions are suggested by a very narrow experience in the writer; and some of them, we are convinced, would have been spared, if he had had a more general acquaintance with the clergy. As it is, he has at least furnished a list of errors that they must by all means avoid, if they would preserve the sacred honour of our ecclesiastical establishment*.

* For two other tracts, on similar subjects, see our Catalogue, under the title *Divinity*.

There is a little stiffness in the style of the author; and there are some few inaccuracies; as, "think *no sacrifice hardly too great*"; "could an *Hooker*, or a *Nelson*, for they were laymen". Surely, Hooker was not a layman.

ART. VII. *Mercure Britannique, &c. Par J. Mallet du Pan.—The British Mercury, or Historical and Critical Accounts of the present Transactions. Vol. I. No. 1, 2, 3. Containing an Historical Essay of the Destruction of the League and Liberty of Switzerland. By J. Mallet du Pan. 280 pp. De Boffe, &c. 1798.*

THE consequences of natural imbecility, torpor, and discord, opposed against unprincipled treachery and violence, eagerly watching for their prey, are presented to us in this melancholy but faithful picture. It is at this juncture our happier lot to be in the enjoyment of the effects of great exertions of firmness, vigilance, and union: these have raised us to a relative height of glory, at which we never stood before. If it be matter of exultation to us, that the dismayed nations of Europe feel their spirits invigorated with our increase of honour, and rest their firmest hope on the column of our security, much is the honest, English-hearted satisfaction we shall derive from knowing, that although political integrity, science, and virtue, have been obliged to hide their heads, and tremble for their existence in almost every part of polished Europe; yet here they have found an inviolable, and, we hope, a beneficent asylum. Such may this country prove to the illustrious fugitive, Mr. J. Mallet du Pan, whose Historical Essay is now before us. We shall first give an analysis of this book, in which much matter highly interesting must be entirely passed by; and even then we shall not be able to attain that brevity which is generally our aim.

The first chapter contains an account of the state of Switzerland before the revolution; while what it was remains fresh in memory, it is interesting to have a faithful portrait of it by the pencil of such a master. When it is compared with the calamitous situation into which the country is now reduced, it will give a strong lesson to every age and nation, how they suffer themselves to be deceived into errors and inaction, like those which have destroyed that people. Yet, when mankind shall have read, that this, although one of the most warlike, was one
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of the most moral and happy of nations, under a government, the spirit of whose administration (although it might have some defects) was so strictly paternal, that the relation of magistrate and subject seemed merged in that of patron and client, they will detest the crimes which made the transient errors of such a nation prove ultimately its destruction.

With the second chapter, the history of the revolution of the country begins. It gives an account of the Swiss Club at Paris, and the slight commotions it raised in the Pais de Vaud. It comprehends also the history of the negotiations of Barthelemi, and the difficulties he had to encounter from the resentments of all parties, excited by the ignominious or cruel manner in which the Swiss troops had been expelled France, or massacred there; his dexterity in overcoming these resentments, and raising the party of France in the senate of Berne, and others of the League, to such a degree of strength, that, aided by her victories about the end of 1792, it assumed an ascendant over that of the Advoyer, M. de Steiguer; whence, confidence in the character of M. Barthelemi becoming confidence in the national faith of France, the system of keeping up an armed neutrality was rejected.

The third chapter begins with the attempt of the French on Geneva, under Montesquiou; its defeat, for that time, by the interposition of Berne and Zurich: but the latter canton, on the return of its forces, declared it was the last aid that devoted city was to expect from it; a gratuitous dereliction of faith and policy, and an indication that the bond of union in Switzerland was almost broken. We next see, that the other powers of Europe, Great Britain excepted, overlooking the influence of Switzerland on the event of the contest, gave no opposition, by their ministers, to the intrigues of France there; and the genius, the activity, the attractive manners of Barthelemi, gave him an increased ascendant over them in its councils. France now began to treat Switzerland as no longer an independent power. She remonstrated against the imprisonment of traitors to the state, as an infraction of treaties. In possession of Suabia, and surrounding Switzerland with their forces, the driving out of the emigrants, although to certain death, was demanded, and nominally acceded to; and to this was added, a requisition to disband the veteran regiments returned from France and Holland; and the government "disarmed the country to strengthen its defence."

In the next chapter, we see those new actors entering on the stage, who are to bring the drama almost to its conclusion. A third part of the seats in the Council of Berne being vacant, they were supplied by a new election, whereby the French party

obtained a decided superiority. Buonaparte had taken great umbrage against the cantons, and particularly that of Berne, for the asylum Mr. Mallet du Pan found there. It appears to us, that at that period also (June, 1797) he had some connections with the party of the majority of the two French legislative councils. Circumstances, in our private knowledge, the character of which at the time was to us extremely singular, seem to give this much confirmation. His publications, which he here mentions, supported the celebrated attack of that majority on the political conduct of Buonaparte in Italy. Like Athens, when the Macedonian empire exhibited the first signs of falling to pieces, Switzerland, in the conflict of the French parties, might expect to have found the conversion of her nominal into a real independence. Buonaparte copied with success the policy of Antipater: he demanded and obtained the expulsion of Mallet du Pan; with which he expressed himself gratified. The revolution of September, 1797, soon followed this event; and new humiliations were demanded of the Swiss. The first was, the dismissal of our minister, Mr. Wickham, who prevented the degrading submission of the republic, by a voluntary retirement. Such is here stated to have been the first fruits of the mission of Mengaud, who debased the character of the representative even of a depraved nation, by the grossest private moral turpitude, and by treacheries, to that time new in the dark catalogue of the treasons of ambassadors. To this period the bulk of the people continued uninfected with the principles of France, and the number of Jacobins, in all the cantons, did not exceed 6000. Every thing was comparatively sound, but in the senate and the regencies. To us it appears, that the mass of corruption and debility subsisted in the mercantile interest. When almost every other transit for commodities to and from France was closed, the continuance of their neutrality enriched them beyond all former precedent; and they became faithful stewards to their future plunderers. How distant from the general nobility of character belonging to the merchants of Britain!

In the prosecution of our analysis, we shall cease to distinguish the contents of the following chapters. The spirit of the government being subdued, the Directory now began to seek occasions of war, by the multiplication of the most degrading commands. The insolent progress of Buonaparte through the country, seems to have been for some political purpose not yet developed. It served, however, for a signal of great turbulence and fermentation. An act of hostility immediately followed it. The part of the bishopric of Basle attached to Switzerland was invaded, and Bienne taken, putting

ting into the possession of the French the passes of Mount Jura; and yielding them an entrance into the plains of Berne. The military spirit of the people was roused, but it was not seconded by the divided regency of that state.

The next machinations of the "five Tiberii" were directed against the Pais de Vaud. The first of these has curiosity enough to deserve a brief explanation to be given of it. A petition was presented to the Directory, from a pretended great number of the inhabitants, to be restored to their rights. This petition was drawn up by the incendiary La Harpe, and a few other banished criminals. On the examination of some treaties, in which no mention of them was included, the Directory found that France had guaranteed those rights, and they were ordered to be restored. The partizans of that country did not exceed 300, in a population of 80,000 souls; but the intrigues of this contemptible minority produced a fermentation becoming progressive: the great majority called on the sovereign state to lay aside irresolution, and exert its authority. The hope of obtaining quiet from France, by concessions to this little faction, produced the measure of sending a commission to enquire into the grievances of the district. The deputies found the body of the people faithful; they were respectable, but feeble men; they suffered their authority to be insulted by the mutineers, and thus damped the general spirit of the well-affected. The Directory, in the mean while, declared the magistrates of Berne personally responsible for the impunity of their incendiaries, and of their dupes. This, for a time, opened the eyes of the other cantons, who sent deputies to Berne with assurances of support; and it was determined to call an extraordinary diet at Arau.

Berne continued in the possession of great resources, beside its military strength, and that of its allies; but their effects were corrupted by the party of the temporizers, who were divided into two sections; each careless of the state, and desirous alone to save their lives and fortunes: one resting its safety on fine discussions, the justice of its cause; the other expecting to disarm the pretended anger of the Directory, by a semi-revolution.

Menard was now arrived at Geneva, to back a petition of the Vaudois to the Directory, disavowed by the majority of the discontented themselves. He was at the head of 15,000 men of that Italian army, which, after having plundered that country of 400 millions, which had enriched their leaders only, were now in a state of nakedness; they answered to all enquirers on that subject, "THE SWISS SHALL CLOTHE US."

The militia of the attacked district, consisting of three battalions, were summoned by the commissioners of the sovereign state,

state, to take the oath of obedience to it ; 24 obeyed with readiness, six declined an obedience, which many of them individually afterward rendered ; and the military demanded the punishment of the traitors. The commissaries seconded this excellent disposition, by taking down the signals at part of the alarm-posts, and withdrawing the cordon of troops from the country threatened, that no umbrage should be given to the Directory.

This was followed by the surprise of the Castle of Chillon by a handful of insurgents ; troops were marched from Berne, to join the militia of the Pais de Vaud, and Colonel Wiefs was placed at the head of the united force ; whose ostentatious and feeble character is here strongly drawn. He suffered assemblies to prepare a revolution in the place of his head-quarters ; harangued their committees when he should have arrested them ; and retired to Yverdon when Menard advanced, because he was unwilling his country should break with France ; whence he fell further back without orders. Thus that district, and 2000 troops animated against the invaders, were given up.

In the mean time, the Diet of the Cantons had been held at Arau, and the confederation confirmed by the oaths of the Deputies of the Cantons, those of Basle excepted. On the arrest of some of the seditious in Berne, Mengaud renews the declaration of the responsibility of the magistrates for their safety, which appears to have had a full effect, and greatly sunk the character of government. The Diet had no sooner quitted Aran, than it was seized by the Revolutionists. This event roused the dormant power of the state ; the place was speedily recovered, and, for a moment, there appeared vigour and energy in all its measures.

These soon gave way, and the sentiment of the party which hoped to conciliate France by a semi-revolution prevailed. Deputies were summoned from all the communities, to determine on the future change of the constitution. The spirit of innovation did not pervade this assembly ; they followed in all things the proposals of the old regency, without any additions of their own. By them they were brought to abrogate a constitution, the object of their reverence ; and a committee was appointed to form the plan of a new one, which should be perfected in a year ; a resolution, received by the majority of the people with aversion or indifference. Thus the regency, by its own act, weakened its title, and its claim to obedience ; the government before had been constitutional, it was now provisional only ; and the example of Berne was followed by four other cantons. This concession was not accepted by the Directory,

rectory, who, by their ambassador, demanded the immediate dismissal of the magistracy, the secret council, and that of war; and the establishment of a provisional government, in which none of their members should be admissible; with many other degrading requisitions. The feeble party of the temporizers for a while lost their ascendancy in the Swiss councils, and 25,000 men were marched to the frontiers of Berne, in three bodies.

General Menard had been succeeded in the command of the invading army by Brune; disciplined in treachery and crime, by the part he had acted in all the French revolutions. It was the determination of the Directory to augment their force, to be put under him, to 45,000 men, by a detachment of the army of the Rhine. He found means to inspire the government of Berne with the confidence, that peace might be obtained by the concessions they had already made, and artfully procured a truce of 15 days, to procure the approbation of the Directory to them, in which he affected to interest himself much. It was too late when this fatal error was perceived; but Brune, and the infamous Mengaud, employed the interval in a new species of treachery, to which their subsequent success is in great measure perhaps to be ascribed. They circulated reports, they distributed printed papers every where, among the soldiery and common people, importing that the government were determined upon a revolution; that they had called in the French, and had delivered the people up to them.

The danger to which they had betrayed themselves, and the view of the treacherous use made of their imbecility, procured another short return of spirit in the measures of their council. General d'Erlach, who commanded the army, was permitted to attack the French at the expiration of the time; but by his departure, and that of his officers, the opposite faction became the majority in the council, and recalled the powers they had given him. A vote was now passed, that the government should abdicate, and a provisional regency be appointed, according to the declared ultimatum of Brune. When this was signified to him by an envoy, he added to it a new demand, that the army of Berne should be also disbanded. The orders for the attack were then renewed, and in two hours recalled again by the council of war. This change had for its cause a new and unparalleled perfidy of the French General: determined to surprise the Swiss before the expiration of the first truce, for which his dispositions were already making, to lull them entirely asleep, he pretended to prolong it 30 hours. A provisional government, now hastily elected, offered that the Swiss army should be disbanded, provided that France should

not advance beyond the posts it already occupied ; and Brune, in answer, demanded that a French garrison should be admitted into Berne.

Twelve hours before the expiration of the first truce, the castle of Dornach was taken. Thus the French were enabled to turn the right flank of the Swiss army ; the carrying of Fribourg, which also covered their left, forced them to fall back. At that period, Mr. M. du P. thus strongly paints the state of the city and the camp, which may show, though translated, the energy of his style.

“ Every hour increased the public fermentation ; the rage of the soldiers increased continually ; the cry of treason spread in the camp, and among the people. The missionaries of France disseminated terrors, and inflamed suspicion. Every one seized his arms, no one knew where to turn them. The army added their officers to the number of their enemies : the officers, victims to the fluctuations of government, had at once to fear the swords of their troops, and of the assassins Brune had mingled with them. The nation seemed as in insurrection against the new regency, their military chiefs, and the invader ; the tempest burst from every quarter of the horizon, the capital was menaced within by the Jacobins, and from without by her revolted troops, and those of the enemy.”

We shall not stop to describe the crimes and assassinations into which the defenders of their country were betrayed ; the defeat of one party of them by superior numbers alone, or the happier exertions of courage in another, which though glorious, were unavailing ; the noble efforts of Steiguer, or those of Erlach, and his unfortunate end. Berne was obliged to open its gates to Brune, under a promise of protection to persons and property ; which he fulfilled, by putting the country, for some leagues round, under more than military execution. Zurich, Lucerne, Fribourg, and Soleure, experienced the fate of Berne ; and a contribution of 13,750,000 livres was imposed upon these countries. Nothing was able to stop the tide of conquest, until it was opposed by the little cantons of the upper Alps, the inhabitants of which subsist by pasturage. After a war of three weeks, and the loss of 3000 men, Schawenbourg made a retreat, which he seems to have purchased by a treaty, by which an entrance into their territory is in future interdicted to all Frenchmen.

The picture of the calamities and errors in Switzerland, Mr. M. du P. justly says, in his Preface, is one of the most instructive that history presents : and it has found a painter equal to the subject. The misfortunes of the age had given him an opportunity of making many previous

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studies from nature, in order to execute it. He had been not an inactive spectator of the French revolution; and he was a victim to one of Geneva, which preceded it some years. Hence he was a master of all the springs and wheels of the modern mechanism for the subversion of legal constitutions: he had lived among many, and obtained a complete knowledge of most of the actors in the events he describes. Possessed beside of a penetrating genius, he has delineated each of them with a particularity proportioned to its consequences: his colouring is warm and masculine, but never overcharged.

This history is a complete publication, although given to his subscribers as an equivalent for the three first numbers of a periodical work. Of the numbers which succeeded it, we shall so far deviate from our plan of not noticing works of that description, as to say, that they are composed with the same strength, acuteness, and research: and to the whole we give our strongest recommendation, as a most able periodical history, of the most interesting and alarming series of events and situations in which polished society has ever been placed.

ART. VIII. *Substance of Mr. Canning's Speech in the House of Commons, Tuesday, December 11, 1798, on Mr. Tierney's Motion respecting Continental Alliances.* 8vo. 70 pp. 1s. 6d. Wright, Piccadilly. 1799.

WE have long been among those who wish (and their number is not small) that the most important Speeches in Parliament were more frequently given to the public on good authority, than has usually been the practice. The speeches of a Minister, and those in his immediate confidence, have this particular advantage, that they may contain information to which the country at large could have no previous access; information often necessary to remove prejudices, and give their genuine force to truth and to sound policy. When we heard, from persons present, of the powerful effect produced in the House by this answer of Mr. Canning to Mr. Tierney's proposition, we were among the first to wish for such a publication as the present; and were prevented only by an accident from announcing its appearance last month.

The question, however, though it may pass a little from the minds of the public, after having thus been laid at rest, is not of so transient a nature as to lose its importance after the first discussion. It goes to principles of conduct which must be

permanent, if right ; or ought to be wholly discarded, if erroneous. For this reason, we shall not consider it even now as too late to give a view of the plan and tendency of this speech, with some specimens of its execution.

The motion of Mr. Tierney, against which Mr. Canning's speech was urged, was conceived in the following terms :

“ That it is the Duty of his Majesty's Ministers to advise His Majesty, in the present Crisis, against entering into Engagements which may prevent or impede a Negotiation for Peace, whenever a Disposition shall be shewn on the Part of the French Republic to treat, on Terms consistent with the Security and Interests of the British Empire.” P. 1.

In answer to this motion, and the speech made in support of it, Mr. C. begins with a pointed observation on the manner in which the latter had been received, even by the friends of the mover ; modestly adding, that he should not have pressed forward to give the answer, had he conceived that the task required the higher abilities of some who had offered. He observes, that the mover had not stated any advantages to be expected from his motion, but only employed himself in obviating objections which he anticipated. Mr. Canning allows it to be constitutional for the House of Commons to offer advice to his Majesty, in such matters, but shows that the chief instances, between the Revolution and the present time, were unfavourable to the policy of it. He then enquires into the necessity of such an interference at present, and concludes against it from various considerations, particularly this, that it would be favourable to the interests, and flattering to the pride of France.

“ The declaration conveyed to France by this Motion, that we are determined at all events to treat singly, would naturally inflame her pride, and increase her demands. The declaration, that we make no common cause with other nations, would necessarily place these nations at her mercy, or on her side.” P. 15.

Mr. C. then adverts to the consequences of separate war, or separate peace, as proposed by some politicians ; and combats the idea thrown out by others, that however bad France may be, the other continental powers are as bad. The remarks in this place on the practice of thus *pairing off* enormities, are pointed and full of wit ; nor are those less so which follow, against the proposal for a *National Secession* from the cause of Europe. To the question, so often asked, What is the object of the war ? Mr. C. answers, the *Deliverance of Europe*. If they require an explanation of that term, he refers them for it to the *Map of Europe* ; adding, “ I do not admire that man's intellects, and I do not envy that man's

feelings, who can look over that map without gathering some notion of what is meant by the deliverance of Europe." But it is contended, that we cannot effect that point alone. To which it is answered, if other powers will not co-operate with us, what is the use of the motion; and if they will, why prevent them? Mr. C. then proceeds to refute the arguments of those who pretend that no continental powers deserve our confidence. If some have done amiss, he says, must all therefore be suspected: or, if some among them once thought they could confide in France, is it not possible that they may now be undeceived? On this subject, the following passage contains a very ingenious allusion; the meaning of which it will scarcely be necessary to point out to any reader.

"I protest, for one, that if the ministers whom I have mentioned; Baron Thugut, and Count Haugwitz,—nay, if even their masters, the Emperor and the King of Prussia, had pledged themselves yet deeper to a mistaken opinion of France; if the forms of the House had admitted of their being brought to your bar, and there, Sir, before God and the Country, swearing *upon their oaths and upon their honour*, that they believed—nay, swearing that they *always would continue to believe*,—that the Government of France was the *gentlest, quietest, purest, noblest, faithfulest, best* of Governments;—that *It abhorred and detested above all things, the idea of foreign interference with the government of other Countries*;—that the character of the Directory had something in it of *peculiar candour, ingenuity, and openness*;—that they (the witnesses) spoke to these facts from their own certain knowledge,—for that they had *lived upon terms of the most confidential intercourse* with the Directory, and *their communication had been almost entirely upon subjects of a political nature*:—If, I say, Sir, such had been the testimony in favour of France, given with all the solemnity of an oath, by the great personages to whom I have referred;—I should yet be willing to allow some credit to their asseveration, if they were now to come forward and tell us, that the circumstances of the conduct of France since the time when this testimony was given,—that, above all, the *declarations and confessions of France herself*, had completely changed their opinion; had detected the fraud which had been practised upon their judgment, and had convinced them of the profligacy, the atrocity, and the hypocrisy of the Directory.

"I say, Sir, I should be willing to give full credit to this penitent retraction. I should be willing even to profit by their offers of future co-operation against France. Nor do I well see on what ground the Hon. Gentlemen could reject such offers, unless they are prepared to argue (which if they are, on their own judgments be the responsibility,—I do not presume to give any opinion for or against such a proposition) that 'no man who has once been contaminated by the communion of French principles,—who has been drawn, however innocently or mistakenly, into an approbation and encouragement of persons acting upon these principles,—can ever again be a sound man.'

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"I, for my part, should in such a case incline to believe the recantation sincere, and to act upon it as such;—unless indeed at the moment of making it the same person were to say to me, "I do not, however, so much disapprove French principles in themselves: *I only doubt the propriety of their application.*"—Then, indeed, I admit, that I should distrust him as much as ever." P. 34.

But, it had been said, "though we feel so much for the continental powers, they are insensible for themselves." This notion is exposed by Mr. C. in a very masterly style.

"The pillage and bloody devastation of Italy strike *us* with horror:—but Italy, we are to believe, is contented with what has befallen her. The insults which are hurled by the French garrison from the walls of the citadel of Turin rouse resentment in *our* breasts;—but have no effect on the feelings of the Piedmontese.—*We* read with indignation of the flag of Bernadotte displayed in mockery and insult to the Emperor and his subjects;—but it flaunted in the eyes of the people of Vienna without exciting any emotions of hatred or resentment.—The invasion of a province of a friendly Power with whom they had no cause nor pretext for hostility, has created in *us* a decided detestation for the unprincipled hypocrisy and ambition of the Directory;—but the Ottoman Porte sits down contented with the loss of Egypt; feels no injury, and desires neither reparation nor revenge.

"And then, Sir, the wrongs of Switzerland!—They too are calculated to excite an interest *here*;—but the Swiss no doubt endure them with quiet resignation, and contented humility. If, after the taking of Soleure, the venerable Magistrates of that place were first paraded round the town in barbarous triumph, and afterwards, contrary to all the laws of war, of nations, and of nature, were inhumanly put to death;—if, when the unoffending town of Sion capitulated to the French, the troops were let loose to revel in every species of licentiousness and cruelty,—if the women, after having been brutally violated, were thrown alive into the flames;—if, more recently, when Stantz was carried, after a short but vigorous and honourable resistance, such as would have conciliated the esteem of any but a French conqueror,—the whole town was burnt to the ground, and the ashes quenched with the blood of the inhabitants:—the bare recital of these horrors and atrocities awakens in British bosoms—I trust it *does* awaken, I trust it will long keep alive,—an abhorrence of the nation and name of that People by whom such execrable cruelties have been practised, and such terrible calamities inflicted:—but on the Swiss (we are to understand) these cruelties and calamities have left no lasting impression;—the inhabitants of Soleure who followed, with tears of anguish and indignation, their venerated magistrates to a death of terror and ignominy,—the husbands and fathers and sons of those wretched victims who expired in torture and in shame, beneath the brutality of a savage soldiery at Sion,—the wretched survivors of those who perished in the ruins of their country at Stantz—*they* all felt but a transient pang,—*their* tears by this time are dried,—*their* rage is hushed,—*their* resentment silenced;—there is nothing in *their* feelings which can be stimulated

lated into honourable and effectual action ;—there is no motive for *their* exertions, upon which we can safely and permanently rely !—Sir, I should be ashamed to waste your time by arguing such a question.”
P. 36.

To show how little advantage could be hoped from a separate treaty with France, were it possible to obtain it, this speaker next takes a view of the perfidies of that government towards those with whom it has already treated : and he shows, that the real interests, even of the allies of France, must make them wish to see the humiliation of that tyrannical power. But it has been even doubted whether their emancipation from those oppressions could properly be called, in a political sense, a *British object*. To this the reply appears to us both sound and spirited.

“ I, Sir, have not sat long enough in this House to remember the time—but I am told there was a time—when if I had ventured to hesitate a doubt whether or no the situation of the Powers of the Continent, relatively to us or to each other, and the general balance of Europe, (as it is called) were objects of British concern,—I should have been scouted and laughed at as a driveller and an idiot, or reviled as a presumptuous arraigner of the wisdom and policy of our ancestors. I understand that all this is now changed. I understand that the great authorities, from whom I should more particularly have expected such a censure if I had ventured such an opinion, have entirely thrown away and abandoned their favourite system ; and are now more strenuous in decrying those who maintain it, than they were before in propagating it themselves. I cannot account for these eccentricities ; but I do not presume to blame them. They at least teach me to proceed with caution ; and rather to inquire with great humility from the Honourable Gentleman on the other side of the House, whether or no such and such things *are* objects of interest to our country ?—than to state any affirmative opinion of my own upon the subject.

“ The Honourable Gentleman mentioned the East-Indies, and alluded to the Expedition to Egypt as having threatened our possessions in that quarter. Is then the deliverance of Egypt from a French army a *British object* ? Does the Honourable Gentleman, or does any man, believe, that if the Peace had been concluded at Lisle, this Expedition would at all the less have been undertaken ? Does he believe that, in that case, to defeat the expedition would have been equally a *British object* ? And does he think that, after the Peace made at Lisle, we should have been equally in a condition to defeat it ? Would not the co-operation of the Turk have been then desirable, to enable us to effect this purpose ? Is it less desirable now ? If, by his co-operation, we are enabled to confound and expel that horde of robbers, and buccaneers, who have taken possession of his Egyptian territory,—or, (what I should like much better) to shut them up on all sides, and leave them there to be quietly and gradually exterminated—is *this* no advantage to Great Britain ? Was the purpose
of

of the Honourable Gentleman's Motion to preclude the possibility of *this* event?

" If, by the joint assistance of Russia and the Porte, we could sweep the Levant and the Mediterranean of the scattered remnants of this piratical armament; if the coasts of Italy were thus rendered unassailable by the Enemy, and the southern coasts of France thus laid open to our attack, and the ports and commerce of the Mediterranean and Levant secured to us; are *these* British objects?

" Are the Netherlands a *British* object? I have heard that the dependence of the Netherlands on France, has in former times been considered as so prejudicial to this Country, that there was no case in which that object alone would not have been a sufficient cause for prolonging or even for engaging in a war. I do not assert that this is so. But if there be any truth in this opinion, and if, by a vigorous co-operation on the part of Austria or Prussia, or both, we might have a chance of wresting this possession from France,—will the Honourable Gentleman, will any other man in the House, be the person to get up and say, ' This you might effect, but I will prevent you?'

" If, by the help of Prussia, we might hope to rescue Holland from her present state of servitude and degradation, to raise her head once more among the independent powers of Europe, a rich, a flourishing, and a happy country, connected with us by old habits, common interest, and the reciprocation of commercial advantages;—will any man say that this would not be a *British* object?—will any man lay in his claim now, would any man be proud hereafter to have entitled himself, to the credit of having thrown an insuperable impediment in the way of the rescue and restoration of Holland?" P. 52.

Towards the end of his speech, Mr. C. considers the motion he opposes, not indeed as a motion for peace, but merely as saying to ourselves, *loud enough for the Directory* to hear us, " I wish these French gentlemen would make an overture to us."—" Now, Sir," he adds, " does this save the dignity of the country? Or is it only a sneaking shabby way of doing what, if fit to be done at all, must, to have any serious effect, be done openly, unequivocally, and directly?" He concludes strongly against the motion, on every principle of policy or necessity.

The various powers displayed in this speech, added to the animation with which it is said to have been pronounced, certainly made great impression at the time; and to us, who are only calm readers of what was thus delivered in the great political scene, it affords abundant proof of the useful effect, which must be produced by the active application of such talents to the public service of the state.

ART. IX. *Maurice's History of Hindostan. Volume II.
Part I. and II.*

(*Concluded from our last, p. 12.*)

HAVING in a former article entered into considerable detail concerning the general plan of this work, and the particular arrangement of the present volume, we shall not trouble our readers with many additional remarks on its contents, but let the work speak for itself, in those parts which will best bear to be extracted, without injuring the sense or connection. Sir William Jones and Mr. Wilford, being to us, as it were, the Herodotus and Diodorus of early Sanscreeet history, they are made extensively useful to the illustration of whatever can be gleaned concerning ancient India, from the classical pages of Greece and Rome; and with this new light, sometimes strong, and sometimes only glimmering, the present adventurous author travels over the ground which their most celebrated heroes have trod; nearly all of whom, from Dionysius to Alexander, have been heard in song as the conquerors of India. The truth is, the ancients knew so little really of India, that, under this name, they comprised all those eastern regions of Asia, where scenes of fictitious glory might, without being liable to contradiction, be most successfully laid; where fabulous monsters might be most safely combated, and the most romantic feats of heroic daring triumphantly performed. By the same rules, and the same judges, by which the exploits of Dionysius on that great theatre of Asiatic renown are tried, are those attributed to Hercules, Semiramis, Sesostris, and other great personages of remote antiquity. We should totally omit the insertion of any historical details concerning them, to make room for those of characters and heroes less known to European scholars; but in his sketch of the life and actions of Sesostris, one of the ancient Egyptian dynasty of shepherd kings, Mr. Maurice, justified, as he conceives, by the nature of his subject, which is an historical research into the antiquities of Asia most interesting to the human race, has taken the advantage of a discussion concerning the period in which that conqueror is supposed to have flourished, and the capital in which he reigned, to introduce some observations on that important event, the Exodus from Egypt, which in part are new, and are certainly not unconnected with the history of the PALLIS. For these Pallis, or shepherds, as the word signifies, being expelled from India, according to the Indian Puranas, settled in Egypt, and erected there

there the dynasty of shepherd-kings. He commences his observations in this manner :

“ The repeated and positive proofs, collected from the Brahmin records, in the preceding pages, of the migration of the PALLIS from India to Egypt, at a very early period of those respective empires, added to what we know from other ancient authors concerning the dynasty of shepherd-kings that ruled in Egypt, lead to consequences extremely important, with regard to a people, whose peculiar destiny and wonderful history (though mounting up to the highest post-diluvian antiquity) have purposely not yet been discussed in the present volume ; I mean the people so particularly favoured of the true God, the HEBREW NATION. They, also, were a race of shepherds ; and, if they were not originally of the same stem with the Pallis, they were at least first stationed in Egypt under that celebrated dynasty. It is a circumstance, too, that cannot fail of forcibly impressing the attentive mind of the Christian reader, when I inform him, that Goshan, in Sanscreet, means a *shepherd* ; that Goshana, in the same dialect, means the *land of shepherds* ; and that a considerable Indian tribe at this day remains distinguished by the name of Goshwani.

“ The eternal decrees of Providence had determined, for purposes ever wise but ever inscrutable to man without revelation, that this race should undergo a bondage of many toilsome years in that kingdom ; that this bondage and their signal delivery by his own interposition should serve as the basis of a stupendous scheme of sublime theology, to be inviolably treasured and preserved among them through a series of revolving centuries, till the proper æra should arrive for unfolding that scheme to man in all its purity and splendour. From various circumstances it should appear, that this arrangement was made by Providence on purpose to fulfil those decrees ; for, it is peculiarly deserving of notice, that to the native inhabitants of Egypt, both in the early and late æras of their empire, *shepherds were ever an abomination*. The Pallis seem to have emigrated from India before the propagation by the second Rama and Buddha of the doctrine of the transmigration of the soul into the bodies of inferior animals, and, like other shepherds, fed upon the flesh of the animals which they reared ; or, perhaps their habit of living, entirely different from the generality of the Hindoos, might itself have been the blameless cause of their expulsion. At all events, by observing the accustomed regimen of shepherds, and by banqueting on the flesh of cows, sheep, and goats, they grossly insulted the aboriginal Egyptians ; they eat their gods ; for, the cow was the sacred symbol of their second great deity, Isis ; their devotion to astronomy had sanctified the RAM as the chief of the zodiacal asterisms ; and the flesh of sheep was therefore prohibited them either to feed upon or to sacrifice. The flesh of GOATS was in like manner forbidden them, as being the symbol of their mighty PAN, venerated under that form, as Hanuman was in India under that of the APÊ. The genuine Egyptian monarchs would never have suffered the pastoral race of Israel to bring their flocks and herds in multitudes into Egypt, settle among the Phœnicians, or Palli, in the land of Goshan, and pollute their tables with their
flesh

flesh and their altars with their blood; and the necessary result is, that Divine Providence, for the accomplishment of its own wise purposes, ordained and brought about the subjugation of the native sovereigns by a dynasty of shepherd-kings, to facilitate the introduction of the Israelitish shepherds, and their settlement in Goshen under their protection. This assertion may by some be thought to be the acme of superstition; but, in every dispassionate view of things, the operation of that Providence in this business must appear distinct, manifest, and decided; for, when the object intended was fully accomplished, when, in the course of their long abode in Egypt of 215 years, that is, from the birth of Levi to their departure, the Hebrews had become, under their protection, a great and numerous people, the shepherd-kings, who themselves only enjoyed the throne of Egypt 259 years, were expelled by a general insurrection of the native princes. It was under this new dynasty of Egyptian kings, who *knew not Joseph, and to whom shepherds were an abomination*, an abomination not only because they reared cows, sheep, and goats, (the Gods of Egypt,) for the purpose of feeding upon them; whereas fish, grain, and some kinds of birds, formed the principal part of the provision of the native Egyptian; but because the Phœnician shepherds were the conquerors of their country, and ruled them two centuries and a half with a rod of iron. It was under this dynasty, I say, that the Israelites were so grievously oppressed from a spirit of deep-rooted revenge in their new sovereigns, and of jealousy of their increasing numbers; and it was also on one of the Pharaohs, who constituted it, that their Almighty Deliverer got himself glory by overwhelming the tyrant and his host in the waters of the Red Sea." P. 198.

The author now proceeds to compare the History of Josephus, concerning the shepherd-kings, with the Poorauns of India, which, he is of opinion, add great weight to the sometimes disputable authority of that Jewish historian; he then adds as follows.

"There are also other circumstances plainly indicative of the direct interference of Providence on this momentous occasion. The shepherd-kings, who had never been able to accomplish the entire subjugation of the Thebais, though its princes were tributary to them, had their residence, as we have seen above, at Memphis, and it was in that capital, and in the reign of the fifth monarch of that dynasty, named Pharaoh Janias, in the 18th century before Christ, that Joseph entertained his five brethren and his father Jacob on their arrival in Egypt. In the fraternal fondness of his heart he told his brethren that they and his aged father *should dwell near him*, and he placed them with Pharaoh's own shepherds in the Heliopolitan nome, *which bordered on the Red Sea*, and of which the metropolis was On, or Heliopolis, the City of the Sun, a daughter of one of the priests of which deity, according to Genesis xli. 45, Joseph married. This country, being situated some leagues distant from the banks of the Nile, was not subject to the annual inundations of that river, and therefore was a more proper place of residence for shepherds and the pasturage of flocks than
any

any other of the Egyptian nomes; it was sanctified by the previous residence of the patriarch Abraham, who had taught astronomy to the priests of Heliopolis; and it was a situation most convenient for their Exodus, when, at the call of Jehovah, they were to pass through the suspended billows of the Arabian Gulph; those billows, that became a wall to them on the right hand and on the left. Their situation, therefore, on the Arabian side of the Nile, which river, in consequence, they had not to pass in their flight from their proud oppressors, and in Goshen, the district nearest to Phœnicia, are circumstances that must be considered as ordered by an all-seeing Providence.

“ In evidence of the migration itself of the Hebrews, Palemo, an ancient Greek writer, who composed a history of Egypt in the reign of Ptolemy Philadelphus, and who could have no interest in misrepresenting, is cited by Eusebius as affirming, “ that, in the reign of Apis, son of Phoroneus, part of an Egyptian army retired out of Egypt and settled in Palestine, a district of Suria not very remote from Arabia;” * which is a palpable, though pardonable, mistake, by a Greek, of an Egyptian for an Hebraic army, as the Egyptians equally detested and dreaded the Phœnician pastors, and were also utterly adverse to them both in their civil institutions and their religious ritual. Apion, also, a learned Alexandrian, and a determined enemy of the Jews, who flourished in the reign of Tiberius, and was the antagonist of Josephus, is brought, by the same author, to attest, that he was expressly informed by Ptolemy of Mendez, in his Egyptian history, that the Jews, under Moses, their leader, went out of Egypt in the reign of Amasis; † a circumstance confirmed also by Herodotus, in the second book of his history; and though there the Hebrew nation is degraded by being represented as if expelled for the leprosy, yet, by this very evidence, the fact itself is placed beyond all doubt. Again, Artapanus, who lived about a century before the Christian æra, expressly affirms, in Eusebius, that “ the Heliopolitans relate, that their king, with a great army, at the head of which were borne the sacred animals, pursued the Jews, who had carried away the goods which they borrowed of the Egyptians. But Moses, by a divine command, smote the sea with his rod, upon which the waters gave way, and their whole army marched through upon dry land; and, whilst the Egyptians went in after them and pursued them, lightnings flashed in their faces, and the sea returned into its channel, and overwhelmed them; so that the Egyptians, partly by lightning, and partly by the surges of the sea, perished to a man, while all the Hebrews escaped unhurt.” ‡ The circumstance here mentioned of lightnings flashing upon the Egyptians is likely to have been traditionally remembered, and is almost a literal translation of those words, that the Lord looked upon them through the *pillar of fire and the cloud*, and troubled the host of the Egyptians.

* Eusebii Præp. Evang. lib. x. cap. 10.

† Ibid, lib. x. cap. 11.

‡ Eusebius lib. ix. cap. 27, p. 436.

“ With respect to the scandalous story relative to the cause of the departure of the Hebrews, as if they were afflicted with a leprous distemper, it probably took its rise from either or all of these causes ; some perverted account of the *grievous murrain*, with which Egypt was punished on their account ; or from the circumstance of Moses’s hand having become leprous at God’s command ; for, when taken out of his bosom, it was *as white as snow* ; Exodus iv. 6 ; or the slaughter and destruction by the sword of the destroying angel of all the first-born in Egypt. In respect to their miraculous passage through the Red Sea, we have the additional support of Diodorus, who acquaints us, that the Ichthyophagi, a people who inhabited the southern borders of the Red Sea, had an immemorial tradition relative to an extraordinary phenomenon that took place in very ancient æras, in regard to that sea,—the reflux of its waters, by which it was dried up to the very bottom ;† for, to use on this occasion the express words of Strabo, who also records the solemn fact, “ There is an ancient tradition among the Ichthyophagi, who live on the borders of the Red Sea, which they had received from their ancestors, (ἐκ προγονων) who inhabited that shore, and was preserved to that time, that, upon a great recess of the sea, every part of that gulph became quite dry ; and the sea, falling to the opposite part, the bottom of it appeared green ; but, returning with a mighty force, regained its former place.” The rude Ichthyophagi remembered this calamity :‡ the Egyptians chose to erase the memory of it from their minds and their annals. With respect to that ancient subject of sceptical objurgation, their *right* to invade the region of Syria, and the original curse of Canaan, I must remark, that no longer can it, with any shadow of truth or justice, be urged, that Moses artfully represents Canaan as cursed by Ham, for the purpose of animating the children of Israel to invade that country, and attempt their subjugation. It is not only Noah in the Mosaic writings that curses Ham’s posterity ; for we find Satyaurata, in the Hindoo records, also, cursing the posterity of Charm ; and even the effrontery of modern scepticism will scarcely allow that Satyaurata, the universal monarch of India, cursed Charm’s posterity to favour the invasion of Canaan by a race to whom his nation, through every past age, have been, and are, to this day, almost entire strangers. The blasphemy may become such a superficial writer as Bolingbroke ; but, after this clear proof of the genuineness of the prophecy, and of its being generally known by tradition all over the East, no scholar or liberal commentator, even of a sceptical description, will venture to renew the objection, an objection so futile, and so utterly unfounded.” P. 205.

Resuming the Sanscreet narration, and entering upon the next grand division of this volume, we come to the seventh Avatar, or that of RAMCHANDRA, whose history is contained

* Diodorus Siculus, lib. iii. p. 174.

† See Strabo, lib. xvi. p. 760.

in the great epic poem of India, called the *Ramayan*, mentioned in our last Review*, as one of the Sanscreeet manuscripts given to the Royal Society, by Sir William and Lady Jones. This hero, or rather to speak in their style, incarnate deity, seems far to have exceeded all those of Egyptian and Grecian origin, in the wildness of his projects, and the boldness of his exploits. This is the opening of his history.

“ According to the Poorans, Ramchandra was born in the Treta-Yug [or second age], and had the great Hindoo priest and prophet Vasishta, in his earliest youth, appointed for his guru, or tutor. Under that venerable sage, he soon became profoundly versed in all arts and sciences; but still more eminent for his rigid austerities and incessant devotion, leaving the palace of his father for the deserts, and spurning the ease and delights of a court, for long and wearisome pilgrimages to the most holy and distant pagodas of Hindoostan. In consequence, the events of no preceding Avatar engage a larger portion of the walls of those pagodas, than those of the present. The priests were impressed with the remembrance of his peculiar protection of their order, and his feats are blazoned by them with more than common pomp. The cause of the appearance of the Deity, in every fresh Avatar, should ever be borne in mind by the reader, which is the humiliation of pride and the subversion of gigantic vice in Dityas; or, in other words, tyrants in iniquity resembling dæmons, who have been originally elevated to those by means of dissembled piety and bodily austerities, always intense, and often in the highest degree sanguinary. This constantly recurring circumstance, added to their certain downfall, after they had relaxed in their spiritual vigour, and had grown insolent, arbitrary, and cruel, were, doubtless, intended as so many direct proofs of a presiding Providence, to whom the loftiest potentates are equally accountable for their actions as the humblest of their vassals; and that our future good or adverse fortune, in a great measure, depends upon our just or improper use of the gifts of that Providence. The tyrant of the seventh Avatar was Ravan, who, according to the Ayeen Akbery, ‘ having ten heads and as many hands, spent ten thousand (lunar) years, on the mountain of Kylas, in worshipping God; and devoted ten of his heads, one after the other, in hopes of obtaining, for his final reward, the monarchy of the three regions.’ He obtained his desire; but, intoxicated, as was usual with this order of Dityas, when their ambition was gratified with the influx of power, so greatly abused it, as to render his removal necessary to the welfare, not less of Devatas than of human beings; and, on this occasion, Ramchandra was appointed the agent of the divine vengeance.” P. 234.

By this statement it is evident, that the ten Avatars, together with much traditional history of the ancient world, contain a series of very instructive allegories on moral and political sub-

* See Review for January, p. 30.

jects; important to the prince, and improving to the people. This mode of administering instruction was very ancient in Asia, and various specimens of it are to be found in our own sacred books, both of the Old and New Testament. The remainder of this Avatar, one of the most interesting in the volume, engrosses many pages, nor can we accompany the conquering Ramchandra in his triumphant progress through the peninsula of India in pursuit of his captured wife, with his army of apes, or mountain satyrs, who throw a bridge, composed of massy rocks, over the ocean to Lanca, or Ceylon, and entering that island restore the stolen fair to her true lord. The conclusion of the story is written with energy and spirit, and alludes to an ancient custom in Hindostan, the trial by ordeal. Ram is victorious over his depraved antagonist Ravan, whom he kills; and recovers his beloved Sita, long detained from him by enchantment.

Having presented our readers with sufficient specimens of the historical portions of the volume, both of a Sanscreeet and classical kind, we ought now, according to our promise in a former article, to enter on the consideration of the remaining portions, which are principally theological. But as only the first section of the Life of Cresshna, which principally gave birth to the discussion, is inserted in the present publication, we shall reserve all remarks of that kind till the other two sections into which that life is divided, shall come before us, that we may form an impartial judgment on the truth, or fallacy, of the arguments used by Mr. Maurice, on a subject, which, from the ground taken by infidelity, in canvassing it, is become of no inconsiderable importance; and, at the present crisis, ought not to be slightly passed over. He promises the third and final part of this volume in March; and our observations will then take a more regular and connected form, when the entire history shall appear, and the work itself be open to enquiry without mutilation or division.

ART. X. *A Journey from Bengal to England, through Part of India, Kashmire, Afghanistan, and Persia, and into Russia, by the Caspian Sea. By George Forster, in the Civil Service of the Honourable the East-India Company. In Two Volumes. 4to. 11. 16s. Faulder. 1798.*

THE first thing which will impress the reader of these volumes, will be the astonishing space traversed by an individual, unattended and unaided but by his own personal intrepidity

pidity and perseverance. The next emotion will probably be that of displeasure. The travels of Mr. Forster are printed in a form not reputable even in the present state of book-selling and book-making. The contents would hardly suffice for one volume, without the aid of an immeasurable margin, disjunction of paragraphs, &c. &c. Yet the book is divided into two quarto volumes, unadorned and unillustrated, except by one solitary and jejune map, and the unreasonable indeed, extravagant price of one pound sixteen shillings fixed upon it.

This, however, would not be an intolerable grievance, if the information obtained from these volumes were proportionably important or satisfactory. Mr. Forster's track is novel in the extreme; and extends considerably further north than any European traveller has passed in a direction from east to west. Yet his narrative is very scanty of matter, and affords very little more than a Tantalus's draught; the stream indeed is tempting, but we are seldom permitted to drink. We mean, however, to qualify this observation; this traveller's journey up the Ganges, and thence from near Gangotri through Jummoos to Cashmere, contains certainly many curious circumstances. The description of the manners of the Siques, their intrusion into the country above the mountains, their troops, their prevailing power, and their politics, are all new, and very interesting. From this part of the first volume we shall make a considerable extract.

“ I find an embarrassment in applying a distinct term to the form of the Sicque government, which, on the first view, bears an appearance of aristocracy; but a closer examination discovers a large vein of popular power branching through many of its parts. No honorary or titular distinction is conferred on any member of the state, and the chiefs are treated with a deference that would seem to arise only from the military charges they may at the instant be invested with, and from a self-preserving regard to the subordination necessarily required in conducting an armed body. Though orders are issued in a Sicque army, and a species of obedience observed, punishments are rarely inflicted; and the chiefs, who often command parties of not more than fifty men, being numerous, its motions are tumultuous and irregular. An equality of rank is maintained in their civil society, which no class of men, however wealthy or powerful, is suffered to break down. At the periods when general councils of the nation were convened, which consisted of the army at large, every member had the privilege of delivering his opinion; and the majority, it is said, decided on the subject in debate. The Khallah Sicques, even of the lowest order, are turbulent people, and possess a haughtiness of deportment, which, in the common occurrences of life, peculiarly marks their character. Examples of this disposition I have myself witnessed, and one of them I think merits a distinct notice. In travelling through the Siringnaghar country, our party was joined by a Sicque horseman, and being desirous

desirous of procuring his acquaintance, I studiously offered him the various attentions which men observe to those they court. But the Sicque received my advances with a fixed reserve and disdain, giving me, however, no individual cause of offence; for his deportment to the other passengers was not less contemptuous. His answer, when I asked him the name of his chief, was wholly conformable to the observations I had made of his nation. He told me, (in a tone of voice, and with an expression of countenance, which seemed to revolt at the idea of servitude) that he disdained an earthly superior, and acknowledged no other master than his prophet!

“The civil and military government of the Sicques, before a common interest had ceased to actuate its operations, was conducted by general and limited assemblies, which presided over the different departments of the state. The grand convention, called in their language *Goorimotta*, was that in which the army met to transact the more important affairs of the nation; as the declaration of war or peace, forming alliances, and detaching parties on the service of the year. The amount of the contributions levied on the public account was reported to this assembly, and divided among the chiefs, proportionably to the number of their troops. They were at the same time obliged to distribute a certain share of this property to their soldiers, who, on any cause of dissatisfaction, made no hesitation in quitting their service, and following a more popular leader. Subordinate officers were established for registering the political correspondence of the state, and for providing warlike stores; and the administration of ecclesiastical affairs was entrusted to a certain society of *religieuse*, composed chiefly of the descendants of their original priests, but they did not possess any influence in the temporal regulation of the state. These were the principal ordinances enacted by the first chiefs, when the people were united, and a common object governed their public conduct. The dominions of the Sicques, now widely extended, have been since divided into numerous states, which pursue an independent interest, without a regard to general policy. The grand assembly is now rarely summoned, nor have the Sicques, since the Afghan war, been embarked in any united cause.

“Their military force may be said to consist essentially of cavalry; for though some artillery is maintained, it is awkwardly managed, and its uses ill understood, and their infantry, held in low estimation, usually garrison the forts, and are employed in the meaner duties of the service. A Sicque horseman is armed with a matchlock and sabre of excellent metal, and his horse is strong and well formed. In this matter I speak from a personal knowledge, having in the course of my journey seen two of their parties, each of which amounted to about two hundred horsemen. They were clothed in white vests, and their arms were preserved in good order: the accoutrements, consisting of priming horns and ammunition pouches, were chiefly covered with European scarlet cloth, and ornamented with gold lace. The predilection of the Sicques for the match-lock musquet, and the constant use they make of it, causes a difference in their manner of attack from that of any other Indian cavalry; a party, from forty to fifty, advance in a quick pace to the distance of a carabine shot from the enemy,

enemy, and then, that the fire may be given with the greater certainty, the horses are drawn up, and their pieces discharged; when, speedily retiring about a hundred paces, they load and repeat the same mode of annoying the enemy. The horses have been so expertly trained to the performance of this operation, that, on receiving a stroke of the hand, they stop from a full career. But it is not by this mode of combat that the Sicques have become a formidable people. Their successes and conquests have largely originated from an activity unparalleled by other Indian nations, from their endurance of excessive fatigue, and a keen resentment of injuries. The personal endowments of the Sicques are derived from a temperance of diet, and a forbearance from many of those sensual pleasures which have enervated the Indian Mahometans. A body of their cavalry has been known to make marches of forty or fifty miles, and to continue the exertion for many successive days.

“The forces of this nation must be numerous, though I am not possessed of any substantial document for ascertaining the amount. A Sicque will confidently say, that his country can furnish three hundred thousand cavalry; and, to authenticate the assertion, affirms, that every person, holding even a small property, is provided with a horse, match-lock, and side-arms. But, in qualification of this account, if we admit that the Sicques when united can bring two hundred thousand horse into the field, their force in cavalry is greater than that of any other state in Hindostan. A passage, which I extracted from a memoir, written at Dehli in 1777, exhibits a lively picture of this people in their military capacity. ‘The Sicques,’ it represents, ‘are in general strong and well made; accustomed from their infancy to the most laborious life, and hardest fare, they make marches, and undergo fatigues that really appear astonishing. In their excursions they carry no tents or baggage, except, perhaps, a small tent for the principal officer: the rest shelter themselves under blankets, which serve them also in the cold weather to wrap themselves in, and which, on a march, cover their saddles. They have commonly two, some of them three horses each, of the middle size, strong, active, and mild tempered. The provinces of Lahore and Moultan, noted for a breed of the best horses in Hindostan, afford them an ample supply; and indeed they take the greatest care to encrease it by all means in their power. Though they make merry on the demise of any of their brethren, they mourn for the death of a horse: thus shewing their love of an animal so necessary to them in their professional capacity. The food of the Sicques is of the coarsest kind, and such as the poorest people in Hindostan use from necessity. Bread, baked in ashes, and soaked in a mash made of different sorts of pulse, is the best dish, and such as they never indulge in but when at full leisure; otherwise, vetches and tares, hastily parched, is all they care for. They abhor smoking tobacco, for what reason I cannot discover; but intoxicate themselves freely with spirits of their own country manufacture. A cup of the last they never fail taking after a fatigue at night. Their dress is extremely scanty: a pair of long blue drawers, and a kind of checkered plaid, a part of

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which

which is fastened round the waist, and the other thrown over the shoulder, with a mean turban, form their clothing and equipage. The chiefs are distinguished by wearing some heavy gold bracelets on their wrists, and sometimes a chain of the same metal bound round their turbans, and by being mounted on better horses: otherwise, no distinction appears amongst them. The chiefs are numerous, some of whom have the command of ten or twelve thousand cavalry; but this power is confined to a small number, the inferior officers maintaining from one to two thousand, and many not more than twenty or thirty horses; a certain quota of which is furnished by the chief, the greater part being the individual property of the horsemen." Vol. i. p. 285.

We should not omit to remark, that a fact of great importance to geography, has been ascertained by Mr. Forster on the spot; which is, that Sutluz, the Biah, or Viah, and the Ravee, have their rise not from the southern face of the Sewatick and Jummoo mountains, but from the space between the two ranges in which Jummoo, or Tahamoo, and, in some measure, Cashmire itself also lies. This fact was not indeed unknown either to Major Rennel or Dr. Vincent, but the conjectures, or rather knowledge of these acute and eminent geographers, is confirmed by the journey of Mr. Forster; and what is yet more extraordinary, the number of the main streams is not increased.

The description of Cashmire, in the second volume, is valuable, because no European traveller has visited these regions since Bernier. We are authorized to assert, from the increase and prevalence of the Mahometan power in this and other countries, that corruption, treachery, and falsehood, spread with the introduction of the Koran. The detail of Mungo Park, which may soon be expected, strongly corroborates the above assertion. With the Moors and professors of Mahometanism, he was always in peril whenever he encountered them; by the honest Indians he was comforted and protected. Mr. F. has said much on the subject of Cathmire; from which the following may be acceptable.

"The city, which in the ancient annals of India was known by the name of Siringnaghur, but now by that of the province at large, extends about three miles on each side of the river Jalum, over which are four or five wooden bridges, and occupies in some part of its breadth, which is irregular, about two miles. The houses, many of them two and three stories high, are slightly built of brick and mortar, with a large intermixture of timber. On a standing roof of wood is laid a covering of fine earth, which shelters the building from the great quantity of snow that falls in the winter season. This fence communicates an equal warmth in winter, as a refreshing coolness in the summer season; when the tops of the houses, which are planted with a variety of flowers, exhibit at a distance the spacious view of a beautifully chequered parterre. The streets are narrow, and choaked with

with the filth of the inhabitants, who are proverbially unclean. No buildings are seen in this city worthy of remark; though the Kashmirians boast much of a wooden mosque, called the Jumah Mussid, erected by one of the emperors of Hindostan; but its claim to distinction is very moderate.

“ The subahdar, or governor of Kashmire, resides in a fortress called Shere Ghur, occupying the south-east quarter of the city, where most of his officers and troops are also quartered.

“ The benefits which this city enjoys of a mild salubrious air, a river flowing through its centre, of many large and commodious houses, are essentially alloyed by its confined construction, and the extreme filthiness of the people. The covered floating baths, which are ranged along the sides of the river, give the only testimony of convenience or order; such baths are much wanted by the Indian Mahometans, who, from the climate and their religion, are obliged to make frequent ablutions, and, in preventing the exposure of their women on these occasions, to adopt laborious precautions.

“ The lake of Kashmire, or, in the provincial language, the Dall, long celebrated for its beauties, and the pleasure it affords to the inhabitants of this country, extends from the north-east quarter of the city, in an oval circumference of five or six miles, and joins the Jallum by a narrow channel, near the suburbs. On the entrance to the eastward is seen a detached hill, on which some devout Mahometan has dedicated a temple to the great king Solomon, whose memory in Kashmire is held in profound veneration.

“ The legends of the country assert, that Solomon visited this valley, and finding it covered, except the eminence now mentioned, with a noxious water, which had no outlet, he opened a passage in the mountains, and gave to Kashmire its beautiful plains. The Tucht Suliman, the name bestowed by the Mahometans on the hill, forms one side of a grand portal to the lake, and on the other stands a lower hill, which in the Hinduee is called Hirney Purver, or the green hill, a name probably adopted from its being covered with gardens and orchards.

“ On the summit of the Hirney Purver, the Kashmirians have erected a mosque to the honor of Muckdoom Saheb, who is as famous in their tales, as Thomas-a-Becket in those of Canterbury. The men never undertake a business of moment without consulting Muckdoom Saheb; and when a Kashmirian woman wants a handsome husband or a chopping boy, she addresses her prayer to the ministers of this saint, who are said to seldom fail in gratifying her wish. The northern view of the lake is terminated at the distance of twelve miles, by a detached range of mountains, which slope from the centre to each angle; and from the base, a spacious plain, preserved in constant verdure by numerous streams, extends with an easy declivity to the margin of the water.

“ In the centre of the plain, as it approaches the lake, one of the Dehli emperors, I believe Shah Jehan, constructed a spacious garden, called the Shalimar, which is abundantly stored with fruit-trees and flowering shrubs. Some of the rivulets which intersect the plain, are led into a canal at the back of the garden, and flowing through its

centre, or occasionally thrown into a variety of water-works, compose the chief beauty of the Shalimar. To decorate this spot, the Mogul princes of India have displayed an equal magnificence and taste; especially Jehan Geer, who, with the enchanting Noor Mahl, made Kashmire his usual residence during the summer months, and largely contributed to improve its natural advantages. On arches thrown over the canal, are erected at equal distances, four or five suites of apartments, each consisting of a saloon, with four rooms at the angles, where the followers of the court attend, and the servants prepare sherbets, coffee, and the Hookah. The frame of the doors of the principal saloon is composed of pieces of a stone, of a black colour, streaked with yellow lines, and of a closer grain and higher polish than porphyry. They were taken, it is said, from an Hindoo temple, by one of the Mogul princes, and esteemed of great value.

"The canal of the Shalimar is constructed of masonry as far as the lower pavillion, from whence the stream is conveyed through a bed of earth, in the centre of an avenue of spreading trees, to the lake, which, with other streams of a lesser note, it supplies and refreshes. The other sides of the lake are occupied by gardens of an inferior description; though two of them, the property of the government, deserve a distinct notice for their size and pleasant appearance; the Baugh Nusselm lying on the north-west, and the Baugh Nishat on the south-east quarter of the Shalimar. The numerous small islands emerging from the lake, have also a happy effect in ornamenting the scene. One of a square form is called the Char Chinaur, from having at each of the angles a plane-tree; but one of them, and a pavillion that was erected in the centre, has gone to decay, as have all the monuments of the Moguls, except the Shalimar, which is preserved in good order, and is often visited by the governor, whom I have seen there, with his officers and the principal inhabitants of the city. Since the dismemberment of Kashmire from the empire of Hindostan, it has been subject to the Afghans, who, possessing neither the genius nor liberality of the Moguls, have suffered its elegant structures to crumble into ruins, and to hold out against them a severe testimony of the barbarity of their nation." Vol. ii. p. 9.

At p. 64, vol. ii, the author describes himself as having arrived at Kabul, the capital of the Afghan empire, and here many circumstances are detailed, relating to the new Afghan power, which are highly interesting. A curious note occurs in p. 84, added by the editors of this work, and since the death of Mr. Forster; by which it appears, that the face of India may perhaps undergo a very important change. This we insert.

"Some recent advices from India mention, that in the autumn of 1796, Zemaun Shah, the successor of Timur, had invaded the Punjab, and having completely routed the forces of the Sicques, had gained possession of Lahore; but was soon after recalled from thence to Kandahar by a rebellion excited there, during his absence, by a discontented chief, named Morad Khan. These accounts add, that he was supposed to have suppressed this insurrection, and to be preparing to re-enter India with a very considerable army." P. 84.

The visit to Ghizni, which indeed has been noticed by Major Rennel, determines the position of that city ; yet perhaps nothing less than the knowledge of such a geographer could have found it out. From Ghizni to Astrachan, the route is entirely new ; but the author was confined within such narrow limits, from considerations of personal safety, that he was never able to make any excursion either to the right or left, nor indeed could he even make any enquiries without danger. Consequently, therefore, highly curious as the journey undoubtedly is, it adds but little to our stores of knowledge ; and perhaps it is unreasonable to expect that a traveller should expose his life, merely for the gratification of our literary curiosity.

Yet, if we enter into any comparison with Mr. Forster and some other travellers, the result will be evidently to his disadvantage. Tavernier, for example, was a jeweller by profession, yet he travelled with almost princely splendour. Bruce, in the midst of barbarians, preserved a considerable degree of importance, and carried his large and numerous instruments in safety, from Gondar to Alfonan. The observations also of Mr. Forster are often trite, and sometimes absurd ; those of Bruce are always spirited, upon a great scale, and imply a comprehensive mind. We recommend the more curious reader, to compare these travels of Forster with those of John Steele, &c. which are to be found in Purchas's collection, and thus conclude our account of a work, of which we have, on the whole, spoken as favourably as justice would allow.

ART. XI. *The Speech of the Right Honourable William Pitt, in the House of Commons, on Thursday, January 31, 1799, on offering to the House the Resolutions which he proposed as the Basis of an Union between Great Britain and Ireland.*
8vo. 77 pp. 1s. 6d. Wright, Piccadilly. 1799.

THE observation of Æschines, after reciting the Oration of his great rival with distinguished applause, must undoubtedly apply, in some degree, to the celebrated speech before us. Those on whom the force of the arguments was impressed by the animated elocution, and dignified energy of the speaker, may deem our praises of the composition tame and feeble, compared with the effects which they themselves have felt. Yet we can truly declare, on the mere perusal of the present Speech, a better connected chain of reasoning, more apposite and convincing arguments, or more expressive and eloquent

eloquent language, never fixed the attention, or challenged the applause, of our country.

After vindicating his motives for bringing forward the propositions for an Union, notwithstanding what had passed in the House of Commons of Ireland, the Right Honourable Speaker proceeds to lay down the general principle upon which the measure is founded; namely, "that a perpetual connection between Great Britain and Ireland is essential to the interests of both;" a principle upon which, he justly infers, there cannot be any difference of opinion, and which was admitted by the gentlemen who, on a former day, opposed any consideration of the plan proposed. But, with equal address and justice, the Minister applies this principle more peculiarly to the local situation of Ireland, and with a view "of giving it a full participation of those advantages which this country so eminently enjoys." He then asks, "What is the situation of affairs which has called us to the discussion of this subject?" The answer to this question is given in such energetic language, that we will cite it in the Speaker's own words.

"This very connection, the necessity of which has been admitted on all hands, has been attacked by Foreign Enemies, and by Domestic Traitors. The dissolution of that connection is the great object of the hostility of the common Enemies of both Countries, it is almost the only remaining hope with which they now continue the contest. Baffled and defeated as they have hitherto been, they still retain the hope, they are still meditating attempts, to dissolve that connection. God grant that in this instance the same favour of Divine Providence, which has in so many instances protected this Empire, may again interpose in our favour, and that the attempts of the Enemy to separate the two Countries, may tend ultimately to knit them more closely together, to strengthen a Connection, the best pledge for the happiness of both, and so add to that power which forms the chief barrier to the civilized world, against the destructive principles, the dangerous projects, and the unexampled usurpation of France. This Connection has been attacked not only by the avowed Enemies of both Countries, but by internal Treason, acting in concert with the designs of the Enemy. Internal Treason, which ingrafted Jacobinism on those diseases which necessarily grew out of the State and Condition of Ireland." P. 12.

From these circumstances, he infers the necessity of fixing the connection upon a more permanent basis.

He then very forcibly argues, on several grounds and authorities, that the settlement made in 1782, so far from being a final adjustment, "left the connection exposed to all the attacks of party, and all the effects of accident." The only principle of connection left by that adjustment is stated to be, that (the two countries having separate and independent legislatures) "the executive government in both is the same, and

that the Crown exercises its power of assenting to Irish Acts of Parliament under the Great Seal of Great Britain, and by the advice of British Ministers." This connection he states to be insufficient "to unite the countries in time of peace, or in time of war to consolidate their strength against a common enemy, and to guard against those local jealousies which must sometimes exist between countries so connected." He proves this, amongst other arguments, on the authority of Mr. Foster, then Chancellor of the Exchequer in Ireland, in a speech on the Commercial Propositions, in 1785. This evil, he says, can be remedied only by some compact respecting commercial regulations, or by a Legislative Union. The former experiment has already been attempted, but without success. The latter therefore alone remains.

After instancing the effect of two jarring Legislatures in the case of the Regency, and showing how easily other differences may occur (particularly on the question of war or peace), he thus states the circumstances which peculiarly call upon us to remedy the imperfection.

"This country is at this time engaged in the most important and momentous conflict that ever occurred in the history of the world; a conflict in which Great Britain is distinguished for having made the only manly and successful stand against the common enemies of civilized society. We see the point in which that Enemy think us the most assailable—Are we not then bound in policy and prudence, to strengthen that vulnerable point, involved as we are in a contest of Liberty against Despotism—of Property against Plunder and Rapine—of Religion and Order against Impiety and Anarchy? There was a time when this would had been termed declamation; but, unfortunately, long and bitter experience has taught us to feel that it is only the feeble and imperfect representation of those calamities (the result of French Principles and French Arms), which are attested by the wounds of a bleeding world.

"Is there a man who does not admit the importance of a measure which, at such a crisis, may augment the strength of the Empire, and thereby ensure its safety? Would not that benefit to Ireland be of itself so solid, so inestimable, that in comparison with it, all Commercial Interests, and the preservation of local habits and manners, would be trifling, even if they were endangered by the present measure;—which they undoubtedly are not? The people of Ireland are proud, I believe, of being associated with us in the great contest in which we are engaged, and must feel the advantage of augmenting the general force of the Empire. That the present measure is calculated to produce that effect, is a proposition which I think cannot be disputed. There is not in any Court of Europe a Statesman so ill informed as not to know, that the general power of the Empire would be increased to a very great extent indeed, by such a consolidation of the strength of the two Kingdoms. In the course of the Century every
writer

writer of any information on the subject has held the same language, and in the general strength of the Empire both Kingdoms are more concerned than in any particular interests which may belong to either. If we were to ask the Ministers of our Allies, what measure they thought the most likely to augment the power of the British Empire, and consequently increase that strength by which they were now protected—if we were to ask the Agent of our Enemies, what measure would be the most likely to render their designs abortive—the answer would be the same in both cases, namely, the firm consolidation of every part of the Empire.” P. 29.

After touching on the commercial advantages likely to arise to Ireland from an Union, and through her to the empire at large, Mr. P. argues on her permanent interest and security, as deriving the means of her deliverance from Great Britain : not (as he declares) “ to upbraid her with the benefits we have conferred, but to show the friendship and good will with which this country has acted towards her.” He adds, that the only secure means of relief against future dangers is “ to identify the Irish with us, and make them part of the same community.” He then considers the effects of this measure upon the internal condition of Ireland, upon the contending sects or parties, upon the claims of the Catholics, and the precautions necessary for the security of the Protestants. For all the evils Ireland has endured from these causes, he urges, there is no cure but in the formation of “ a General Imperial Legislature.”

These difficulties, arising from the peculiar situation of Ireland as to her religious parties, and the remedy which an Union would afford, have never, we think, been so clearly and ably elucidated. We will therefore cite the passage at length.

“ I am well aware that the subject of religious distinction is a dangerous and delicate topic, especially when applied to a country such as Ireland; the situation of which is different in this respect from that of every other. Where the established religion of the State is the same as the general religion of the empire, and where the property of the Country is in the hands of a comparatively small number of persons professing that established religion, while the religion of a great majority of the people is different, it is not easy to say, on general principles, what system of Church Establishment in such a Country would be free from difficulty and inconvenience. By many I know it will be contended, that the religion professed by a majority of the people, would at least be entitled to an equality of Privileges. I have heard such an argument urged in this House; but those who apply it without qualification to the case of Ireland, forget surely the principles on which English Interest and English Connection has been established in that Country, and on which its present Legislature is formed. No man can say, that, in the present state of things, and while Ireland remains a separate kingdom, full concessions could be made to the Catholics, without endangering the state, and shaking the Constitution of Ireland to its centre.

“ On the other hand, without anticipating the discussion, or the propriety of agitating the question, or saying how soon or how late it may be fit to discuss it; two propositions are indisputable: First, When the conduct of the Catholics shall be such as to make it safe for the Government to admit them to the participation of the privileges granted to those of the Established Religion, and when the temper of the times shall be favourable to such a measure. When these events take place, it is obvious that such a question may be agitated in an United, Imperial Parliament, with much greater safety, than it could be in a separate Legislature. In the second place, I think it certain that, even for whatever period it may be thought necessary, after the Union, to withhold from the Catholics the enjoyment of those advantages, many of the objections which at present arise out of their situation would be removed, if the Protestant Legislature were no longer separated and local, but general and Imperial; and the Catholics themselves would at once feel a mitigation of the most goading and irritating of their present causes of complaint.” P. 38.

After explaining still further the advantages to be gained, and the evils that will be remedied by the measure proposed, the Minister shows, by a comparison of imports and exports, the commercial benefits that must arise to Ireland, grounding his argument, in part, on the statements of Mr. Foster, in the Irish House of Commons, when the Commercial Propositions were discussed. He also shows, that the increasing produce of her linen manufacture, and three fourths of her export trade, “ are to be ascribed, not to her *independent legislature*, but to the liberality of the British Parliament.”

He then proceeds to reply to the principal objections which have been urged against the measure proposed, namely, “ That Parliament is incompetent to entertain it,”—“ That it would take away the Independence of Ireland,”—“ That it would increase the number of absentees, and depopulate many parts of the country,”—and, “ That it would load Ireland with the debt and taxes of Great Britain.” Each of these objections he distinctly answers. As to the first principle, he insists that it would, if admitted, “ shake every principle of legislation.” This he illustrates by several striking instances, in which the powers of the English and Irish Parliaments have been exerted to as great an extent, particularly in the Union with Scotland, the creation of new representations of the Principality of Wales, and the Counties Palatine of England, and (in Ireland) the Parliament, “ without any Irish delegation from its Protestant constituents, associating to itself all the Catholic electors, and thus destroying a fundamental distinction on which it was formed.” He urges this to the friends of Parliamentary Reform; which, whatever may have been thought of the propriety of

of that measure, no one ever doubted the competency of Parliament to discuss. He further traces this objection to the false and dangerous principle, "that there exists in every government a sovereignty *in abeyance* (as it were) on the part of the people, ready to be called forth on every pretence, when it may suit the purposes of faction. On these principles, in which, he justly remarks, are contained the seeds of all the misery and ruin which have spread themselves over so large a portion of the globe, he makes the following animated remarks.

"These principles, Sir, are, at length, so well known and understood in their practical effects, that they can no longer hope for one enlightened or intelligent advocate, when they appear in their true colours. Yet, with all the horror we all feel, in common with the rest of the world, at the effect of them, with all the confirmed and increasing love and veneration which we feel towards the Constitution of our Country, founded as it is, both in theory and experience, on principles directly the reverse; yet, there are too many among us, who, while they abhor and reject such opinions, when presented to them in their naked deformity, suffer them in a more disguised shape to be gradually infused into their minds, and insensibly to influence and bias their sentiments and arguments on the greatest and most important discussions. This concealed poison is now more to be dreaded than any open attempt to support such principles by argument or to enforce them by arms. No society, whatever be its particular form, can long subsist, if this principle is once admitted. In every Government, there must reside somewhere a supreme, absolute, and unlimited authority. This is equally true of every lawful Monarchy—of every Aristocracy—of every pure Democracy (if indeed such a form of Government ever has existed, or ever can exist)—and of those mixed Constitutions formed and compounded from the others, which we are justly inclined to prefer to any of them. In all these Governments, indeed alike, that power may by possibility be abused, but whether the abuse is such as to justify and call for the interference of the people collectively, or, more properly speaking, of any portion of it, must always be an extreme case and a question of the greatest and most perilous responsibility, not in law only, but in conscience and in duty, to all those who either act upon it themselves, or persuade others to do so. But no provision for such a case ever has been or can be made before-hand; it forms no chapter in any known code of laws, it can find no place in any system of human jurisprudence. But, above all, if such a principle can make no part of any established Constitution, not even of those where the Government is so framed as to be most liable to the abuse of its powers, it will be preposterous indeed to suppose that it can be admitted in one where those powers are so distributed and balanced as to furnish the best security against the probability of such an abuse. Shall that principle be sanctioned as a necessary part of the best Government, which cannot be admitted to exist even as a check upon

upon the worst! Pregnant as it is with danger and confusion, shall it be received and established in proportion as every reason which can ever make it necessary to recur to it is not likely to exist? Yet, Sir, I know not how it is, that, in proportion as we are less likely to have occasion for so desperate a remedy, in proportion as a Government is so framed as to provide within itself the best guard and control on the exercise of every branch of authority, to furnish the means of preventing or correcting every abuse of power, and to secure, by its own natural operation, a due attention to the interest and feelings of every part of the community, in that very proportion persons have been found perverse enough to imagine, that such a constitution admits and recognizes, as a part of it, that which is inconsistent with the nature of any Government, and, above all, inapplicable to our own.

“I have said more, Sir, upon this subject than I should have thought necessary, if I had not felt that this false and dangerous mockery of the *Sovereignty of the People* is in truth one of the chief elements of Jacobinism, one of the favourite impostures to mislead the understanding, and to flatter and inflame the passions of the mass of mankind, who have not the opportunity of examining and exposing it, and that as such on every occasion, and in every shape in which it appears, it ought to be combatted and resisted by every friend to civil order, and to the peace and happiness of mankind.” P. 60.

The second objection he also answers at large, and insists that, when two separate countries unite in forming one extensive empire, the individuals who composed either separate society cannot, in any just sense, be said to be less members of an independent country. This argument is so admirably applied to the case of Ireland, that we will once more gratify our readers with the Speaker's words.

“But while I combat this general and abstract principle, which would operate as an objection to every union between separate states, on the ground of the sacrifice of independence, do I mean to contend that there is in no case just ground for such a statement? Far from it: it may become, on many occasions, the first duty of a free and generous people. If there exists a country which contains within itself the means of military protection, the naval force necessary for its defence, which furnishes objects of industry sufficient for the subsistence of its inhabitants, and pecuniary resources adequate to maintaining, with dignity, the rank which it has attained among the nations of the world; if, above all, it enjoys the blessings of internal content and tranquillity, and possesses a distinct Constitution of its own, the defects of which, if any, it is within itself capable of correcting, and if that Constitution be equal, if not superior, to that of any other in the world, or (which is nearly the same thing) if those who live under it believe it to be so, and fondly cherish that opinion, I can indeed well understand that such a country must be jealous of any measure, which, even by its own consent, under the authority of its own lawful government, is to associate it as a part of a larger and more extensive empire.

“But, Sir, if, on the other hand, it should happen that there be a country which, against the greatest of all dangers that threaten its
peace

peace and security, has not adequate means of protecting itself without the aid of another nation; if that other be a neighbouring and kindred nation, speaking the same language, whose laws, whose customs, and habits are the same in principle, but carried to a greater degree of perfection, with a more extensive commerce, and more abundant means of acquiring and diffusing national wealth; the stability of whose government—the excellence of whose constitution—is more than ever the admiration and envy of Europe, and of which the very Country of which we are speaking, can only boast an inadequate and imperfect resemblance;—under such circumstances, I would ask, what conduct would be prescribed by every rational principle of dignity, of honour, or of interest? I would ask, whether this is not a faithful description of the circumstances which ought to dispose Ireland to a Union? Whether Great Britain is not precisely the nation with which, on these principles, a Country, situated as Ireland is, would desire to unite? Does a Union, under such circumstances, by free consent, and on just and equal terms, deserve to be branded as a proposal for subjecting Ireland to a foreign yoke? Is it not rather the free and voluntary association of two great Countries, which join, for their common benefit, in one Empire, where each will retain its proportional weight and importance, under the security of equal laws, reciprocal affection, and inseparable interests, and which want nothing but that indissoluble connection to render both invincible.

Non ego nec Teucris Italos parere jubebo
 Nec nova regna peto; paribus se legibus ambæ
 Inviçtæ gentes æterna in fœdera mittant." P. 66.

The two remaining objections are more briefly, but we think very satisfactorily answered. The improbability of depopulation or loss of wealth to any part of Ireland, is not only proved by argument, but by our experience of the flourishing state of Scotland since her Union with Great Britain. The proportion of taxes, Mr. P. states, would undoubtedly be regulated, as it has been with regard to Scotland, upon a fair and just principle.

The specimens we have given, render it almost superfluous to add, that this Speech is not only one of the ablest ever delivered in Parliament, but peculiarly interesting; as it fully explains the sentiments of the Minister, by whom the important measure, now in agitation, was proposed; a measure which, we yet hope, will receive that dispassionate consideration, to which it is so justly intitled, from the beneficence of its object, the liberality of its principles, and (as we presume to think) its salutary effects to the prosperity of the whole British empire.

Subjoined to the Speech are the Resolutions proposed by Mr. Pitt, and an Appendix, containing extracts from the Journals of the British and Irish Parliaments, on the subject of the Adjustment with Ireland in 1782.

ART. XII. *The Works of Horatio Walpole, &c.*

(Continued from vol. xii, page 532.)

WE proceed, though somewhat tardily, from the interruption of more temporary matters, with our account of the late Lord Orford's Works. The second volume opens with a production so universally known, that any account of it, at this period, would be superfluous and unwelcome. This is the *Castle of Otranto*, which succeeded, in its first appearance, as a pretended translation from an old Italian original; and has contributed, very principally, to excite a taste for Gothic tales, and preternatural agency.

No attempt towards any regular arrangement of the pieces contained in these volumes, appears to have been made. History and the Arts, Criticism, Biography, and Politics, are mingled in a way, which the adorers of variety must infallibly admire, and which perhaps it was of little consequence to avoid. The *Castle of Otranto* is followed by 2. *An Account of the Giants lately (1766) discovered.* 3. *Historic Doubts.* 4. *Supplement.* 5. *Reply to Dr. Milles.* 6. *To the Rev. Mr. Masters.* 7. *Postscript.* 8. *Ædes Walpoleanæ.* 9. *A Sermon on Painting.* 10. *Nature will prevail.* 11. *Thoughts on Tragedy.* 12. *On Comedy.* 13. *Detection of the Test. Politique du Chev. Walpole.* 14. *Life of the Rev. Th. Baker.* 15. *Account of the Author's Conduct in his Places.* 16. *Letters to and from Ministers.* 17. *Description of Strawberry-Hill.* 18. *On Modern Gardening.* 19. *Counter-Address to the Public, on the Dismissal of Gen. Conway.* Of these articles, No. 2 and 3 were published long ago. In 4, 5, and 6, written in support of the *Historic Doubts*, the author certainly displays very eminent abilities for controversy. If he is more sarcastic and severe than the occasion seems always to demand, his severity is adorned by elegant and pointed wit; and his acuteness in distinguishing the true points of contest, and dismissing all such as are frivolous, appears to great advantage. His answer to Mr. Guthrie, in particular, has so much neatness, that we are inclined to give a part of it, as a specimen of his sarcastic powers.

“ The first marks of disapprobation were conveyed in the *Critical Review*. I was severely reproved by that monthly court for not having taken due notice of Mr. Guthrie's *History of England**. The charge

* He evidently suspected Guthrie of writing the article in the *Critical Review*. *Rev.*

I acknowledge was just. When I examined the story of Richard the Third, it is true that I consulted the living works of dead authors, not the dead works of living authors. And it ought to be some palliation of my offence, that I not only had never seen Mr. Guthrie's History of England, but had never met with a single person that had read it. It had remained a profound secret to mortal eyes; or was consumed by those all-devouring enemies of the ingenious, time and the oven. However, I am sincerely sorry for my neglect; and the more so, as I find by the review, that my misfortune did not consist in differing with Mr. Guthrie, but in happening to be of the same opinion. It seems, Mr. Guthrie, long before the appearance of my Doubts, had condemned great part of the history of Richard the Third, as a fable. It was therefore presumptuous in me to be as sagacious as so inimitable a writer, or a grievous affront not to acknowledge that he had previously started the same opinion. Why he should be ambitious of singularity I do not know. The more persons see through an absurdity, the more probable it is that the absurdity exists. Indeed, when an author has compiled our annals, I find he looks on the whole history of England as his property. It is an invasion of his freehold to contest a single fact that he has occupied. Mr. Guthrie and Mr. Hume assert their right to the whole manour. Mr. Guthrie will not suffer me to agree with him, nor Mr. Hume to disagree with him. When they have adjusted their title between themselves, I will swear to the lawful monarch, in the mean time, I hope I may be allowed to treat one of them at least as a pretender." P. 187.

In the following paragraph, the author, it must be owned, is so unpardonably *profane*, as to reflect upon reviewers in general. But this may be pardoned; it is only the rant of a lover, who, because one woman proves false or cruel, abuses the whole sex; or of a suitor, who, because he does not obtain his object, rails at those whom otherwise he would have valued as his patrons. In our opinion, the *Historic Doubts* have in them much of truth. The deformity of Richard was surely exaggerated.

The eighth article in this volume is a description of Houghton, under the title of *Ædes Walpolianæ*; and the Dedication to the first Earl of Orford, by his son, bears the date of Aug. 24, 1743. It contains a descriptive catalogue of the Pictures then at Houghton, with plans and elevations of the house, and a general introduction on the subject of pictures, in which the knowledge and taste of Horace Walpole are displayed. We leave to professed connoisseurs to appreciate the justice of the following opinions, with which it concludes; they are, at least, expressed with clearness and liveliness.

"I shall conclude with these few recapitulations. I can admire Coreggio's grace and exquisite finishing; but I cannot overlook his wretched drawing and distortions. I admire Parmegiano's more majestic grace, and wish the length of limbs and necks, which forms those
graceful

graceful airs, were natural. Titian wanted to have seen the antique; Poussin to have seen Titian. Le Sœur, whom I think in drawing and expression equal to Poussin, and in the great ideas of his heads and attitudes second to Raphael, like the first wanted colouring, and had not the fine draperies of the latter. Albano never painted a picture but some of the figures were stiff and wanted grace; and then *his scarce ever succeeding** in large subjects will throw him out of the list of perfect painters. Dominichini, whose Communion of Saint Jerome is allowed to be the second picture in the world, was generally raw in his colouring, hard in his contours, and wanted a knowledge of the chiaro oscuro. In short, in my opinion, all the qualities of a perfect painter never met but in Raphael, Guido, and Annibal Carracci." P. 236.

We will not repeat the fruitless lamentation that the collection here described should be lost to this country. Their transient visit afforded some satisfaction, and occasioned the execution of many fine prints from those originals. Should they not be valued adequately where they are, the attraction of British gold may perhaps hereafter call the wanderers back. In the Sermon on Painting, which follows the Catalogue, we see no traces of that infidelity with which the author's mind was tainted. He is severe against superstition, and the crimes of Popes and Popish saints, but of Religion he speaks with veneration; probably in respect to his father, before whom he might not think fit to avow his levity. The whole appears to us a grave and moral admonition, founded on the pictures in the collection, and not at all intended to be taken in a ludicrous light. The entertainment of *Nature will prevail*, which stands next, was acted at the Haymarket in 1778. It was not printed, and was supposed to be the production of the manager. It was styled at the time a dramatic proverb, in imitation of those little pieces of which so many have been produced in France, and has at least as much merit as belongs in general to them. Though a trifle, it is a lively trifle; and as it consists only of a single act, could not at least fatigue an audience.—The two next pieces in the volume are, *Thoughts on Tragedy*, and a Comedy, addressed to Mr. Jephson. They contain some good criticism, and some original notions, mixed with abundance of high compliment to the person addressed. The 13th paper being a detection of a French Forgery (similar to many practised on their own statesmen) pretending to be the political Testament of Sir Robert Walpole, would have been worthy of attention, if the piece attacked had been so. But the one

* This is not now esteemed elegant language. Rev.

being obscure, the other cannot much excite curiosity, except as, in some points, a defence of Sir Robert against popular suspicions. The next article in this volume (14th) is the Life of Mr. Thomas Baker, author of the "Reflections on Learning." This worthy man, the noble writer tells us, he does not commemorate for his learning or his talents, but for other more uncommon endowments which he thus very skilfully points out.

"His modesty, and unaffected courage of conscience, with other virtues, particularly one that seldom coalesces with martyrdom for conscience, I mean impartiality—these were the themes that I thought deserved to be transmitted to posterity; not only for the sake of the actor, but for the instruction and imitation of mankind. The example of a virtuous man resigning his fortune rather than violate his oath, preserving charity for his antagonists, and contracting neither virulence nor pride from his sufferings, was an instance too singular not to merit selection. One such action, executed with intrepidity, yet without ostentation, could dignify a whole life, and ought to rank the sufferer with his more exalted companions in the same cause. If *they* sacrificed mitres to their integrity, *he* gave his *all*; and on the altar of conscience, the firstling of a flock, we know, is as acceptable as a hecatomb of bulls.

"Simplicity, the grace that flows from and most becomes good sense, and which naturally ought to accompany the pursuit of wisdom and the command of our passions, has in all ages been forgotten in the ceremonial of philosophers. In fact, their very pretensions exclude so humble an attribute. The Grecian sages announced their own claims: their apes, the moderns, have not relinquished any demands on any part of the succession. Hence the modest Mr. Baker, who was patient, humble, temperate; who sought neither fame nor riches; who was content with the poverty he embraced from duty; who searched after truth, rather than wisdom; never attained the title of *philosopher*. The inference whence is not unfair, that it is a title oftener assumed by the wearers than conferred. Mr. Baker was what his piety enjoined him to be, and what prohibits all assumption of merit—a *Christian Philosopher*." P. 342.

The life altogether is stiffly and coldly written, but with much good sense; except where the author supposes that the new dispensation of Religion authorizes us to give up the old. We have not perceived that any remarkable facts are here related, that do not appear in other places. The Papers that follow this Life (Art. 15 and 16) are calculated, very successfully, to justify the conduct of the author in a patent place which he held for many years in the Exchequer; and the general uprightness and independence of his character, towards ministers and persons in power. Among these documents, a Letter to the

late Mr. Pitt, when Minister, affords a singular example of high and elegant compliment, united with a sort of humble dignity, and a truly independent spirit. It is in answer to a note of great civility from the Minister.

“ TO THE RIGHT HON. WILLIAM PITT.

“ SIR,

“ On my coming to town I did myself the honour of waiting on you and Lady Hester Pitt, and though I think myself extremely distinguished by your obliging note, I should be sorry to have given you the trouble of writing it, if it did not *lend* me a very pardonable opportunity of saying what I much wished to express, but thought myself too private a person, and of too little consequence, to take the liberty to say. In short, Sir, I was eager to congratulate you on the lustre you have thrown on this country; I wished to thank you for the security you have fixed to me of enjoying the happiness I do enjoy. You have placed England in a situation in which it never saw itself—a task the more difficult, as you had not to improve, but recover. In a trifling book written two or three years ago, I said (speaking of the name in the world the most venerable to me) “ Sixteen unfortunate and inglorious years, since his removal, have already written his eulogium*. It is but justice to you, Sir, to add, that that period ended when your administration began. Sir, don’t take this for flattery; there is nothing in your power to give that I would accept—nay, there is nothing I could envy, but what I believe you would scarce offer me, your glory. This may sound very vain and insolent, but consider, Sir, what a monarch is a man who wants nothing; consider how he looks down on one who is only the most illustrious man in Britain.—But, Sir, freedoms apart, insignificant as I am, probably it must be some satisfaction to a great mind like yours, to receive incense when you are sure there is no flattery blended with it: and what must any Englishman be that could give you a minute’s satisfaction, and would hesitate!

“ Adieu, Sir—I am unambitious, I am disinterested,—but I am vain. You have by your notice, uncanvassed, unexpected, and at the period when you certainly could have the least temptation to stoop down to me, flattered me in the most agreeable manner. If there could arrive a moment, when you could be nobody, and I any body, you cannot imagine how grateful I would be. In the mean time permit me to be, as I have been ever since I had the honour of knowing you, Sir, your obedient humble servant,

Nov. 19, 1759.

HOR. WALPOLE.”

The description of the Villa of Strawberry-Hill, with the inventory of the collection, &c. which stands next in the volume, will appear, at first sight, like the production of vanity;

* Royal and Noble Authors, account of Sir Robert Walpole.

and trifling as many of the articles are which compose the list, cannot perhaps be wholly exempted from the charge; yet has the author so very well excused himself on this subject in the short preface, and given at the same time so pleasing a sketch of the best articles in the number, that he will surely be thought very pardonable by those who read it. For various reasons we are inclined to introduce it here; and there are paragraphs in it which we are certain every reader will thank us for having offered to his notice.

“ It will look, I fear, like arrogance in a private man to give a printed description of his villa and collection, in which almost every thing is diminutive. It is not, however, intended for public sale*, and originally was meant only to assist those who should visit the place. A farther view succeeded; that of exhibiting specimens of Gothic architecture, as collected from standards in cathedrals and chapel-tombs, showing how they may be applied to chimney-pieces, ceilings, windows, balustrades, loggias, &c. The general disuse of Gothic architecture, and the decay and alterations so frequently made in churches, gives prints a chance of being the sole preservatives of that style.

Catalogues raisonnées of collections are very frequent in France and Holland; and it is no high degree of vanity to assume for an existing collection an illustration that is allowed to many a temporary auction.—an existing collection, even that phrase is † void of vanity. Having lived, unhappily, to see the noblest school of painting that this kingdom beheld, transported almost out of the sight of Europe, it would be strange fascination, nay a total insensibility to the pride of family, and to the moral reflections that wounded pride commonly feels, to expect that a paper fabric, and an assemblage of curious trifles, made by an insignificant man, should last, or be treated with more veneration and respect than the trophies of a palace, deposited in it by one of the best and wisest ministers that this country has enjoyed.

“ Far from such visions of self-love, the following account of pictures and rarities is given with a view to their future dispersion‡. The several purchasers will find a history of their purchases; nor do virtuosos dislike to refer to such a catalogue for an authentic certificate of their curiosities. The following collection was made out of the spoils of many renowned cabinets; as Dr. Meade's, Lady Elizabeth Germaine's, Lord Oxford's, the Dutchess of Portland's, and of about forty more of celebrity. Such well-attested descent is the genealogy of the objects of virtù—not so noble as those of the peerage, but on a par with those of race-horses. In all three, especially the pedigrees of peers and rarities, the line is often continued by many insignificant names.

* It was not, while printed separately. *Rev.*

† Query? “is not.” *Rev.*

‡ This idea however was given up, when the author made his will. The natural love of what he had thus collected prevailed. *Rev.*

“ The

“ The most considerable part of the following catalogue consists of miniatures, enamels, and portraits of remarkable persons. The collection of miniatures and enamels is, I believe, the largest and finest in any country. His Majesty has some very fine, the Duke of Portland more; in no other is to be seen in any good preservation, any number of the works of Isaac and Peter Oliver. The large pieces by the latter, in the royal collection, faded long ago by being exposed to the sun and air. Monf. Henery at Paris, and others, have many fine pieces of Petitot. In the following list are some most capital works of that master, and of his only rival Zincke. Raphael's missal is an unique work in miniature of that monarch of painting; and the book of Psalms by Julio Clóvio the finest specimen extant of illumination. The drawings and bas-reliefs in wax, by Lady Diana Beauclerk, are as invaluable as rare.

“ To an English antiquary must be dear so many historic pictures of our ancient monarchs and royal family; no fewer than four family pictures of Henry V, VI, VII, and VIII, of Queen Mary Tudor, and Charles Brandon; of the Duchefs of Suffolk, and her second husband; and that curious and well-painted picture of Charles II. and his gardener*. Nor will so many works of Holbein be less precious to him, especially Zuccherò's drawings from his triumphs of riches and poverty.

To virtuosos of more classic taste, the small busts of Jupiter Serapis, in basalt, and of Caligula, in bronze, and the silver bell of Benvenuto Cellini, will display the art of ancient and modern sculpture. How high it was carried by Greek statuary appears in the eagle.

“ To those who have still more taste than consists in mere sight, the catalogue itself will convey satisfaction, by containing a copy of Madame du Deffand's Letter, in the name of Madame de Sevigné†; not written in imitation of that model of letter-writers, but composed of more delicacy of thought, and more elegance of expression, than perhaps Madame de Sevigné herself could have attained. The two ladies ought not to be compared;—one was all natural ease and tenderness—the other charms by the graces of the most polished style, which, however, are less beautiful than the graces of the wit they clothe.

“ Upon the whole, some transient pleasure may even hereafter arise to the peruser of this catalogue. To others it may afford another kind of satisfaction, that of criticism. In a house, affecting not only obsolete architecture, but pretending to an observance of the *costume*, even in the furniture, the mixture of modern portraits and French porcelaine, and Greek and Roman sculpture, may seem heterogeneous. In truth, I did not mean to make my house so Gothic as to exclude convenience, and modern refinements in luxury. The designs of the inside and outside are strictly ancient, but the decorations

* See Brit. Crit. vol. xii, p. 577.

† This unfortunately is not printed in the present copy. Mad. du Deffand is mentioned p. 425. *Rev.*

are modern*. Would our ancestors, before the reformation of architecture, not have deposited in their gloomy castles antique statues, and fine pictures, beautiful vases, and ornamented china, if they had possessed them? But I do not mean to defend by argument a small capricious house. It was built to please my own taste, and in some degree to realize my own visions. I have specified what it contains: could I describe the gay but tranquil scene where it stands, and add the beauty of the landscape to the romantic cast of the mansion, it would raise more pleasing sensations than a dry list of curiosities can excite: at least the prospect would recall the good humour of those who might be disposed to condemn the fantastic fabric, and to think it a very proper habitation of, as it was the scene that inspired, the author of the *Castle of Otranto*." P. 395.

Plans and designs of every material part within and without accompany this catalogue, and are very well engraved. The remainder of this volume contains only two small articles; an *Essay on modern Gardening*, full of pleasing history and correct taste; and a *Counter-Address to the Public*, on the dismissal of General Conway, which has lost some part of its interest by the lapse of time, though the occasion was important. Both, however, do credit to the writer, though for reasons very different.

(*To be continued.*)

ART. XIII. *General View of the Agriculture of the County of Somerset, with Observations on the Means of its Improvement. Drawn up in the Year 1795, for the Consideration of the Board of Agriculture and internal Improvement. By John Billingsley, Esq. of Ashwick-Grove, near Shepton-Mallet; and now reprinted, with considerable Additions and Amendments, accompanied with the Remarks of some respectable Gentlemen and Farmers in the County.* 8vo. 320 pp. 6s. Dilly. 1767.

WE understand that this is the last County-Survey which is likely to come before us for examination. It is comfortable to settle a long reckoning in good humour; and Mr. Billingsley will promote this, by furnishing a very satisfactory article in the close of the account. Without departing from this good humour, we recollect, and must state, that among

* "And the mixture may be denominated in some words of Pope,
A Gothic Vatican of Greece and Rome."

the many projectors who have lately infested the kingdom, some of the county-surveyors, under the Board of Agriculture, have appeared to us among the most rash and presumptuous. They seem to have been, many of them, mere farmers, or valuers of land; and if they had kept within their sphere, all might have been well. But when they presumed to dictate (as they sometimes did in a very high tone) plans of reform in *political œconomy* and *legislation*, they manifested so much incompetence on these subjects, that we could not forbear to exclaim, (we shall *translate* for their information) "Let not the shoemaker go beyond his last."

At the threshold of this work there is a small stumbling block. It appears, that this "General View" is drawn up "without an actual survey." P. ix. This is a fair acknowledgement; and would have come, we believe, from other reporters with much propriety. Mr. B. urges, however, at p. 314, his "general knowledge of the county, and particularly of the northern and middle districts, as enabling him to write on its practices without a personal survey." Let us proceed then to shew, by specimens, his ability to do so.

At p. 35, Mr. B. speaks of *tythes*, as any man would speak who scruples to invade other men's property; and not as many of his fellow-reporters (and their *transcribers*, the Bath Society) have spoken.

"I must beg leave to wave a discussion of this difficult though important subject. Suffice it to say, that if they are a grievance, (which I believe few will dispute) it is a grievance established by the laws of the land, and no violent or harsh methods of relief can be justified. In respect to their influence on the agriculture of *this district*, I see but little to complain of: both the clergy and the lay-impropriator have been so moderate in their demands, and in general have agreed to so reasonable a composition, that the progress of improvement has received but little check on this account." P. 35.

He fancies, indeed, that tithes "might be fairly and honourably got rid of by *purchase*." But his plan of making the clergy derive their income from a fund, "established by the legislature, and guaranteed by government," leaves the wise objection of Mr. Burke, concerning "fiscal difficulties," in its full force."

"Many parishes, which within twenty years past paid no more than 50*l.* per annum to the poor, now pay 200*l.* and unless some plan of prevention be adopted, the evil is not likely to abate. This increase of the poor's rate has been *general*, and may be attributed partly to an increased population." P. 36.

An increased *population* is so material a cause of the increased *amount* of the poor-rates, as well in each particular parish, as
in

in the kingdom at large, that unless the degree of *this* be ascertained, all that is said upon the subject is mere declamation. Suppose (what we know to be nearly a fact) that in the year 1768, a parish raised 600*l.* for the relief of the poor, and in 1798, raises 1200*l.* and the number of inhabitants (rich and poor) by a vast increase of trade, is *doubled* within that period; here is evidently no advance at all in the expence of maintaining the poor; or rather, considering the depreciated value of money, here is a considerable diminution of it.

To many persons, whose benevolence (or perhaps indolence) exceeds their judgment, a hint like the following may be serviceable:

“Some gentlemen, from the best of motives, have been long in the habit of letting their estates at the old rents, though the price of the articles of produce has, in the course of thirty years, advanced one third at least.

How far such acts of kindness may be considered as just to a man's family, or conducive to the public weal, I much doubt. From the experience which I have had in the agricultural world, I have invariably found lands so occupied in a much worse state than those of neighbouring farmers moderately advanced.

“An equitable partition of the advantages resulting from an increase of trade and population cannot by any reasonable tenant be objected to. The one system produces care and exertion, and the other indolence and sloth. P. 42

“The method of harrowing practised by the farmers in South Devon cannot be too strongly recommended.

“This operation they perform with two harrows, and two horses abreast, a lad being mounted on the near horse. The horses are kept to a *full trot*, by which one turn of the harrow pulverizes the soil as much as three or four in the common sauntering method.” P. 47.

Chap. VI. “Mendip Hills,” contains sound answers to the objections commonly made against *inclosing*, and some good hints for the better conducting of this business.

“That the present mode of conducting the business is susceptible of further improvement, no one conversant with the subject can deny. Yet to accomplish this, many obstacles are to be combated, and perhaps one of the most formidable is, that of its having been regarded, more or less, as a *little system of patronage*. The lord of the soil, the rector, and a few of the principal commoners, monopolize and distribute the appointments. It is well known, that bills of this sort have found their way through parliament without the intervention of a country solicitor. In cases where no opposition was mediated, the parliamentary solicitor, and a surveyor, have answered every purpose. By this, a saving was made of from sixty to a hundred pounds; but this might exclude the friend of one or more of the governing party. In some acts, *five* commissioners have been appointed; in general there are

are three; but two would be sufficient, with power to nominate a third under the circumstance of difference of opinion, which seldom happens; and in small inclosures, perhaps one commissioner would answer every purpose. If a country solicitor be employed, he should act as clerk to the commissioners, and save the expence of a supernumerary in that capacity. Hereby another saving would be made, without any injury to the concern. The office of surveyor is by no means inconsiderable in the aggregate of expence. This might be disposed of, under a fair competition, to the lowest given sum for executing the whole of the business, (after the act is obtained) by advertising for proposals to such effect; taking care that the contracting party be competent to the undertaking. This alteration, it is probable, would save one-third, and in some cases nearly half of a bill made out by charges in detail.

“In the choice of commissioners, it is of the utmost consequence to appoint *one*, at least, in the neighbourhood of the inclosure, familiarized with all the varieties of the soil, with the influence of seasons, and with its local peculiarities; whereby its present value, and capacity for future improvement would be ascertained with precision, and the important office of qualifying the land executed with safety and confidence. The next in the scale of utility should be a person conversant with all the forms and routine of the business; well instructed from experience in accounts, and in the prices and different modes of fencing, making roads, bridges, gates, &c. of general and comprehensive knowledge of agriculture, both practical and speculative, and of genius to suggest such modern improvements as are best adapted to the situation and soil. Two persons, thus qualified, are fully competent to execute the office with credit to themselves, and justice to the proprietors. But should the concern suffer by the absence of either, through sickness, private business, or any other cause, a clause in the act might be inserted, empowering them, or the proprietors, to choose a third for the purpose of avoiding delay. Commissioners, whose residence is at a great distance, should (on account of the extra charges of time and travelling expences) only be resorted to as an alternative, from the impossibility of getting others properly qualified near home.

“The office of commissioner is, without doubt, the first in consequence and authority, under an inclosing act, but with respect to *emolument* the very lowest. Even the clerk's bill of charges, *not* as a solicitor acting in that capacity, but as any other indifferent person did in times past, exceed twice, and sometimes three times the amount of the fees of the former. The public have been not a little misled in their conceptions of this subject. The real fact is, that the whole of the responsibility attaches to the office of commissioner, which, in pecuniary recompence, is by far the most insignificant.

“Thus have I impartially stated the defects of the present system, with their correspondent remedies. In its most improved state it will retain somewhat of imperfection, which perhaps cannot be entirely obviated.

“I shall only add, that within a few years past, in the neighbourhood of Wells, an inclosure was *farmed* by an attorney of extensive practice, and well-known respectability, at a sum considerably less

than it would have amounted to in the usual way. The commissioners were appointed by the proprietors; the business executed with singular dispatch, and all parties interested perfectly satisfied. Fences, roads, &c. were made by the proprietors." P. 59.

"Let me advise a general investigation of the substrata of all soils about to be improved; for I verily believe, that in most instances a manure may there be found near at hand, and congenial thereunto. Do we not frequently find clay under sand, and sand under clay; under flint, *chalk*; under white-lias or stone-brash, *marle*; under red earth, *lime-stone*; under peat-bogs, *sea mud* or *clay*? Are not these circumstances sufficient indication to the wary husbandman, to examine minutely the interior quality of his land previous to applying extraneous and expensive manures?" P. 77.

"The writer has known thirty-two successive crops of potatoes from the same field, and the produce as good at the latter part of the term as at the beginning. This will puzzle the theorist, with his *peculiar substances of nutrition*." P. 118.

"Perhaps there are few things in husbandry more difficult to be accomplished than that of restoring worn-out arable to a good pasture. A few hints on this subject may not be unacceptable.

"The first step is to extirpate from the land all noxious weeds. This may be done by a compleat winter and summer fallow; or, in place of the summer fallow, by a crop of potatoes, well manured, and kept perfectly clean, and followed by winter vetches, fed off in the spring.

"At the latter end of May, or beginning of June, sow one bushel of buck-wheat per acre, and when that is up, and in rough leaf, harrow in (choosing, if possible, moist weather) two bushels of hay-seed, collected from the best meadow hay, half a bushel of rye-grass, four pounds of marl grass, and four pounds of white Dutch clover. The buck is intended principally as a screen to the grass seeds.

"If, therefore, the harrowing should pull up some of the plants, so much the better. A thick crop is not desirable. After the buck-wheat is harvested, which will be some time in September, let the field be hayned, or shut up for the winter; and let it be fed the next summer with sheep, or any kind of cattle, except horses; the latter animal will tear up the young plants with his teeth.

"Should this pasture, in the course of three or four years, decline in fineness of herbage, and become coarse and rough, which is frequently the case, give it a top-dressing of lime, or lime mixed with pond or ditch earth, or the scraping of a road made with lime-stone, or marl; and if neither of these can be procured, with coal or soapers' ashes, or any kind of compost; and two years after either of the above manures are administered, serve out some good meadow hay on it in the months of January and February, and then give it a compleat covering of rotten dung.

"By this method a good permanent pasture may be obtained. If the ground so laid down be intended for *pleasure ground*, omit the rye-grass, and add to the natural grass seeds." P. 121.

“ In the management and curing of the natural grafs, the inhabitants of this diftrict, particularly in thofe parts where it is intended for fale, are very attentive.

“ Women or children are employed to fpread the grafs after the mower. About the middle of the day it is turned, and in the afternoon put into fmall cocks. Next day it is again fpread with great care, fhaking it high up in the air, and feparating as much as poffible every blade. In the courfe of the fecond day, it is twice turned; and early in the afternoon, whilft the *fun's rays are ftrong and powerful, and the hay warm*, it is again cocked in heaps, about double as large as thofe of the preceding evening. On the third day it undergoes a fimilar procefs in regard to the fpreading and turning; and if the weather be very fine, and the crop not exceeding thirty cwt. per acre, it will be fit for ftacking;—if otherwife, it fhould be put into large cocks, and left till the fourth morning, avoiding on all occafions ftacking late in the evening, or in a ftrong dew. Should the weather be difficult, and the hay-making be interrupted by frequent fhowers, or by fome days rain, make a point of drying it thoroughly, and then *falt* it after the rate of a peck of falt to a ton of hay; this will make it palatable to the cattle. On all accounts, avoid making a chimney in the ftack, for this will inevitably make the hay mouldy and unwholefome.

“ Should it heat too much, and be in danger of taking fire, *turn the mow* before the heat is too far advanced.” P. 121.

The following piece of information, though not new, perhaps, to all our readers, nor of the higheft importance, is yet fo generally ufeful, that we are tempted to extract it.

“ Of late it has been found that potatoes boiled, and mixed with the skimings of the pot, or with any other fat or greafy fubftance, is the cheapeft food that can be given to all kinds of poultry, and fattens them in a few days, making the flefh of a moft delicate colour and flavour.” P. 150.

At p. 169 we find a plan, by Mr. White, a furveyor for draining the turf-bogs and flooded lands, near the rivers Brul and Axe. Parties interefted in fuch a work will, doubtlefs, give much attention to a fcheme of this nature.

“ It is obfervable, that the land on which rated flax is fpread to prepare it for houfing, is greatly improved thereby; and if it be fpread on a coarfe fowr pafture, the herbage will be totally changed, and the beft forts of graffes will make their appearance. Having myfelf cultivated flax on a large fcale, and obferving the almoft instantaneous effect produced by the water in which the flax was immerfed, I was induced fome years ago to apply it to fome pafture land, by means of watering carts, fimilar to thofe ufed near London in watering the roads. The effect was aftonifhing, and advanced the land in value ten fhillings per acre. This liquid is much fuperior to animal urine. The practice I therefore ftrongly recommend to the cultivators of flax; poffibly it may not be a new idea, but I believe it is feldom fo applied.” P. 215.

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“ In respect to private roads, I would recommend a repeal of the law compelling statute labour, and changing the same to a composition in money.

“ Whenever a farmer is called forth to perform statute-labour, he goes to it with reluctance, and considers it as a legal burthen from which he derives no benefit. His servant and his horses seem to partake of the torpor of the master. The utmost exertion of the surveyor cannot rouse them, and the labour performed is scarcely *half* what it ought to be.

“ This would not be the case, were the surveyor to receive in money the highway tax; he could then employ such workmen as would do him justice, or, if they were indolent or insolent, he could dismiss them.” P. 308.

Here we must observe, that, promising as this scheme appears, it would be very unpalatable to husbandmen in general. At present, the statute-duty is usually called for, when their teams are most disengaged, and could earn but little of what they would pay in money. We are aware, that the labour due is very imperfectly performed. By law, they ought *diligently to work* eight hours every day; out of which they usually take two for rest and refreshment; beginning at eight in the morning, and leaving off at four in the afternoon. But surely one or two *forfeitures*, recovered by the surveyor of a parish from the most perverse masters, or labourers, wilfully making default, would set the matter to rights, in a way less exceptionable than that which is here suggested.

We are glad to find (p. 311) that the magistrates in Somersetshire have exerted themselves to enforce the use of the *Winchester measure* for corn; and we recommend their example to all magistrates who make a conscience of doing their whole duty. Mr. B. says, that this step has been “to the great benefit of the seller, and the great loss of the purchaser.” We should rather say, it has given to every one his *due*; to the seller in this county, it seems 7 or 8 per cent. more than he formerly received. But probably this is over-rated; since merchants do not altogether neglect the *weight* of the corn which they purchase. However, when the *measure is certain*, each party knows *what he is doing*, far better than when the measure is *customary*, which is very uncertain.

To this general view are annexed, A Description of Robert Weldon's Hydrostatic, or Caisson-Lock, on the Somerset Canal, three miles from Bath; and an account, from Mr. Parry, of a very promising provision for supplying the poor with fuel, upon the inclosure of Little Dunham, Norfolk, in 1794.

We take our leave of Mr. Billingsley, with thanks to him for many useful instructions, and for the very proper and unaffected style in which they are communicated.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Battle of the Nile, a Poem.* By William Sotheby, Esq.
4to. 2s. 6d. Hatchard, Piccadilly. 1799.

To the knowledge of versification, and the command of a pure and classical style, Mr. Sotheby completely established his claim by his late publication of *Oberon**. If he appears to less advantage in the present poem, it seems to be chiefly, because the temporary nature of his subject urged him to send it forth before it had been equally matured. The composition is far from wanting spirit, but in some passages, that spirit appears a little too extravagant. It is, however, very clearly the production of a poetical mind. Were we to choose a passage for merit of that kind alone, we should probably extract the speech of Buonaparte, as the Genius of Gaul, in p. 9, or the account of his supposed death, in p. 12. But wishing to unite political utility with poetical gratification, we shall rather select the spirited tribute to the exertions of our own country, in arming itself against the threatened invasions.

Loud rings the isle—"Lo, Gaul! yon countless host
Of captur'd fleets that belt the British coast—
These, Belgium launch'd—there tow'rs Iberia's pride,
And these, thy glory once, the world defy'd!—
Look o'er the realm—how awful on the sight
Gleams an arm'd nation, marshall'd for the fight.
Here yet 'to arms' the gothic genius calls,
And waves her banner o'er yon castle walls.
The race of Barons hold yon legions lead,
The flow'r of Britain to the tented mead.
Go thou, from gloomy woods, and lonely caves,
To distant slaughter drag reluctant slaves.
Here Themis arms her voluntary train,
Here commerce leagues for war the sons of gain.
Peace, mid thy haunts! where Cam and Isis glide,
Youth plumes his brow with military pride!—
Why quits the yeoman life's domestic charms
To rush unbidden mid the clash of arms?
Why yon unwearied swains, at close of day,
Unyoke the steed, and join the war array;
Or, rous'd from sleep, ere labour eyes the morn,
Prevent the summons of the bugle horn?

* Brit. Crit. vol. xii, p. 513.

Why all, when Gallia pour'd th' invading host,
 Sought willing wounds on Erin's rescue'd coast?
 Stern foe! we heard th' exterminating word:
 Go, flame relentless!—Go, insatiate sword!
 I, on yon Isle, in battle's fiery car
 Will launch the thunder of consuming war.
 Waste be the realm, like Tyre that reign'd of yore!
 There never ship shall anchor on the shore,—
 There never more, with solitary tread,
 On the bare rock, his net the fisher spread:—
 One groan of death shall rise, and none reply:
 On one lone column rest the stranger eye,
 Where vengeance graves upon the trophy'd pile,
This victor Gallia reard on Albion's isle!
 —“We heard the vow, exterminating Gaul!
 And rose at Liberty's parental call—
 Throne, city, hut—one will, one voice, one soul,
 Rung round the isle, and arm'd th' united whole!”

This passage also is full of poetry; but there is some want of construction in the six lines beginning, “Why yon unwearied,” &c. “Why quits the yeoman” is right; but to follow that consistently, it should be “why do the swains, and why do all seek wounds,” &c. It seems hardly necessary to add, that the whole deserves the attention of the public.

ART. 15. *Song of the Battle of the Nile; published for the Benefit of the Widows and Children of the brave Men who fell on that memorable Day, and humbly inscribed to the Gentlemen of the Committee. By the Rev. W. L. Bowles, of Donhead, Wiltshire, and Rector of Dunblaton, Gloucestershire. 4to. 1s. Cadell and Davies. 1799.*

This is modestly entitled a Song; but it belongs to the better specimen of ode writing, and is throughout highly animated and impressive. We gladly transfer the last stanza to our page.

“Hasten, O God! the time, when never more
 Pale Pity, from her moonlight seat, shall hear
 (And dropping at the sound a fruitless tear)
 The far-off battle's melancholy roar;
 When never more Horror's portentous cry
 Shall sound amid the troubled sky;
 Or dark Destruction's grimly-smiling mien,
 Thro' the red flashes of the fight be seen!
 Father in Heav'n! our ardent hopes fulfil,
 Thou speakest “Peace!” and the vex'd world is still!

Yet should Oppression huge arise,
 And, with bloody banners spread,
 Upon the grasping nations tread,
 Whilst he Thy name defies.

Trusting in Thee alone, we hope to quell
 His furious might, his purpose fell;

And as the ensigns of his baffled pride
 O'er the seas are scatter'd wide,
 We will take up a joyous strain and cry,
 "SHOUT! FOR THE LORD HATH TRIUMPH'D GLORIOUSLY."

ART. 16. *The Irish Boy. A Ballad.* 4to. 1s. Kearsley. 1798.

This poem is dedicated to those who, without any distinctions of party, subscribe for the relief of the widows and orphans whom the calamities of Ireland have reduced to poverty. We cannot speak in high terms of the poetical merit of this composition; but we, without hesitation, give our tribute of praise to the benevolent spirit of the author.

ART. 17. *Hymns to the Supreme Being, in Imitation of the Eastern Songs.* By Edward King, Esq. 12mo. 3s. 6d. White. 1798.

We have little scruple in placing this elegant publication among our articles of poetry; and nobody, we believe, can entertain more esteem than we do for the talents and piety of their amiable and accomplished author. The first edition of this volume was, as Mr. K. informs in his preface, written in 1780. They have often been reprinted surreptitiously, and with many errors. To avoid a repetition of such abuses, Mr. King now gives his name to the world; and most assuredly they will detract nothing from his character, either as a scholar or a christian. We have been highly delighted with this effusion. We urge, in the strongest manner, not only the propriety but the wisdom of putting this volume into the hands of young persons. They who can peruse it without emotion, must have feelings and principle very different from those which we feel it our duty to inculcate and avow.

ART. 18. *Poems.* By Robert Parren Cheetham, of Brazen-nose College, Oxford. 4to. 2s. 6d. Clarke. 1798.

"Odes and Miscellanies," by this author, were reviewed by the British Critic in vol. viii, p. 669. His poetical talents were there spoken of in terms of qualified commendation. The same sort of notice may very *consistently* be taken of this publication, notwithstanding the author's preface, which we cannot help calling *puerile*. There is no inconsistency in saying of any unexperienced writer, that his lines are occasionally both vigorous and melodious, and yet defaced with "puerilities, rinsel conceits, and ill constructed lines."

We have no hesitation in saying that this publication is not less exceptionable than what we have before noticed from this author's pen; but that it indicated an improved judgment, and more accurate taste. Indeed, there are many passages in this collection deserving of very high praise. Will this content this testy youth?

ART. 19. *A Monody on the Death of Mr. John Palmer, the Comedian; to which is prefixed, a Review of his Powers, with Observations on the most eminent Performers on the London Stage, inscribed to Mrs. Siddons. By T. Harret, Author of Leisure Moments.* 8vo. 1s. 6d. Cawthorne. 1798.

A friendly tribute to the memory of a person who enjoyed a considerable portion of the public regard. Perhaps it would have been quite as efficacious if written altogether in plain and humble prose.

DRAMATIC.

ART. 20. *Don Carlos, a Tragedy, translated from the German of Frederick Schiller, Author of the Robbers, Minister, and Fiesco.* 8vo. 320 pp. 5s. Richardson. 1798.

The melancholy and mysterious story of Don Carlos, son of Philip II. of Spain, has given rise to a novel by the Abbé de St. Real, and a tragedy by Otway; the latter of which is not, we think, among the happiest productions of that celebrated writer. Historians represent the unfortunate prince as of a restless and turbulent disposition. He perpetually opposed the king and his ministers, claimed a share in the government, fomented the troubles in the Netherlands, and even designed to head the malcontents. But even these provocations cannot justify the unrelenting cruelty of his father, who, instead of endeavouring to reclaim him, after a rigid confinement, put an end to his days (as it is said) by poison. To these supposed truths, fiction has added an interesting circumstance; that the young prince was in love with his mother-in-law, who had been once betrothed to him.

To detail the whole plot of the present tragedy, which occupies above 300 pages, and is in some parts intricate and obscure, would lead us much too far. The following, however, is an outline:—The prince, Don Carlos, being, as above-mentioned, enamoured of the young queen, falls into a deep melancholy, the cause of which he intrusts to his friend, the Marquis de Posa. They contrive a private interview between the prince and queen, in which the former professes his attachment, and the queen, though manifestly partial to him, rejects it. But, not engrossed by love alone, the prince is desirous to deliver the Flemings from oppression, and requests the king to appoint him to the government of those provinces, but in vain. Thus he excites the jealousy of Philip's chief counsellors, the Duke of Alva, and the Confessor Domingo, whose intrigues against him, aided by the Princess Eboli, (who is infligated by disappointed love) together with the schemes of the Marquis de Posa for his preservation, form the subsequent business of the piece. The marquis is indeed an extraordinary character. He appears concerned at the prince's unfortunate attachment, yet encourages interviews with the object of it. Introduced to the king, he gains his confidence by the benevolence of his sentiments, and eccentric boldness of his language; and (strange to tell!) the cruel and bigoted Philip is, in a great degree, made a convert to humanity, by a lecture in the refined style of a modern philosopher. He appoints the marquis first his chamberlain, then prime minister, and permits him to speak at all times,

times, and in private, to the queen. In return for this confidence, our philosopher concert with her a plan for the escape of Don Carlos to the Netherlands, where he is to put himself at the head of the revolters, in hopes he may thus be able to make terms both for them and himself. His subsequent conduct is still more extraordinary. He exposes, indeed, to the king, the motives of those who have excited his jealousy of the queen, yet alarms with surmises of the *political* designs of his son; and obtains an order for his arrest, to be executed whenever he shall think fit. He accordingly seizes the prince, to prevent his making a confession to the Princess Eboli of his love for the queen. Fearing that the prince may, notwithstanding, have betrayed himself, he writes a letter, directed to the Prince of Orange, stating *himself*, instead of the prince, to be enamoured of the queen, and disaffected to the king's government. He contrives that this letter shall fall into the king's hands; in consequence of which, he is immediately put to death by the king's order, and Carlos is set at liberty. That prince, when the paroxysms of grief for his friend are over, resumes the design of flying to the Netherlands; and, to obtain a last interview of the queen, dresses himself in the habit of a monk, under which appearance, the ghost of the Emperor Charles V. was supposed to haunt the palace. He thus passes the centinels; but the king, aware of his schemes, follows him into the queen's apartment, where he overhears his son declare his intention of departing, and setting up the standard of revolt. Upon this, Philip, with his courtiers, and the inquisitor general, (whom he had previously consulted) make their appearance.—The queen falls down lifeless; and the king delivers the prince into the hands of the inquisition to be put to death.

Our readers will perceive by this sketch, that the tragedy of Don Carlos has all the wildness and extravagance that characterize the productions of Schiller. It appears to us, however, inferior in originality of genius and force of expression, to the other plays of that celebrated writer with which we are acquainted. Many of the scenes are tedious and uninteresting, others unnatural and absurd; but there are some which, even under the disadvantage of a translation, strike us as pathetic and eloquent.

After what has been said, it scarcely need be added, that this play, not only from its immeasurable length, but its many inconsistencies, is not, in its present form, at all adapted to our notions of dramatic representation.

MEDICINE.

ART. 21. *Medical Discipline; or Rules and Regulations for the more effectual Preservation of Health on Board the Honourable East-India Company's Ships, in a Letter, addressed to the Honourable the Court of Directors, and published by their Approbation. By Alexander Stewart, Surgeon in Southwark, and formerly of the Earl Talbot, and General Goddard East Indiamen.* 12mo. 107 pp. 2s. 6d. Murray and Highley. 1798.

Long voyages have in all ages been found to be highly injurious to health, and the mortality also attending them is highly considerable.

derable. This arises from a variety of causes; frequent change of climate; long exposure to intense heat, severe cold, or continued rain; the necessity of living for a long period of time on salted provision, and drinking bad or putrid water; from the number of men who are usually crowded together in a comparatively small space. To these causes may be added, using ships that are old, crazy, and leaky, or that are new, and made of unseasoned timber: in either case, the vapours or exhalations being abundant, and in some parts confined, become putrid, and highly noxious. Hence fevers of the most dangerous kind, either becoming speedily fatal, or, when cured, leaving the parties in a state of extreme debility, and often terminating in scurvy. It will be evident, that it must be extremely difficult to provide against such a variety of accidents; yet, that it is practicable, and may be effected under certain circumstances, we have the most indubitable proof. In a voyage of three years, through every variety of climate and latitude, after combating against the most violent storms, Captain Cook lost only one man by sickness*, out of one hundred and eighteen, which was the complement of his vessel; and brought his men home, we are told, in full health and vigour. Captain Dixon and other navigators, have since been equally successful. That the public might be benefitted by their experience, they have published accounts of their voyages, and given in detail the whole scheme of regimen and discipline, by which they had been enabled to effect so wonderful a change, and to take from sea voyages so large a part of its danger. This was effected, it seems, by introducing certain new articles into the diet of the men, by paying great attention to personal cleanliness, by frequently airing the clothes and bedding of the men, by keeping every part of the ships clean, dry, and well aired or ventilated, by exercising the men, keeping up a strict discipline among them, prohibiting drunkenness and all excess, and by allowing them a greater portion of sleep. These directions seem so easy and practicable, that it might be imagined they would be adopted by succeeding navigators; and consequently, that we should no more hear of the ravages committed aboard our ships, by fever, dysentery, scurvy, &c. That this is not the case, we have had abundant proof in the course of the present war; our fleets almost constantly returning to port, after a long voyage or cruise, with their men enfeebled by disease, and much diminished in number. Our author, who was four years in the service of the East-India Company, says, (Introduction, p. 3) "It is a well known and melancholy truth, that voyages to the East Indies, when protracted beyond the usual length of time, from war, or other causes, have hitherto been very generally attended with great sickness and mortality; the scurvy, fluxes, and malignant fevers making dreadful ravages among the men. Your records," he adds, addressing the East-India Company, "will present to you many instances of ships being detained for a whole season in India, from the ill health of their crews, while others have been endangered, and nearly lost, from the same cause." Our author acknowledges, that instances of this

* Sir John Pringle's Discourses, p. 146.

kind are not now so frequent as formerly; but this he attributes rather to the improvements made in the art of navigating, by which we are enabled to perform those voyages in much less time than heretofore, than to any superior attention paid to the management of the men. "The great sickness and mortality," he says, p. 103, "that occurred in the last China fleet, fully prove the above observation." On the other hand, by attending to the regulations here laid down, which are similar to those recommended by Captain Cook, "the crew of the General Goddard, in the years 1794 and 1795, were preserved," he says, "in an uncommon state of good health, throughout an arduous and tedious voyage, which enabled them, towards the close of it, to perform signal and substantial services to their country, by the capture of the enemy's fleets off the island of St. Helena, in company with his Majesty's ship *Sceptre*, Commodore *Epington*." The regulations proposed by the author are given under the following heads: attention to cleanliness, air, diet, rest, exercise, clothing, and general remarks. What the author says on the necessity of enforcing the observance of religious and moral duties, and of the character of a true British tar, contrasted with a profligate and worthless race of men, too often mixed with him, will, we are certain, be read with pleasure, and convey a favourable and just idea of this little work.

"The able and experienced seaman is," the author says, p. 77, "a truly valuable character; he is only thoughtless and inattentive as far as regards his own health and welfare. As a man, he will yield to no one in his detestation of whatever is mean, ungenerous, and dishonourable. He has an open, a noble, and an honest heart. As a seaman, to be cheerful, active, and prompt in the execution of his duty; to bear fatigue, and the vicissitudes of weather and climate, without murmuring; to be steady and collected in the hour of difficulty and danger; to be obedient, respectful, and attached to the officer that is worthy to command him; to be faithful and true to his king and country, courageous in action, and humane in victory, are the virtues in which he eminently excels. But there are many men on ship-board," the author adds, "the reverse of the character I have drawn, indolent, profligate, and debauched. It is among such men as these, that sickness generally makes its appearance, and is thence disseminated among, and destroys the health of the whole crew, while their vicious conduct proves equally destructive to the morals of the men. Slothfulness, drunkenness, theft, and gaming, should meet with exemplary punishment; and temperance, industry, and regularity, be strongly inculcated and enforced. The regular and solemn performance of public worship, in presence of the whole ship's company, on the quarter deck, once in the week, should never be neglected, either at sea or in harbour. A proper idea of religion tends to introduce cleanliness, sobriety, and good order; it teaches obedience, and a faithful and regular discharge of their respective duties. It produces a serenity of mind; banishes melancholy, discontent, and all the train of depressing affections; and thence contributes to the improvement and preservation of health."

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ART. 22. *The Seaman's Medical Advocate; or an Attempt to shew, that 500 Seamen are annually, during War, lost to the British Nation, in the West-India Merchants' Service, and on board Ships of War on the West-India Station, through the Yellow Fever, and other Diseases and Means, from Causes, which, it is conceived, are chiefly to be obviated, and unconnected with the Misfortunes of War, or Dangers of the Sea; illustrated with Cases and Facts, most respectfully submitted to the Consideration of the British Senate; the Right Honourable the Lords Commissioners of the Admiralty; the Admirals of Fleets, and the Commanders of Ships of War on the West-India Station; the West-India Merchants, and the Commanders of West-India Merchantmen. By Elliot Arthy, Surgeon in the African and West-India Merchants' Service. 8vo. 248 pp. 5s. Richardson. 1798.*

The principal causes of the loss of so large a number of seamen in the West-India service, the author states to be, the intemperance of men when on shore; their quitting their ships, and concealing themselves in the interior parts of the islands, to avoid being impressed into the royal navy, or with the view of getting stations on board other vessels that are coming home, and are in want of hands, where they frequently are allowed, the author says, fifty or sixty guineas for navigating a vessel home; the want of convenient lodging for the men in ships full laden, and returning home; the want of surgeons in these ships; and the improper mode of treating the yellow fever. The yellow fever is frequently introduced into the royal navy, and great mortality occasioned among their crews, by impressing men who have been wandering about on shore; and, by intemperance, and exposure to night air, have contracted the disease before they are taken. To obviate this evil, the author recommends that the impressed men, as well as those employed on the impress service, should be lodged in houses in the most dry, airy, and healthy parts of the islands; and there detained, under the care and inspection of an experienced surgeon, until it may be ascertained that they have not taken the infection. In the cure of the yellow fever, the author objects to using antimonial emetics, which increase the irritability of the stomach, and render it incapable of retaining the bark, or necessary nourishment. He begins the cure by exhibiting a mild cathartic, which he repeats if necessary, and then gives the bark, occasionally joined with opiates, in as large doses as the stomach will bear; and this, he seems to think, in general, adequate to the cure of the disease; apparently confounding the yellow fever with the bilious remitting fever, which frequently yields to this mode of treatment. The author suggests many regulations, by which he thinks the greater part of the evils he depicts may be prevented. To prevent the men quitting their ships to get larger wages, parliament has interfered, by an act, restricting them on that point; this the author had not seen until his work was finished. He thinks the operation of it will be very salutary. The remainder of his project consists of a scheme for manning West-India ships, and for abolishing pressing. To effect these purposes, he proposes that every ship should have two apprentices; and two old sailors, who have served thirty or more years in the royal navy, and are exempted

empted by that purpose from being pressed, with two landmen to every hundred tons; also one or more seamen who have lost a limb, who might do the duty of cooks, and, when in harbour, of ship keepers. By this means, every ship would have a number of supernumeraries, from one to ten of whom, according to the size of the ship, taken by ballot, might be turned over to any of his Majesty's ships of war, that were in want of hands. Of the value or practicability of this plan, we can give no opinion. The intention of the author is manifestly good; and, although the whole should not be adopted, some advantage may accrue from this publication.

ART. 23. *Remarks on Hydrophobia, or the Disease produced by the Bite of a Mad Dog, or other rabid Animals.* By Robert Hamilton, M. D. Member of the Royal College of Physicians, London, and late Physician to the Army. In Two Vols. 8vo. 842 pp. 14s. Longman. 1798.

The first edition of this work having been published ten or eleven years ago, and the additions here made consisting principally of such cases and observations as have since occurred, or with which the author was not previously acquainted, it will be unnecessary to give a particular account or analysis at this time; but as the author has collected a great variety of facts relative to the disease, and drawn from them some important conclusions, which tend to improve the history of the disease, a brief abstract of these may not be unacceptable to our readers.

The infection appears in the dog, this author says, ordinarily, at the end of twenty-one days, sometimes earlier, and in some instances it has been supposed to lie dormant seven or eight months. In man it rarely appears earlier than at the end of six weeks, sometimes not until the end of as many or more months. From a table of 121 cases of persons bitten by mad dogs, it appears, that in three the disease did not commence until eight months after the accident, in two it began at the end of the ninth month, in one at the end of the eleventh month, and in two at the end of the eighteenth month. The author has heard of no case where the attack of the disease was later than at the end of the eighteenth month. The progress of the disease, after its commencement, is equally rapid in man and in dogs, both dying usually on the fourth day. The dog does not refuse food, or appear to be averse to liquids, through the whole of the disease. The dog is much more susceptible of the disease, when bitten by a rabid animal, than man is. Four men and twelve dogs were bitten by the same dog; the men escaped the infection, but the dogs all died mad. From a calculation formed from a large collection of cases of men bitten by rabid animals, it appears that not more than one in sixteen of the number were afterwards affected with the disease. The disease has been found to affect indifferently, and with equal violence, persons of all ages, and of either sex.

The author seems to think, that the stomach first, and afterwards the intestines, œsophagus, and fauces, are the parts principally affected by the virus, those parts being usually found, on dissection, exhibiting

marks of inflammation. He despairs of any remedy after hydrophobia has commenced, and seems to think the amputation or destruction of the part bitten, the only preservative from the disease that can be depended on. From the short account we have given, our readers will perceive this is a work of considerable merit; as such, we recommend it to the notice of the public.

DIVINITY.

ART. 24. *A Sermon, delivered in the Church of St. Magnus, London Bridge, Nov. 25, and in the Church of All-hallows the Great and Less, Thames-Street, Dec. 16, 1798; before the Associated Volunteer Companies, in the Wards of Bridge, Candlewick, and Dowgate. By William Vincent, D. D. Sub-Almoner to his Majesty, and Rector of All-hallows the Great and Less. 8vo. 36 pp. 1s. Cadell and Davies. 1799.*

In this very able and important discourse, occasion is taken from the text, "Curfed be he that removeth his neighbour's land-mark," Deut. xxvii. 17, to give the history of property as derived from Scripture, and from rational conjecture. In dividing his subject, Dr. Vincent considers Property, 1st. as the establishment of God; 2dly. as the end and object of society; 3dly. as the true and only solid support of the community in which we live. Under each of these divisions the observations of the learned author are original, solid, and highly useful. After having fully and clearly treated these subjects, Dr. Vincent comes to the application of it to his audience, which is thus admirably addressed to them.

"That the good among you think with me on this subject, wants no other proof than the arms which you have assumed, and the principle which induced you to assume them. Your appearance in this place, and in this form, is a public profession that you dedicate your service to God, to the maintainance of the Religion and the Government of your Country; that you declare yourselves the defenders of your neighbours, your families, your lives, your property; that you are armed against insurrection and invasion. Now insurrection there cannot be, unless by the delusion practised on the people; for the interests of all are so interwoven with yours, that you are the people in reality yourselves. You are not the guards of an oriental despot; you cannot be employed to trample upon law and right; but you are the supporters of both. You are the oppressors of no man, but the avengers of wrong, and the protectors of the Constitution. This system, arising out of the necessity of the times, seems to have roused the indolent, and to have opened the eyes of the deluded; all begin to see that we cannot have Peace consistent with our existence as a nation; and that a Peace dictated by the enemy is subjection. All begin to feel that notwithstanding Liberty is the first of blessings, the cry of Liberty is the watchword of sedition; and that Equality is not the change of Property, but its annihilation. I hope it is no longer possible to deceive our people with a name, but that they will be taught by experience

experience and example. Look to the conquered; are they free? are they equal? No; they cannot govern themselves, or make laws for themselves, but must receive them; and to receive the law from another is slavery direct. Have they a constitution? None, but what the conqueror has imposed; and that he changes daily, as his caprice or his interest directs." P. 29.

Few minds examine any subject with more original views than that of the most respectable writer whom we have here cited; and few, who think well, express their ideas with more clearness or felicity.

ART. 25. *A Sermon preached before the Honourable Society of Lincoln's-Inn, on Thursday, November 29, 1798, being the Day appointed for a general Thanksgiving. By William Jackson, B. D. Student of Christ Church, Oxford, and Preacher to the Society.* 4to. 18 pp. 1s. Elmsly, &c. 1798.

To impress upon his hearers a right sense of the thankfulness they were called upon to display towards the Almighty for his signal mercies, this preacher recapitulates, in a brief, but clear manner, the evils from which the nation was, for the time, delivered by the victory then commemorated. He then proceeds to direct their minds to proper expressions of their gratitude; and to warn them against dismissing that humility of mind which ascribes the glory where it is due; to the Almighty preserver, not to the mortal instruments, however well-deserving. There is a dignity and solemnity in the language of this discourse, which must well have suited the place where it was delivered, and the audience to which it was addressed; and we are glad to point it out to notice, as a discourse well-worthy to be preserved among those to which the late national events have given occasion.

ART. 26. *A Letter to the Church of England, pointing out some popular Errors of bad Consequence. By an old Friend and Servant of the Church.* 8vo. 35 pp. Hatchard. 1798.

This good churchman complains that time hath lately brought up many new and strange things; and that, what is worst of all, there has been a revolution in men's *minds*, as well as in their fortunes. He takes a view of the errors and mistakes, which he notices to prevail in the present age, under the following heads:—*Government—Schism—Revolution—Spirit—Old Testament—Idolatry—Human Authority.* Under the first of these heads, he protests against the abominable doctrine, that the power of government is derived from the people who are governed; declaring, as he does, with the Scriptures, that there is *no power but of God*. Under the second head he reprobates *Revolution principles*, as now professed, which are not, as he says, (and as we stated last month, in our review of Bishop Warfon's Charge,) the principles of the transaction which placed King William on the throne. Under the third head, he says, that it is the same principle which disturbs the peace of civil government, and breaks the peace of the church; when, says he, it operates against the state, it is called *the power of the people*; but in religion it is called *private judgment*, and sometimes *conscience*; it always acts against the judgment

judgment with authority. Under the fourth head, he complains, that so much credit has been allowed to the force of reason, as to set up the religion of nature against that of revelation; that the *religion of nature* and the *power of the people* are doctrines, which some of the best men of these times have left to take full possession of the schools; and he does not see how they are now to be dispossessed; in utter despair he calls for aid upon some great men—Andrews, Kean, Beveridge and Leslie, whose days are past!

Under the fifth head, he regrets, that men now-a-days think too little of spiritual things; and, to talk of them, is to cast pearls before swine. Under the sixth head, he complains, that the Old Testament is too little considered; and therefore men do not sufficiently apprehend the faith and expectation raised in Adam, which constituted the religion of the Old Testament, till the accomplishment of those expectations recorded in the New one. Under the seventh head, he complains that, from the revival of letters to the present time, there has been an *idolatry* towards heathen authors in Latin or Greek; that in those are learnt the mischievous doctrines of the majesty and sovereignty of the people, and that haughty spirit of independence which now threatens to ruin the world.

Under the last head of *Human Authority*, he observes, that the present age abounds with affected declamations against human authority; whereas there never was a time, when men so meanly submitted their understanding to be led away by one another. He instances in the deference paid to Mr. Locke, whose authority was cited by those who caused the American revolution, which revolution caused the French one, which threatens to overthrow all religion and government.

The writer concludes with a protest against all the mistaken notions he had enumerated and discussed; and he subjoins some reflexions on the part he has taken, of censor, in such times as the present, which are natural and impressive. We read the whole of this letter with pleasure, and with sincere gratitude to the writer; and we earnestly hope, that he will occasionally admonish the present generation in the way he has now done, there being other topics yet behind which well deserve his animadversion.

ART. 27. *The Layman's Address to the Clergy of England; humbly submitted to the Perusal of every Gentleman in the Kingdom. By a Friend to the Church Establishment.* 8vo. 36 pp. Crutwell, Bath; Dilly, London. 1798.

This is a serious expostulation in behalf of such curates as are ill-provided for by non-resident incumbents; the writer strongly urges, that the curate's bill should be enforced, and this class of persons, so important to the interests of religion, be maintained in a degree that bears some proportion to the income of the living. He gives an instance of eleven livings, the income of which, and the salaries of the curates, he enumerates; and from these it appears, that upon livings of an annual income of 413*l.* the duty is performed for 407*l.* 17*s.* 6*d.* per annum.

The author makes some strictures upon non-residence in general, whether of the higher or lower clergy; he censures the translation
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of bishops, and the removal of prebendal clergy, as is common, from small to large livings belonging to the same chapter. All these changes, he says, tend to dilapidations, and prevent the incumbent cultivating his flock, which he has in contemplation soon to leave.

He disapproves all pluralities whatsoever, and wishes for some equalization of church property, that would induce the clergy to reside, in confidence that they might live respectably. He also thinks, that a resident clergy would tend to reconcile the farmer to the payment of tithes, which he now grudges the more, whenever it is to be paid to an absentee.

These animadversions are made by a person, who professes to be a friend to the establishment, and who thinks that some amendment in the above-mentioned points would increase its stability.

POLITICS.

ART. 28. *No Union; or, an Appeal to Irishmen.* By Matthew Weld, Esq. Barrister at Law. 8vo. 29 pp. Fitzpatrick, Dublin. 1798.

No power of muscles is adequate to the perusal of this pamphlet; which surely cannot be the production of any barrister. As a specimen of what the writer (we suppose) would call an argument, take the following:

“But if the parliament of England appoint commissioners to treat for an union, with others appointed by the parliament of Ireland, and the terms are finally adjusted and agreed upon by both; where is the difficulty, or what prevents the ratification of such an incorporating union? I reply, if the parliament of England have given up every right of legislating (which they have done, by corroborating the independence of the latter in 1782), would not the very act of the parliament of England interfering with that of Ireland, (which the British parliament have over and over declared) be a breach of public faith? I confess I feel myself at a loss, to know how the British parliament, with all its omnipotence, can, without a dereliction of those declarations and votes so often reiterated, appoint commissioners to annul the Irish parliament, without the loss of English reputation, and honor as a nation.” P. 11.

With the man who can call the appointment of commissioners to treat with Ireland, “assuming a right to legislate for that kingdom, breaking the public faith, and annulling the Irish Parliament”—who can argue? His candour and his eloquence are equally conspicuous with his discernment. For instance; he says of the representatives for Ireland, who may be sent to the British Parliament—“If we are to judge from Scotland, they will *inviolably* vote against their country; as no one has yet been hardy enough to accuse a Scotch representative of ever consulting, by his influence in the British Senate, the interest of his native land.” In another place he exclaims—“Gracious God! is it decent in Ministers to insult an *half-butchered, half-burned country*, by proposing an Union? An Union! Yes, of complicated ruin, misery, and desolation! These, the blessed satellites of a monstrous, unnatural

unnatural Union with England!" Bravo! If such were the talents and temper of the Irish in general, and the project of an Union should fail, Great Britain would find, even in the disappointment, one source of consolation.

ART. 29. *A Letter, addressed to the Gentlemen of England and Ireland, on the Inexpediency of a Federal Union between the two Kingdoms. By Sir John F. W. Jervis, Bart. 8vo. 71 pp. Whitworth, Dublin. 1798.*

The reader may judge of the worthy baronet's *style* from the extract subjoined. His arguments are to us incomprehensible.

"My last question induces me further to state to your consideration, that England, in point of her political constitution, being rendered perfect, or presuming herself to be so, would, in all possibility, endure this innovating encroachment upon her subsisting representation and establishment, with apathy and dismay, and of consequence would not well endure or submit to an intention, not only contrary to, but finally subversive of her legislative dignity: for presently I shall prove, that a well balanced constitution, such as she now enjoys, unequalled by any other, must feel the shock that would be occasioned through an introduction of new visages, whose palms being in usage in the realm of Ireland, might prowl about as men in the dark, until discovered by the minister's wand of surprise, whose metallic touch restores the blind to sight, as well as to other rapturous feelings!" P. 9.

Certainly our feelings must have been very *rapturous* on the perusal of this pamphlet.

ART. 30. *A Demonstration of the Necessity of a Legislative Union of Great Britain and Ireland, involving a Refutation of every Argument which has been or can be urged against that Measure. By a Philosopher. 8vo. 40 pp. Moore, Dublin. 1799.*

This is an argument *ad invidiam*; intended manifestly to drive the Hibernian reader to the utmost fury of indignation, against the measure which it pretends to consider as necessary. The author assumes the high tone of a philosopher, who can judge of cause and effect without regarding the human passions. His modesty may be judged by his description of a philosopher, which he gives in the very highest terms, and then says, "Thus qualified, I have thought proper to communicate to a benighted people the *unerring* decisions of philosophy, the radiant illuminations of truth." This unerring and illuminating philosopher is said to be Dr. Mc'Nevin, now in jail for treason. His doctrine is that the union *must* take place because the natural advantages of Ireland will of necessity tempt the stronger country to force it into a union, sooner or later, without any regard to the advantage of Ireland. This, he says, became unavoidable from the moment that the first English adventurer set his foot in the country. At the same time the philosopher takes care to insinuate the several things against the union, and the most atrocious accusations of the English minister. It seems strange that men so circumstanced

flanced as O'Connor and M'Nevin should be allowed to issue inflammatory pamphlets.

By an omission of a stop, or some such error, we have a ridiculous passage in the descriptions of the philosopher. He should have, the author tells us, "a heart unswayed by passion, candour, moderation, humanity." This is true of modern philosophers, though probably not intended.

ART. 31. *Consequences of the French Invasion.* Sir John Dalrymple avows himself to be Author of this Pamphlet of satirical Instruction, conveyed in a new Way; and intreats the Attention of the Public to it at the present Crisis of impending Invasion. 8vo. 37 pp. Wright. 1798.

This is a description of various designs, made by Sir John Dalrymple, to be executed by Mr. Gilray.

It was intended in this manner to represent the various scenes of subversion and desolation, that were likely to follow, if the French succeeded in their intended invasion; and by these means to excite an ardent spirit to repel so detestable a foe. Some of these designs were actually executed: but, we understand that they did not give entire satisfaction.

It was thought not quite prudent to represent dignity and authority trodden under foot, although it was mere supposition, and was done for the good purpose of procuring them defenders. For these reasons the undertaking was dropped. The prints, however, which are in the caricature style, are excellent specimens of Mr. Gilray's art; and this pamphlet will no doubt hereafter be regarded as a curious descriptive picture, to record the apprehensions and the hopes, the temper and sentiments of Englishmen in these times.

ART. 32. *An Address to the People of the British Empire, on the present Posture and future Prospect of Public Affairs; with an Appendix in Defence of the Fourth Volume of the Reign of George the Third.* By its Author, Robert Macfarlan. 8vo. 72 pp. 1s. Richardson, &c. 1797.

There is so much of right feeling and genuine patriotism in the former part of this tract, that we feel very sorry to have laid it by so long. It does not deserve to be overlooked; though, from its size, it has been involved in that fate. It is not, however, so very temporary in its nature as to be obsolete at this moment. It contains a spirited exhortation to Britons to resist the French; and not to forget their various successes against them by land as well as by sea, in the present as well as in former wars. The author confesses, at the same time, one or two opinions which we hold to be erroneous: but his spirit is good, and his heart manifestly honest. In his Appendix he vindicates himself with much skill, against the objections made by some public critics to his history. Our account of that work, which was favourable on the whole, may be found in our tenth volume, p. 482.

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It should be observed at present, that in page 23 of this Appendix, he formally disclaims the second and third volumes of that history; and says, that even the first has been so disfigured in a third edition, that he will no longer claim it as his own.

ART. 33. *Bunnaparte in Britain!!! Every Man's Friend, or Britain's Monitor. In Two Parts. Part I. An Historical Narrative of the Invasions of England, from Julius Cæsar down to the present Landing in Wales. Part II. A Catalogue of French Cruelties; with Observations on the Fatal Consequences attending every Class of Persons in the Kingdom upon a successful Invasion. Taken from the most authentic Documents. To which is added, a short Appeal to Mothers, Widows, Wives, Sisters, and Daughters, upon the Brutality of the French Army, addressed to all Ranks. He that runs may read. 12mo. 1s. 6d. Dilly. 1799.*

This is a very meritorious publication. The excesses of the French are not only enumerated but proved from unequivocal authority. We think it will do a great deal of good, and have little doubt of its being much and generally circulated.

ART. 34. *Consolatory Thoughts on Taxation or Contribution, in Three Letters to a Member of the House of Commons. 8vo. 8 pp. No Publisher's Name. 1798.*

It has been said, with some degree of justice, that every man is more or less a physician. With equal truth may it be asserted, that almost every man in this country is a financier. Scarcely one but imagines that he has discovered some mode of administering and increasing the revenue preferable to that which may have been adopted by the minister. But although a disposition of this kind often leads into absurd speculations, it has sometimes produced useful suggestions. The writer before us proposes, "that an act should be passed to prevent the further increase of the national debt; and that the stockholders should be incorporated, and bound to contribute, all in their several proportions, according to what the committee of proprietors might be empowered to concede by a court of proprietors." He supposes, that the rise of the funds, on its being shown that no more money would ever be borrowed by government, would counterbalance to the stockholders the loss of the sums thus contributed, as this contribution would last only during the continuance of war.

Upon land, the writer thinks, a certain sum might be laid, according to the rent actually paid, which should be in the nature of a perpetual rent charge, but made redeemable. This being sold at 24 years purchase, would, he says, produce 12 millions, (supposing the charge to be sixpence in the pound) which, being continued during the war, might, jointly with the contribution from the stocks, answer every expence that would necessarily occur, and stand in the place of taxes.

Such is the plan of this writer; on the practicability of which it is not our business to pronounce. The idea of forming the stockholders into

into a body corporate seems ingenious, and possibly may be worth attention. But we cannot think it fair, that, while the stockholder contributes (and that only during the war) a small part of his property, and thereby possibly enhances the value of the rest, the landholder should be burdened with a *perpetual* rent charge, to be increased annually during a war, leaving him at the close of it with a diminished property; whereas, at that period, the burden upon the stockholder would cease. But, whether the scheme of this gentleman be eligible or not, it seems to have been dictated by pure and public-spirited motives.

MISCELLANIES.

ART. 35. *A Dissertation on the modern Style of altering ancient Cathedrals, as exemplified in the Cathedral of Salisbury.* By the Rev. John Milner, M. A. F. S. A. 4to. 2s. 6d. Pridden. 1798.

A warm controversy has arisen, (which broke out in part last winter at the Antiquarian Society,) between Mr. Wyatt and his admirers on the one side, and another Architect who is of the Romish persuasion, and his friends, on the other. Mr. Milner espouses the latter party, the zeal of which seems frequently to be attached to certain remains of antiquity, from motives of a religious rather than an architectural nature. The alterations made in the beautiful Cathedral of Salisbury are particularly a subject of contention; many writers asserting that the Church is improved by them, beyond all comparison with its former state: others no less positively declaring it to be totally disfigured. The principal charge in this tract is the defacing of Bishop Poore's monument, a neat engraving of which is given in this publication. It may happen, that in some instances, too much may be sacrificed to beauty of effect; but the taste of Mr. Wyatt is so excellent, and his attention to the style and genius of Gothic Architecture has of late years been so great, that we cannot imagine him frequently to err in the alterations he proposes. This monument of Bishop Poore, as he was founder of the church, certainly deserved a grateful respect.

ART. 36. *An Authentic Narrative of the Proceedings of his Majesty's Squadron, under the Command of Rear-Admiral Sir Horatio Nelson, from its sailing from Gibraltar to the Conclusion of the glorious Battle of the Nile; drawn up from the Minutes of an Officer of Rank in the Squadron.* The Second Edition. 8vo. 56 pp. 1s. Cadell, &c. 1798.

This very clear and satisfactory narrative was published first in the newspapers called the True Briton and the Sun. It is said, in the introduction, to have been communicated to the person who drew it up, by the "kindness and indulgence of an officer who bore a most distinguished share" in the glorious action there recorded. This officer we understand to be Captain Berry, whose modesty is no less evinced in the casual and undistinguished manner in which his name is introduced in the narrative, than his courage and abilities were in

the action itself. The account is illustrated by a plan of Aboukir-Bay, showing the places of the several ships, in and after the engagement. Some passages in the narrative are highly interesting and even affecting, from the simplicity as well as accuracy with which they delineate great events; and the whole is such an account as every Briton must peruse with heart-felt satisfaction.

- ART. 37. *The History and Antiquities of Scarborough, and the Vicinity; with Views and Plans. By Thomas Hinderwell.* 4to. 106 pp. 12s. Richardfon. 1798.

There had been no history of Scarborough, though few places better deserve it; and it seems a little extraordinary, that among the number of its annual visitors, none should have been found to do honour to its beauties, though all must have been strongly impressed with the knowledge of its possessing many.

This work is well arranged with respect to its materials, respectable in point of style, with the advantage of some neat and well executed engravings. We may add, that it is the cheapest book of the kind that the British Critic has had occasion to notice.

- ART. 38. *The History of the incorporated Town and Parishes of Gravesend and Milton, in the County of Kent; selected with Accuracy from Topographical Writers, and enriched from Manuscripts hitherto unnoticed, recording every Event that has occurred in the aforesaid Town and Parishes, from the Norman Conquest to the present Time.* 4to. 7s. 6d. Pocock. 1797.

This publication is in all respects inferior to the history of Scarborough, yet contains many curious and important particulars. We wish that writers on the subject of topography would agree in some standard with respect to size at least. Their different works would thus be more easily preserved, and of more general use.

- ART. 39. *Illustrations of the Manners and Expences of ancient Times in England in the Fifteenth, Sixteenth, and Seventeenth Centuries, deduced from the Accounts of Churchwardens, and other authentic Documents, collected from various Parts of the Kingdom. With explanatory Notes.* 4to. 12s. Nichols. 1798.

This is a book of pure antiquarian research, collected with indefatigable diligence, for which the compiler is entitled to the thanks of all who are studious of the manners and customs of preceding times. Among the most curious articles in this entertaining collection, are the remarks of Dr. Pegge, and the expences of Sir Harry Unten's embassy to France in 1591. There are many other entertaining and interesting papers, which justify our recommending the publication, and insertion of the following specimen.

“ A Com-

" A Commandment giuen by the Queenes most excellent Maiestie, the Twelfth of Februarie, and 22nd of her Highnesses Reigne, and declared by the Lord Chauncellor of England, and other the Lordes of her Maiesties most honourable Priuie Counsell in the Starre Chamber, concerning clokes and ruffles of excessive length and depth.

" It is also to be understoode that the saide 12th day of Februarie in this present yeere 1579, by the Queenes Maiesties expresse commandment, it was declared and published by the Lord Chauncellor, and other the Lords of her Maiesties saide Counsell that from the one-and-twentieth of this moneth, no person shall vse or weare such excessive long clokes, being in common sight monstrous, as nowe of late are begonne to be vsed; and before two yeeres past hath not bene vsed in this realme. Neither also shoulde any person use or weare such great and excessive ruffles in or about the vppermost part of their neckes, as had not been used before two yeeres past; but that all persons shoulde in modest and comely sort leave off such fonde, disguised, and monstrous manner of attyring themselves, as both was unsupportable for charges, and undecent to be worne.

" And this her Maiestie commanded to be observed, upon paine of her high indignation, and the paines thereto due, and willed all officers to see the reformation and redresse thereof, to the punishment of any offending in these cases as persons wilfully disobeying or contemning her Maiestie's commandment.

" Given the 22nd yeere of her Highnesses reigne, as is before expressed.

God saue the Queene.

Imprinted at London, by Christopher Barker, Printer to the Queene's most excellent Maiestie. Cum priuilegio Regiz Maiestatis. Anno Dom. 1579."

ART. 40. *An Appeal to the Men of Great Britain, in Behalf of Women.*
Svo. 300 pp. 5s. Johnson. 1798.

An enquiry into the causes of human misery, and of the evils incident to society, is one of the most noble and beneficial employments of the understanding. But this subject, more than any other, requires that we set out with certain fixed principles, and propose certain limits to our researches, or we must inevitably wander into the most gross and glaring absurdities. These observations apply peculiarly to innovators of the present age. The spirit of speculation has known no bounds; and if it were possible to trace any leading principle in which the modern philosophy rests, it would be "whatever is, is wrong." Its professors draw lamentable pictures of the miseries and distresses of life; and, instead of attributing them to the real cause, the wickedness and mischievous passions of human nature, ascribe them to the *incorrect organization* of society, and the abuses of established institution. The writer of the present work has *discovered*, that woman, under the regulations of marriage, and the subordina-

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tions in which the law has placed her, is frequently unhappy by the faults of others, and enjoys not that perfect liberty of conduct, for the loss of which no comfort or gratification can compensate. Man, therefore, is her tyrant and superior; that odious subjection to his power is the cause of all her misery—it is unjust because her abilities are equal if not superior to his, and every privilege which man enjoys in exclusion of woman, in an unwarrantable usurpation, absurd in theory, and oppressive in practice. Such are the leading features of the work under examination, which would not have attracted so much of our notice, but that we thought it right to enter our protest generally against this incautious and desultory mode of reasoning. The lady might be told, that woman is unhappy only as man is also frequently unhappy, not from her subjection or his usurpation, but from the common follies and weaknesses of each, and from the evils necessarily incident to our imperfect constitution of mind and body. That woman possesses the sovereign empire of the heart, an influence and authority greater than laws and regulations could possibly sanction or establish as her right; that man, by laboring for her sustenance, and providing for her enjoyment shelters her from far the greater half of the cares of the world, to all of which, a state of independence must necessarily expose her, and which nature has so ill calculated her to bear. But reason is generally thrown away upon *system-makers* and *visionary reformers*, for where the heated imagination misleads the understanding, argument loses its effect.

We shall therefore dismiss this appeal, observing only that the language is slovenly and incorrect, the reasoning weak and frivolous, and that it abounds with grammatical errors which it is unnecessary to point out, as it is not likely to see a second edition; and as we have not discovered talents in the execution which might be beneficially employed upon any other subject.

ART. 41. *Rassellas Prince D'Abissinie, Roman Traduit d'Anglois de Dr. Johnson. Par le Comte de Fauchecur. Londres. 3s. 6d. Lackington. 1798.*

This is a very creditable translation, but its utility, in this country, is not immediately obvious. It may be added, that the lofty language of the original, its dignity, and splendour, seemed but ill calculated for the French idiom. There are, however, in the translation, many elegant and happy passages. The plates are of very moderate execution; and to the list of errata at the end much might be added.

ART. 42. *The American Gazetteer; exhibiting in Alphabetical Order a much more full and accurate Account than has been given of the States, Towns, Harbours, Mountains, Provinces, Villages, Gulfs, Forts, Countries, Rivers, Sounds, Indian Tribes and Cities, Bays, Capes, New Discoveries on the American Continent, also of the West-India Islands, and other Islands appendant to the Continent, and those newly discovered in the Pacific Ocean, describing the Extent, Boundaries, Population, Government, Productions, Commerce, Manufactures, Curiosities, &c. of the several Countries, and of their important Civil Divisions, and the Longitude and Latitude, the Bearings and Distances, from noted Places, of the Cities, Towns, and Villages: with a particular Description of the Georgia Western Territory; the whole comprising upwards of Seven Thousand distinct Articles. Collected and compiled from the best Authorities, and arranged with great Care by and under the Direction of Jedidiah Morse, D.D. Author of the American Universal Geography, Fellow of the American Academy of Arts and Sciences, and Member of the Massachusetts's Historical Society. The Second Edition corrected, illustrated with Seven new and improved Maps; to which are added, Facts and Calculations respecting the Population and Territory of the United States of America. Published according to Act of Congress. 8vo. 6s. Printed in Boston, New England; London, reprinted for Stockdale, &c. 1799.*

We have more than once had occasion to commend the diligence, accuracy, and ingenuity of Dr. Morse. This is a very acceptable publication, not only to Americans, but to readers of all descriptions. No doubt can be entertained of its fidelity; and it is presented to the public in a form highly convenient and agreeable. The maps in particular are very neatly executed.

ART. 43. *An Essay on Literary Property; containing a Commentary on the Statute of Queen Anne, (8 Q. An. ch. 19) and Animadversions on that Statute. By the Rev. Dr. Trufler. With a Dedictory Preface to the Lord Chancellor. 8vo. 50 pp. 1s. 6d. Faulder. 1798.*

It certainly appears, from the statement of Dr. Trufler, that much is wanting to the provisions of the statute of Queen Anne, to render the property of an author in his work sufficiently secure. Among other sources of fraud and error, the following is mentioned, respecting the solemn entry at Stationers'-hall, on which the whole depends.

"It is the custom of the clerk, or under-clerk, not being paid more than sixpence for his trouble, (under the statute) to be very indifferent about the business. Go almost at what hour you will, if you insist on seeing the entry made, he will tell you it is not office-time; nay, I have been told myself, that they will not and cannot be made to enter it in the register-book, but when they please. On the nine copies being left, and sixpence paid, he will ask the proprietor's name, and make a memorandum of it in the waste-book; or, if a paper is brought, he will put that paper aside, and make no entry while
you

you stay; but, perhaps, some few days after, when at leisure, and there are a number of books to enter, *if they can find the memorandum*, they will enter your book with the rest." P. 19.

Literary property is evidently subject to sufficient disadvantages, without being exposed thus to the caprice and insolence of clerks, in the very source of its establishment.

FOREIGN CATALOGUE.

FRANCE.

ART. 44. *Introduction à l'étude des pierres gravées*, par A. L. Millin, conservateur du Muséum des antiques, à la bibliothèque nationale. Deuxième édition augmentée et corrigée. In 8vo. de 131 pp. Pr. 2 liv. 8 s. Paris.

This second edition of a work, which we had already noticed in the *British Critic**, is considerably improved and augmented; the former having consisted of 61 pages only. The author has not neglected to take advantage of the hints that had been given him by some foreign antiquaries, at the head of whom we are to place the Abbé *Visconti*.

An elementary work can hardly be said to admit of being analysed, inasmuch as it is itself an analysis. As a specimen of our author's manner, we shall therefore only quote the part referred to in our former critique, on *glyptographic lithology*, in its present improved state.

"L'art de graver des images sur des pierres dures," says the author, "à l'aide d'instrumens particuliers, se nomme GLYPTIQUE; ce mot est dérivé du grec.

"Les substances que le graveur emploie, sont *animales, végétales, ou minérales*. Parmi les substances animales, on compte les *coquilles, le corail et l'ivoire*.—Parmi les substances végétales, on employoit différens bois, tels que le citronier, le buis, l'ébène.—Les substances minérales sont les *bitumes, les métaux et les pierres*.—Parmi les bitumes, on distingue le *jayet*, et le *succin*, qui est l'*éléctre* des Grecs.—Parmi les métaux, on cite l'*hématite, l'aimant, la malachite*.—Les pierres sont les substances que les graveurs ont le plus souvent travaillées.

* Vol. x, October, p. 453.

On y distingue les *pierres calcaires*, les *pierres argilleuses*, les *pierres magnésiennes*, les *pierres filiceuses* et les *roches*.—Le *lapis lazuli*, pierre bleue, sur laquelle des pyrites cuivreuses forment des traces dorées, tient le premier rang parmi les pierres argilleuses.—Les pierres filiceuses ou quartzieuses, étincellent sous le briquet; elles sont les plus dures, et celles sur lesquelles les grands artistes se sont principalement exercés. On les distingue en *pierres transparentes*, *demi-transparentes* et *pierres opaques*. Le *crystal* est un quartz transparent qui cristallise en prismes à six pans, avec deux pyramides à six faces; on le nomme *crystal de roche*, parce qu'il se trouve le plus communément dans les rochers.—Parmi les pierres transparentes, les gemmes sont les plus belles, les plus dures; ce sont celles qui ont mérité chez les anciens et les modernes les noms de *pierres nobles*, de *pierres précieuses*, de *gemmes*. Les naturalistes classent les gemmes d'après leur nature, les joailliers d'après leur rareté. Les anciens ne gravoient que très-rarement sur les gemmes; ils craignoient de leur faire perdre de leur prix en diminuant leur volume; les artistes modernes les ont moins respectées.—Les gemmes se distinguent des autres pierres précieuses, en ce qu'elles sont transparentes, et que leur tissu est vitreux. En les rangeant d'après leur dureté, nous aurons le *diamant*: la taille du diamant n'a été inventée qu'en 1476, par Louis de Berquen, de Bruges. Puisque les anciens ignoroient l'art de le tailler et de le polir, ils ne l'ont point gravé. Jacques de Trezzo (mort en 1587) est le premier qui ait gravé sur diamant.—Le *saphir* est une pierre de couleur bleue. Le saphir oriental, le rubis oriental, l'améthyste orientale, la topaze orientale ne sont que la même pierre colorée par un oxide métallique en bleu, en rouge, en violet, ou en jaune. Notre saphir n'est point celui connu des anciens sous ce nom. La pierre que les anciens appeloient saphir, étoit notre lapis lazuli.—Le *rubis*: cette pierre est de couleur rouge; c'est celle que les anciens ont nommée *anthrax*, *carbunculus*, mots que nous rendons par *escarboucle*, pour exprimer sa ressemblance avec un charbon ardent. Le plus recherché est le *rubis balais*, d'un beau rose. Les anciens ne gravoient pas le rubis, parce que sa couleur et son nom leur avoient fait croire qu'il fondoit la cire.—L'*éméraude* ou *smaragde*: les anciens confondoient sous ce nom toutes les pierres vertes, les *prases*, les *crystaux colorés*, les *jaspes*, les *malachites*, &c. Les graveurs s'en servoient pour reposer la vue; mais on la respectoit trop pour l'entamer par la gravure.—Le *bérylle*: la pierre de ce nom la plus estimée, est celle que nous nommons *aigue marine*, à cause de sa couleur d'eau de mer.—La *topaze*: les anciens n'ont point gravé sur la topaze.—L'*hyacinthe*: c'est une pierre d'un rouge doré.—L'*améthyste orientale*: c'est la ténélie colorée en violet. Les anciens faisoient des coupes d'améthyste, parce qu'ils croyoient que cette pierre banissoit l'ivresse.—Le *grenat*: les anciens confondoient le grenat avec l'escarboucle, à cause de sa couleur rouge, quoique le véritable *carbunculus* fût notre rubis oriental. Le grenat étoit le *carbunculus nigricans et rubens*. Le grenat que nous nommons *syrian* ou *surian*, vient de Surian ou Syrian au Pégu.—Les pierres filiceuses, demitransparentes, sont la *prase*, l'*opale*, l'*achate*, le *cacholong*, la *sardine*, la *sardonx*, la *cornaline*, le *jade*.—La principale des pierres filiceuses opaques est le *jaspé*.—Les Egyptiens sont les seuls qui aient gravé de petits objets sur des roches.

“ Les instrumens employés par le graveur sont la poudre et la pointe de diamant, dont les anciens connoissoient aussi l'usage, et qui entame toutes les pierres, tandis qu'il ne se laisse entamer par aucune; une espèce de tour, appelé *touret*, également connu des anciens; la *bouterolle*, petit rond de cuivre ou de fer émouffé, propre à user la pierre et à l'entamer, c'étoit le *ferrum retusum*; la *scie*, appelée par Pline *terebra*. On met, à l'aide du touret, la bouterolle ou la tarrière en mouvement. On use ainsi les pierres au moyen de poudres et de liquides différens. Les anciens employoient d'abord le *naxium*, espèce de poussière de grès du Levant, ou pierre à aiguïser. On lui préféra en suite le schiste d'Arménie, et enfin, l'*émérid*, dont on se sert aujourd'hui. Avant de graver les pierres, on les taille en rond ou en oval: on polit la surface qui est bombée ou concave; si elle est bombée, on appelle la pierre *cabochon*. Les procédés sont les mêmes pour la gravure en relief; les gravures en relief; les gravures en creux se nomment *intailles*, les gravures en relief, *camées*. Après avoir fait une gravure, il faut lui donner le poli: ce poli se donne avec du tripoli et de petits instrumens de buis, ou avec une brosse mise en mouvement par le touret.

“ Les anciens ne se contentoient pas de travailler les pierres précieuses, ils savoient aussi les imiter. Après avoir contrefait les gemmes simples, on a imité les gemmes gravées, et nous avons plusieurs compositions de ce genre; c'est ce qu'on appelle *pâtes antiques*. Cet art a été restitué en Italie; Homberg, par les ordres du régent, l'a beaucoup perfectionné en France, et il en a publié les procédées. On fait des empreintes en verre coloré, en cire d'Espagne, en soufre mêlé du vermillon, ou en plâtre.”

The author, having given an account of the progress of the art among the Egyptians, in Asia, Africa, among the Etruscans and the Greeks, proceeds to enumerate the names of the engravers. He classes them according to the different epochs at which they flourished, before the age of Alexander; from the age of Alexander to that of Augustus; under Augustus, Tiberius, Caligula, Titus, Adrian, Marcus Aurelius, in the lower empire; in the middle age; in the 15, 16, 17, and 18th centuries; among the Italians, the Germans, the English, the French. He gives the Greek names of the artists, such as they are found on the stones, either in an entire, or abridged state, together with a list of the works ascribed to them. He then presents a general view of the actual state of the art; of the different collections of this kind which exist in Europe, and terminates his book with an useful Index, and a glyptographic library, comprising the most approved works on this subject.

Espr. d. Journ.

ART. 45. *Histoire naturelle des poissons par le C. Lacepède, membre de l'Institut national, et professeur au Muséum d'histoire naturelle. Tom. I; in 4to. Paris.*

The volume here announced contains a discourse on the nature of fishes, a methodical distribution of them into cartilaginous and bony; and the history of the species comprised under the twelve first genera of cartilaginous fishes. We shall confine our extracts from, and observations on it, to some parts of the discourse only.

What distinguishes fishes from all other animals, what constitutes their essence, is the combination of the two characters, namely, red blood, and branchiæ instead of lungs.

The latter vary in number from three to seven on each side of the head. There are likewise great differences in their forms. But in all fishes, without exception, they are the organ of respiration, the first, the most important, the most essential to life.

The author considers the senses of fishes. The most exquisite of all, he observes, is the smell.

“ Tout le prouve,” says he, “ et la conformation de l’organe de ce sens, et les faits sans nombre qui ne laissent aucun doute sur les distances immenses que franchissent les poissons attirés par les émanations odorantes de la proie qu’ils recherchent, ou repoussés par celles des ennemis qu’ils redoutent. Le siège de cet odorat est le véritable œil des poissons; il les dirige au milieu des ténèbres les plus épaisses, malgré les vagues les plus agitées, dans le sein des eaux les plus troubles, et jusque dans les vastes abîmes de l’Océan, où presque aucun rayon solaire ne peut parvenir.”

He next proceeds to give an account of the sight, hearing, touch, and taste of fishes. Having compared these organs with each other, and their total activity with that of other animals, the author places fishes about the middle way in the chain of sensible beings.

He then speaks of their reproduction. In some of them, the fecundation is produced by actual copulation; as, for instance, in the *dog-fish*, “ le plus terrible des animaux, après ceux qui lancent le poisson, parvenant à une longueur de plus de dix mètres, a un poids depuis cinquante jusqu’à plus de cent miriagrammes, vêtu d’une peau, connue sous le nom de *peau de chien*, qui le rend invulnérable, et imprenable autrement que par des chaînes, ouvrant une gueule énorme du onzième de sa longueur totale, armée de six rangées de dents, longues de cinq centimètres, toujours prête à engloutir et à broyer ses victimes, parmi lesquelles il ne reconnoît ni sexe, ni famille, ni semblables.”

Mr. Lac. then treats of the *swimming*, and afterwards of the *nourishment* of fishes. Some of them are satisfied with marine plants, the seeds and other parts of vegetables, but the greater number “ préfère des vers, des insectes, des œufs pondus par leurs femelles, de jeunes individus de leur classe, et en général tous les animaux qu’ils peuvent rencontrer au milieu des eaux, saisir et dévorer sans éprouver une résistance trop dangereuse.” They will swallow, in a short space of time, a great deal of food; but they will likewise live without eating for many days, even for several months, and sometimes for more than a year. It is at present known, that water only, by means of its different combinations and compositions, may itself become a nutritious substance to fishes. But it is generally insufficient to free them entirely from the tormenting sensation of hunger. “ Cet aiguillon pressant,” says the author, “ agite surtout les grandes espèces, qui ont besoin d’alimens plus copieux, plus actifs et plus souvent renouvelés; et telle est la cause irrésistible qui maintient dans un état de guerre perpétuel la nombreuse classe des poissons, les fait continuellement passer de l’attaque à la défense, et de la défense à l’attaque, les rend tour à tour tyrans et victimes, et convertit en champ de carnage la vaste étendue des mers

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et des rivières. Il en est même qui ont reçu, pour atteindre ou repousser leur ennemi, une faculté remarquable, c'est celle de lancer de loin le feu électrique. Aucun, quoiqu'on l'ait écrit, ne renferme un poison actif."

The *swiftness* of fishes is such, that "dans une eau tranquille ils parcourent deux cents quatre-vingt-huit hectomètres par heure, huit mètres par seconde."

When they feel the necessity of *sleep*, their natatory bladder is much inflated; they can support themselves at different heights, by their levity only; but "ils ne dorment profondément que lorsqu'ils reposent sur un fond stable, que la nuit règne, ou qu'éloignés de la surface des eaux, et cachés dans une retraite obscure, ils ne reçoivent presque aucun rayon de lumière dans des yeux qu'aucune paupière ne garantit, qu'aucune membrane clignotante ne voile, et qui, par conséquent, sont toujours ouverts."

Mr. *Lac.* in the next place, considers the *manners* of fishes. It does not appear that they are *sociable*. Fecundation, and copulation, are with them only natural instincts, to which when they have attended, they have no further commerce with each other, no regard for their offspring; but frequently devour both the eggs and the young. They rarely hunt in concert. What is affirmed of the migrations and colonies of herrings, of mackerels, and of the leader who regulates their march, must be regarded only as embellishments, or exaggerations of facts. "Uniquement occupés," says our author, "d'attaquer ou de se défendre, et ne devant avertir ni leur proie de leur approche, ni leur ennemi de leur fuite, on ne peut pas croire que les poissons aient ce langage imparfait, cette sorte de pantomime que l'on remarque dans un grand nombre d'animaux, et qui vient du besoin de se communiquer des sensations très-variées. Ils sont cependant susceptibles d'une sorte de rapprochement avec l'homme; il y a des espèces qui viennent à la voix ou à la vue de l'homme qui les appelle et qui les nourret. Ceux à qui l'éducation des poissons n'est pas étrangère, n'ignorent pas que dans les étangs d'une grande partie de l'Allemagne, on accoutume les truites, les carpes et les tanches à se rassembler au son d'une cloche, et à venir prendre la nourriture qu'on leur destine."

Mr. *Lac.* concludes his discourse, by details on the diseases, the monstrosities of fishes, their use, &c.

This work, as well as the natural history of the different species of fishes, comprised in the volume which we here announce, evince not only a very intimate knowledge of the subject, but likewise great powers of language in the author. The history of the *Torpedo*, suggests the most satisfactory explanation of the astonishing effects produced by it on the arms of those who seize it. That of the shark, already alluded to, exhibits a most striking description of that monster, which is the terror of the seas. Mr. *Lac.* like his predecessor *Buffon*, is didactic where he wishes to fix scientific notions, or to class different objects; exact in his details; luminous in his explanation of the causes by which the several phenomena are produced; interesting where he paints the manners and habits; as he is also elevated and splendid, where he shows the relations in which the different species stand to each other, and to the rest of nature.

Ibid.

GERMANY.

GERMANY.

ART. 46. *Handbuch für die Literatur der biblischen Kritik und Exegetik*, von Ernst Friedr. Karl Rosenmüller, Professor der Arabischen Sprache auf der Universität zu Leipzig. Erster Band.—*Concise History of Biblical and Exegetical Criticism*, by E. Fr. Ch. Rosenmüller, Prof. of the Arabic Language at Leipzig. Vol. I. 1. 8vo. (pr. 1 Rixd. 16 gr.) Göttingen, 1797.

It is the author's intention in this compendium not only to point out all books appertaining to biblical literature, but likewise to show what is to be expected in each; what the object proposed to himself by the writer was; in what degree he has attained to it, and for what times and situations his work may be considered as useful. He conceives that no book on these subjects deserving notice, nor any edition of such a book, has been overlooked by him; that he has, in general, given a satisfactory, though concentrated, view of the contents, and accurately described the character of each, and, though he may not always have thought himself authorized to depend on his own judgment in doing this, he believes, however, that he has occasionally offered some hints, by which others may be enabled to form a right opinion of what is peculiar to each, and of the advantages, whether duly acknowledged or not, which may be derived from them.

The preliminary part contains *Biographical Accounts*, under three heads, comprizing works which treat of, 1. the general history of biblical and exegetical criticism, whether in the form of systematical introductions, or of periodical writings, like the *Bibliotheken* of Michaelis and Eichborn; or, 2. such as present the history of the different editions and translations; or, 3. that of the expositions and illustrations of the Bible. These are followed by writings, again arranged under three heads, which exhibit an *Introduction* to the whole Bible, or to the Old, or to the New Testament; but those of a general nature only, the Introductions to individual books being reserved for the department of Exegetical Writings. After these *Introductory Works* come the *Editions of the original Text*, but such only as comprehend all the Books of the Old and New Testament, and which have either a certain degree of critical importance, or are, at least, the first and only things of the kind; since he who wishes to be informed of the rest, may have recourse to the excellent work of Masch. In the account of the editions of the Old Testament, under three heads, are described; 1. those which have merely the Hebrew text, whether with or without points; 2. such as contain the text with the Chaldee Paraphrases and Rabbinical Scholia; and, 3. those which present the Text with a Latin Translation. In the enumeration of the editions of the New Testament, both those which contain the pure text only, and those in which it is accompanied with one or more versions, are described; as also, p. 423 seqq., the fac-similes of the Text of the New Testament, with Latin Translations. This is followed by writings which relate to the *Criticism of the Original Text*; and, in the first division, will be considered those which respect the criticism of the Old Testament, whether of a general nature, or relating only to single objects; such as, the integrity of the Hebrew Text; the age of Hebrew alphabetical writing, and that of the vowel-points and accents; the Masora,

with

with the *keri* and *kethibh*, &c. With these, a few supplemental additions only excepted, the *first volume* will be concluded. Those writings which belong to the *Criticism of the New Testament*, will, together with the account of the various editions of the Translations of the Bible, the *exegetical* works, and the different philological and other aids, form the materials of the *second volume* of this highly useful and generally accurate work ; if, indeed, the whole can be comprized in two volumes, which we should hardly expect. *Jena ALZ.*

ART. 47. G. C. Lichtenberg's *ausführliche Erklärung der Hogarth'schen Kupferstiche, mit verkleinerten, aber vollständigen Copieen derselben*, von E. Riepenhausen. *Vierte Lieferung.*—G. C. Lichtenberg's *Complete Explanation of Hogarth's Plates, with reduced, but perfect, Copies of them*, by E. Riepenhausen. *Fourth Livraison* ; 312 pp. small 8vo. with 6 Plates, in fol. Göttingen, 1798.

Having already in the British Critic given some account of a former *livraison* of this valuable and entertaining commentary on *Hogarth's* prints, we only think it necessary here to announce the continuation of it, and to inform our readers, that the subject of the present *livraison* is *Marriage à la Mode*. *Ibid.*

ART. 48. *Uebersicht der Kennzeichen der Mineralien* von Aug. Joh. Georg Car. Batsch.—*View of the Characters necessary for the Classification of Minerals*, by Prof. Batsch ; 8vo, 116 pp. Jena.

The order which Mr. *Batsch* has adopted in treating of the different objects will not, we apprehend, be found generally satisfactory, inasmuch as he has intermixed the external and physical with the chymical characters of minerals. The essay may be divided into two parts ; in the former, he treats of the characters of minerals, in twelve sections ; and, in the latter, of geology, in seven chapters ; to which are likewise subjoined, some observations on the surface of the moon. The first section comprizes the characters arising from the action exercised by any mechanical force on the molecular attraction of minerals.

In the second he describes, with great care, the action of heat upon minerals. The third comprehends the characters produced by the action of water. In the fourth, the author enumerates the characters observed during the action of liquid solvents on minerals. The fifth section treats of the characters effected by the action of light, and of air.

The sixth section contains the different species of odours, or smells, produced by minerals. The author goes perhaps somewhat too far, in pretending to distinguish fourteen species of them, for though there may be so many, and even more, all mineralogists have not organs sufficiently fine to distinguish them ; nor, indeed, are these species properly characterized : for example, the metallic odour, instanced by the author, varies essentially according to the difference of the metal ; thus the mines of antimony possess an odour very different from that of Mr. *Batsch's* metallic odour. Besides, the species described by him are not sufficiently determined. It were to have been wished that he had reduced them to a smaller number ; for it is impossible to express by words all the existing species of odour, and still less by one single word, as it appears that the author wishes to do.

The

The seventh section treats of the different tastes; and the eighth, with considerable innovation in the names, of the colours of minerals, which may serve to characterise them. In the ninth section, Mr. B. speaks of the several degrees of transparency in minerals.

The tenth section treats of the difference in the surfaces of minerals: the author makes no difference between the exterior and the interior surface.

The various forms of minerals constitute the subject of the eleventh section, in which Mr. B. admits only two species of primitive form, namely, the *prism* and the *pyramid*.

The twelfth section contains the character of the specific gravity; and the thirteenth, the electric and magnetic characters of minerals.

The *second part* of this essay, which treats of geology, exhibits a series of propositions, containing the author's particular opinions on this subject.

The first section comprehends whatever information could be collected on the ancient history of the earth.

In the second section, the author explains the changes which have taken place in the surface of the earth, without any regard to the epochs, but according to their species and general result. This section contains many bold opinions respecting some very important phenomena, in the production of which, nature may have employed means very different from those suggested by the author.

The third section presents the enumeration of general phenomena, the determinate species of which, as well as the successive changes, belong to very different periods. The author treats here of *strata*, *rocks*, *agglomerations*, *caverns*, &c.

He considers, in the fourth section, primitive mountains, in regard to their oryctognostic resemblance.

Compound mountains form the subject of the fifth section.

Mr. B. returns, in the sixth section, to the succession of events according to the species, and the changes which continue to take place.

The seventh and last section presents further general results on the subject of geology. This part does not admit of being extracted, any more than the appendix on the surface of the moon. *Ibid.*

SWEDEN.

ART. 49. *Kongl. Vitterhets Historie och Antiquitets Academiens Handlingar. Femte Delen.*—*Transactions of the Royal Academy of Belles Lettres, History, and Antiquities. Vol. V.* Stockholm.

We may select the following, as the most generally interesting articles in this new volume, namely, 1. *On the Origin and Names of the heavenly Constellations*, by Doctor Melanderhjelm, in which the invention and division of the zodiac is ascribed, by the author, to the Indians; 6. *Réponse à la question si d'après l'accroissement ou le décroissement des beaux arts dans un état, l'on peut juger avec quelque certitude des mœurs d'un peuple?* par A. G. Silverstorp; and, 10. *Inaugural Oration*, by Baron Roschane, on the Fate of History in Sweden.

ART.

ART. 50. *Urvalda allmant nyttiga och merendels nyare Rön och Samlingar i Medicin, Pharmacie, Chemie, Naturkunnighet, Landbuskållning, Handel og Slögder. jämte Utdrag af nöjsame ämnen i Natural Historie, Verlds och Resebeskrifningar upgifvit af And. Sparrman.—Select, generally useful, and, for the most Part, new Essays and Collections in Medicine, the Materia Medica, Chemistry, Natural History, Rural Economy, Commerce and Trade, together with Extracts of interesting Matters in Natural History, Books of Geography and Travels, by Prof. Sparrman. Vol. I. 224 pp. 8vo. Stockholm, 1797.*

The first volume of an important periodical work, the objects of which are sufficiently pointed out in the title, by an author who is advantageously known to the public from his Travels, his Translation of *Fourcroy*, &c.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a long letter, without signature, dated L——, near Canterbury, remarking, with some degree of blame, though with much politeness, on the account we gave in a late review of a book not long since published. We conceive it to be needless for us to answer any objections to our opinion on the degree of its general merits, as to talent or composition, and we cannot be supposed to have any concern with the private character of its anonymous, and to us unknown, author. For the rest, if our correspondent will take the trouble to turn to the article in question, he will find that we expressed, and we meant to express it in pointed terms, our disapprobation of the licence of which he justly complains. Personalities which we did not detect, we could not censure.

Eusebius may rely upon it, that we shall pay due attention to the work he mentions, as not yet criticized. As to that which is past, we do not find any thing to alter.

LITERARY INTELLIGENCE.

Dr. Shaw is proceeding rapidly in his *System of Natural History*, which will probably be the best production of the kind that ever has appeared.

Mr. Donovan, author of the *British Birds*, &c. is about to publish a complete History of *British Shells*.

THE
BRITISH CRITIC,

For MARCH, 1799.

Stulta reprehendere facillimum est, nam per se sunt ridicula. Sed rem urbanam facit aliqua ex nobis adjectio. QUINTIL.

It is very easy to censure folly, for it is in its own nature ridiculous. But there is a grace in the manner, which it must be our care to supply.

ART. I. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1798. Volume XVI.* 8vo. 445 pp. 5s. London, printed by W. and C. Spilsbury. 1798.

THE contents of this volume are arranged, as usual, under the following titles: Preface; Premiums offered in 1798; Papers in Agriculture; Papers in Chemistry; Papers in the Polite Arts; Papers in Mechanics; Rewards bestowed; Presents received; Catalogue of Models and Machines; List of Officers; List of Members; and the Index.

Among the premiums there are a few, which had never been offered before; and these are, the gold medal, or thirty guineas, to the person who shall discover to the Society a full and satisfactory process for preparing a red pigment, fit for use, in oil or water, equal in tone and brilliancy to the best carmines and lakes now known or in use, and perfectly durable. Thirty pounds to the person who shall manufacture the greatest quantity of oil from porpoises taken on the coast of Great Bri-

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tain,

BRIT. CRIT. VOL. XIII. MARCH, 1799.

tain, in the year 1798, not less than 30 tons. The gold medal, or 100*l.* to the person who shall discover, in Great Britain, a quarry of stone fit for the purposes of mill-stones for grinding wheat, and equal in all respects to that stone known by the name of French Burr.

The articles under the head of Agricultural Papers, are a certificate of the plantation of 11,000 larch trees, made by John Sneyd, Esq. for which the gold medal was adjudged to him by the Society.

A letter from Mr. Thomas Davis, Steward to the Marquis of Bath, with an account of the soil, management, and success of the plantations made on the land of the Marquis of Bath, which lies at the foot of the Wiltshire Downs, near Warminster.

A paper of John Phillips, Esq. of Ely, containing various particulars relative to the making of plantations of osiers; for which communication the Society rewarded him with the silver medal.

Two papers, containing experiments and observations relative to the different modes of cultivating wheat, by Mr. Henry Harper, of Bank-Hall, in Kirkdale, Lancashire; which papers were rewarded with the silver medal.

An account and certificates, showing that Mr. Joseph Webster, of Bank-side, in the year 1796, drilled 16 acres of land with beans, and sowed the same with wheat in the same year; for which the Society, agreeably to the premium formerly offered, rewarded him with the sum of twenty guineas.

A paper of Mr. John Exeter, on the culture of turnips; for which the Society rewarded him with the silver medal, and ten guineas.

A paper of Mr. Henry Harper, of Bank-Hall, in Kirkdale, Lancashire, on the culture of potatoes, and the application of that root to the feeding of various kinds of stock.

A paper on the cultivation of the true rhubarb, by Mr. Thomas Jones, of Fish-Street-Hill; for the actual cultivation of which plant, Mr. Jones received from the Society the premium of thirty guineas.

Various papers, certificates, &c. concerning the improvement of a considerable extent of waste land, accomplished by John Peart, Esq. of Settle, in Craven; which paper was rewarded by the Society with the silver medal, and twenty guineas.

There are three articles only under the title of Chemistry; namely, 1. a paper on the subject of preserving seeds of plants in a state fit for vegetation, by John Sneyd, Esq.

It

It appears from this paper, that various seeds of vegetables which had been sent from abroad surrounded by raisins, and others surrounded by moist brown sugar, did not fail to vegetate when committed to the ground ; whereas, other seeds of the like kind, which had been sent wrapped up in paper, would not grow at all.

2. The account of a quick and easy method of converting weeds and other vegetable matter into manure, by Mr. Browne, Chemist, at Derby.

“ It is nothing more,” says Mr. Browne, “ than green vegetable matter, decomposed by quick or fresh-burnt lime. A layer of the vegetable matter about a foot thick, then a very thin layer of lime, beat small, and so on ; first vegetable, then lime, alternately. After it has been put together a few hours, the decomposition will begin to take place ; and unless prevented, either by a few sods or a fork full of the vegetables at hand, it will break out into a blaze, which must at all events be prevented. In about twenty-four hours the process will be complete, when you will have a quantity of ashes ready to lay on your land at any time you wish.” P. 269.

3. Remarks on the culture of poppies, and the procuring opium in the East-Indies ; with the description and delineation of a small instrument, used by the natives of Hindostan, for making incisions in the poppy head, by Arthur William Davies, Esq.

There is only one article under the head of Polite Arts. It is a dissertation of Mr. Timothy Sheldrake, on the art of painting in oil, in a manner similar to that practised in the ancient Venetian school ; for which the Society presented him with the greater silver pallet.

Mr. Sheldrake asserts, that the method he describes is the result of his study and experiments, and that he is not acquainted with the method which has of late been communicated, under the seal of secrecy, to several eminent artists. It is therefore doubtful whether those two methods are, or are not, essentially the same.

“ The method,” says Mr. Sheldrake, “ of painting practised in the Venetian school, I conceive to have been as follows :

“ The cloth was primed with colours in distemper, of a brownish hue, such as would properly enter into the darkest parts of the picture. The most transparent colours are the properest. I believe umber was most generally used, broken with red, yellow, or blue, according to the tint intended to be produced, and diluted with chalk or whiting to the proper degree of strength. Upon the ground so prepared, the subject was correctly drawn with umber, pure or mixed with lake, blue, or black ; and, with the same colours, those shadows that were darker than the ground were then painted in.

“ The artist then painted the lights with *pure white*, in a solid body, where the light was brightest, or where the full effect of colour

was to be produced; and, where the demi-tints were afterwards to be, scumbling it thinner by degrees, till it united with the shadows.

“ In this manner the *chiaro-oscuro* was finished as much as possible, and the local colour of every object in the picture glazed over it. All the colours used in this part of the work were ground in oil, which was absorbed into the ground, the picture remaining flat, something like a picture in water-colours or crayons; it was then varnished, till saturated with varnish, and the full of every colour brought out; the picture was then complete.” P. 279.

Mr. Sheldrake then subjoins many useful and pertinent remarks concerning the objections to which this mode of painting is liable, the modification of which it may be susceptible, the gradation of colours, &c.

The papers in Mechanics are the following: the description of a mangle for linen, invented by Mr. Jee; for which the Society rewarded him with the silver medal. This description is accompanied by two copper-plate engravings. This mangle is so constructed, that the handle is to be turned one way only, and it is asserted, that with it a woman and a boy can do as much work, in a given time, as three or four persons can with any other mangle. We could wish that the description of this machine had been drawn up in a more particular as well as more perspicuous manner.

Description of an improved detached escapement for watches, with a copper-plate engraving, by John Prior; for which he received from the Society the premium of thirty guineas.

The peculiarly useful property of this mechanism is, that the balance can perform much longer vibrations than in any other escapement; which is *cæteris paribus*, reckoned a considerable advantage in the construction of watches. Mr. Prior asserts, that, with his escapement, the balance in every vibration performs one turn and 240° round its axis. At the end of this account some remarks are subjoined relative to Mr. Mudge's Anchor-scape.

The description of a machine for drawing bolts in and out of ships, by Captain William Bolton; for which communication, Captain B. was rewarded by the Society with the gold medal. This description is accompanied with a copper-plate engraving. The power of this machine is principally derived from the action of a screw.

Under the title of Colonies and Trade, are contained two papers only; namely, an account of the culture of various useful plants in his Majesty's Botanic Garden, in the Island of St. Vincent, by Mr. Alexander Anderson; for which the Society voted him their silver medal, and elected him a corresponding member. We are glad to learn from this account, that the Otaheite Bread-Fruit (*Artocarpus incisus*) thrives remarkably well

well in St. Vincent, and is likely to become an article of general use in those islands. Several plants of that sort had, in five years time, attained the height of about thirty feet, were very productive, and the fruit proved useful to the human species as well as to other animals.

"The fruit," says the account, "is in the greatest perfection about a week before *they* begin to ripen; at that period *it* is easily known, from the skin changing to a brownish cast, and from small granulations of the juice. When ripe it is soft, and yellow, in smell and taste like a very ripe melon: in that state, hogs, dogs and poultry, are fond of it. When half grown, boiled, it is good food for hogs and poultry. For bread, the best mode of dressing, is baking it entire in an oven as bread; when properly done, and laying aside prejudices, with a little custom, it is equal to, if not better, than any kind of bread, as it is lighter and very easy of digestion. Boiled, like yams, it is very good, and by many preferred to being baked. Negroes either eat it in that condition, or cut it in half and roast it in the ashes. It may be sliced the same as bread, and roasted on a gridiron. For a pudding scarcely any thing equals it. After baking or boiling, formed into a mass like dough, and then baked as biscuit, it is nearly the same as biscuit, and will keep as long." P. 330.

A paper of considerable length on the manner of rearing and treating silk-worms, and likewise on the cultivation of mulberry trees, in the northern parts of Europe, by Mr. Sievers, of Bavenhoff in Livonia; in consequence of which communication, the Society elected him one of their corresponding members. Upon the whole, this paper affords additional, and satisfactory, corroboration of the maxim, that art and perseverance can overcome most of the natural imperfections of climate and situation.

The volume terminates with a list of the rewards bestowed by the Society, from October 1797, to June 1798; a list of the presents received since the publication of the xvth volume; a catalogue of the models and machines received since the publication of that volume; a list of officers and chairmen of the several committees; a list of contributing members; and the Index.

ART. II. *The Effects of Property upon Society and Government investigated. By Charles Paton, Esq. Captain in the Royal Navy. To which is added, an Historical Review of the Monarchy and Republic of Rome, upon Principles derived from the Effects of Property. By Robert Paton, Esq. 8vo. 450 pp. 7s. Cadell and Davies. 1797.*

EVERY misdirection of human ability is a loss to society; and as we cast our eyes over a large library, although we see great monuments of its acquisitions where it has been happily

happily applied, yet we must be struck with regret, at the same time, by the number of those works in which equal acuteness, equal diligence, are discoverable; but employed upon such materials, that no utility can be derived from their exertion.

The systems of those writers, who have attempted to account for all the phenomena of the material world, from one or two simple causes, are among those unfortunate efforts; and those of the moral world depend evidently upon causes more multiplied and complicated.

The first of the writers of this joint work has shown respectable abilities, and an example of good arrangement: but it is an attempt to derive the knowledge, civilization, and manners of every nation, in every age, from one simple circumstance in their history, the progress made in the division of property. To this alone, he contends, the legislator ought to advert in the formation of a constitution of government; and upon this he makes the prevalence of virtue and vice, among mankind, to depend.

In the earlier state of society, the rude tribes, as he observes, carry their ideas no further than to a public property in the soil and product of the territory they inhabit; and, in the second stage of their progress, it is divided among its individual members. He attempts also to show, that, in the first period, men are necessarily ferocious; in the last only, they become civilized.

The author defines the state of civilization to be, that "most conducive to the existence of public and private virtue; and not that of refinement, too frequently mistaken for it, which is a mark of its decline": a truth, we apprehend, which might be proved from the moral history of man.

Having premised this definition, he goes into the proofs of his proposition. To those which are of an abstract nature, we cannot allow ourselves space to state our objections at large; but he lays the greatest weight on the argument from induction. The best examples are to be taken from the continent of America: men sent out from enlightened nations have there been long settled, among societies in different states of advancement, with every advantage of studying their manners; a circumstance which has not so eminently taken place in the eastern continent. This has not escaped the attention of Mr. Paton. Here the case of the Peruvians and the Mexicans, we think, should have been selected as leading instances. In Peru, the land for the support of every individual was yearly allotted to him, and no person had a right of exclusive property in his portion*; and Mr. Paton admits, that the Peruvians

* Rob. Hist, 8vo, v. 3. 241.

had made a considerable progress in civilization (p. 24), according to his definition of it. The character of the Mexicans was treacherous and sanguinary in the extreme; they were advanced before the Peruvians in refinement, but possessed nothing of their moral civilization: yet Robertson informs us, that "the right of private property was perfectly understood and established among the Mexicans*." What Mr. P. has said, at the end of his work, on the cause and prevention of crimes, being founded on the principle here censured, they must stand or fall together.

The greater part of the division of Mr. Paton's work which relates to government and legislation, has been formerly published; we shall here therefore notice only so much of it as is necessary to explain a remark which we think it right to make, on the leading idea of his supplementary letter.

He supposes society to be divided into two classes, that of property, and that of persons; the great body of which latter consists of those who depend chiefly upon their labour. Between these he supposes a continual state of war to take place; wherefore to an elective senate, he concludes, that one half of the members should be chosen by the class of property, and the other by that of persons, or by universal suffrage†. Thus the effect of the spirit of domination in one class, and of plunder in the other, would, he thinks, be completely counterbalanced. In the additional letter, as a numerical illustration of this, he divides the electors of a state into eleven classes; the lowest or first of which (as he arranges them) is double the number of the second; the second of the third; and so on. The income (*per head*) of the second, he also takes to be double that of the first; and of each elector of the third, double that of the second: thus the income of each of the eleven‡ classes will be equal. He directs also, that the same number of representatives should be chosen by each class. Thus equal numbers must be returned for equal value of property; or they are representatives of property only, and not what he means to make them, half representatives of property, and the other of population. The

* V. 3, p. 184.

† He thus fixes representation on two bases; the one population, or the second of the French constitution of 1791; the other effectively on direct taxation, although nominally on income; for he makes a direct tax, that on windows the measure of income, virtually adopting two thirds of the system against which he writes.

‡ The table, p. 105, actually contains an eleventh class; the income of which is here taken, to be equal to that of each of the preceding classes.

average income of each individual on the numerical scheme he gives, will be 88l. a year; which defines the place of the line separating the poor from the rich in society. Now the members of the three lower classes, and about one third of the fourth, will fall on one side, and belong to the class of those who may suppose themselves gainers by the equalization of property; or of 103 members they will return 35; and the representatives of the wealthy will amount to 76.

But Mr. P. has taken his line of division erroneously, between the fifth and sixth class. Thus he evidently includes every individual, with less than about 350l. a year, in the class of the gainers by the system of levelling, and those exceeding it among the rich. It is thus that he has failed by his example, to illustrate his system for the composition of a representative senate, and failed certainly not from the difficulty of the attempt*. Yet, in the details of this author's work, we find many reflections both ingenious and solid: much of what he has laid down, on the necessity of the executive power possessing an influence in the representative, is of this kind; and a view of late events gives a strong confirmation to the justice of the following principle, at certain seasons.

“If a government were placed in a large city, the legislative body might be overawed, and the person to whom the executive was entrusted might, if not protected by an army, be liable to insult, and even to personal danger; either on false pretences, or to answer some purpose to the candidates for power and office, who might not be over scrupulous about the means of obtaining their end.”

It is evident that the acts of such a government cannot be free, unless this external coercive power be counterbalanced by another equal force; and when such attempts to coerce its operations become probable, he who denies the use of the defensive, prepares the way for the triumph of the offensive power. It had been before observed, that “the mob (it is to be remembered that it is an advocate for a modified universal suffrage, who ventures to continue the use of this term) is extremely ready, and equally unfit, to take the direction of public affairs.” We concur in the justice of these reflections: the lower populace of a capital, by far the greatest part of its inhabitants, taken in the mass, are the most debased part of the

* If the assembly were to consist of 220 persons, the lower class must choose 55 to represent population, and 10 to represent their property, or 65. The class next above them 10 on the latter account, and 27 on the former, or 37. The third in the ascending series 24 very nearly, &c.

population of a state. Thither much of its corruption flows from all quarters; and they are led by the most debased of their own numbers. To their lot it generally falls to wield the sword of *the sovereign people*; and this sovereign has received more flattery, and for viler purposes, than any other. In many a corrupt faction, he has had his hypocritical parasites of every rank, invoking his arbitrary, ferocious interposition with one breath, and ready to abjure their act with a second, or to repeat it with a third.

The appendage subjoined to this work is in five books, written by Mr. R. Paton, to confirm the usefulness of the division of society into the two classes there proposed. This is attempted, in an Historical Review of the Monarchy and Republic of Rome.

The constitution of Rome was originally monarchical, with the addition of a senate; but powers both legislative and judicial were vested in the assembled body of the people, and exercised by them. Here this writer should have taken into his account, that this was also the case in the small kingdoms into which Greece was anciently divided; and in all these, Sparta excepted, the regal power was quickly overthrown*. At Athens, the virtues of their last king made the people despair of ever having a prince of equal merit to reign over them; and this singular motive determined them to abrogate the monarchy, and elect archons for life. The duration of their power was afterward abridged to ten years, then made annual; and the number of these magistrates increased to nine. In the other parts of Greece kingly power was abolished nearly in the same age; in some of them this event might be produced by the tyranny of the reigning prince. This was the case at Rome, the constitution of which was nearly the same as of these little kingdoms. Before the expulsion of Tarquin there were many small kingdoms in Italy; and probably, from their constitutions, which were brought over from Greece, that of Rome was in a great measure copied. After the first wars for the restoration of Tarquin, we read of no kings in that country; yet every one of them had not its Tarquin to expel. Mr. R. Paton therefore seems to proceed too hastily, when he apparently considers this form of government as not involving the rudiments of its own destruction, in its original formation.

He goes on to show, that the power of the lower orders of society, the class of persons, became ultimately too strong for the higher orders, or the class of property, after the suppressing of royalty. The balance indeed for a time vibrated between

* By a law of Lycurgus, the citizens were confined to give their opinion by a simple negative or affirmative: no orations were permitted. them;

them ; the power of the senate frequently almost subdued, was, at short intervals, in some measure restored, and the ground gained by the people seemed lost. That assembly besides, when strongly assailed, was often able to attain a truce at home, by wars abroad. But the party of persons (as it is here called) prevailed at last ; and the consequence was, the establishment of a tyranny.

The point here demonstrated is this, and no more : that in a mixed government, if the people at large possess legislative and judicial powers, after a turbulent existence for a longer or shorter period, it will be destroyed. But it is to be observed, that this proves nothing with regard to a representative government, however constituted, and consequently gives no support at all to the principal proposition of Mr. C. Paton ; that every representative assembly should consist of two equal parties, one half elected by the class of property, and the other half by that of persons.

It must however be admitted, that there is a considerable portion of ability and ingenuity to be found in this supplementary tract, and that it is in general well written : so much so, that we wonder to find there such words as *dispeace*, for discord ; *succumb*, instead of yield to ; and the compound epithet *wonder-exciting*.

These two essays, although written, we doubt not, with the best intentions ; yet, as favouring the very pernicious principle of universal suffrage, are in some degree dangerous.

ART. III. *Illustrations of Sterne : with other Essays and Verses.* By John Ferriar, M. D. Crown 8vo. 314 pp. 5s. Cadell and Davies. 1798.

IT was as long ago as in our second volume (p. 368, &c.) that we first recorded our approbation of Dr. Ferriar's philological talents, and our wish to see them further exerted. We then hoped that he would pursue his observations on Sterne, which he has now done ; adding several other pieces, equally honourable to his character as a man of knowledge and abilities. No book can display, in a more pleasing manner than the present, *Les delassemens d'un Homme de Lettres*, the elegant amusements of an enquiring and liberal mind. The author has amused himself, like Mr. Shandy, in seeking out obscure and whimsical books, but he speaks of them with the judgment and in the style of a man of taste ; and leads his reader through a various path, which he never fails to render pleasant.

In

In the paper formerly published by Dr. Ferriar*, the chief outlines of the present essay were given; but we have here much more of general remark, more substance, and more, though not yet completely, regular form. The progress of the author from the one work to the other, cannot better be described than in his own words, which include also a general character of Sterne as a writer.

“ It sometimes happens, in literary pursuits, as in the conduct of life, that particular attachments grow upon us by imperceptible degrees, and by a succession of attentions, arising in themselves, though important in their consequences. When I published some desultory remarks on the writings of Sterne, a few years ago, having told all that I knew, I had no intention to resume the subject. But after an enquiry has been successfully begun, facts appear to offer themselves of their own accord to the investigator. Materials have increased on my hands, from a few casual notes and references, to the size of a formal treatise: I trust it will be found, however, that I have had sufficient discretion not to bestow all my tediousness on the public.

“ When the first volumes of *Tristram Shandy* appeared, they excited almost as much perplexity as admiration. The feeling, the wit, and reading which they displayed were sufficiently relished, but the wild digressions, the abruptness of the narratives and discussions, and the perpetual recurrence to obsolete notions in philosophy, gave them more the air of a collection of fragments, than of a regular work. Most of the writers from whom Sterne drew the general ideas, and many of the peculiarities of his book were then forgotten. Rabelais was the only French wit of the sixteenth century, who was generally read, and from his obscurity, it would have been vain to have expected any illustration of a modern writer.

“ Readers are often inclined to regard with veneration what they do not understand. They suppose a work to be deep, in proportion to its darkness, and give the author credit for recondite learning, in many passages, where his incapacity, or his carelessness, have prevented him from explaining himself with clearness. It was not the business of Sterne to undeceive those, who considered his *Tristram* as a work of unfathomable knowledge.

“ He had read with avidity the ludicrous writers, who flourished under the last princes of the race of Valois, and the first of the Bourbons. They were at once courtiers, men of wit, and some of them, profound scholars. They offered to a mind full of sensibility, and alive to every impression of curiosity and voluptuousness, the private history of an age, in which every class of readers feels a deep interest; in which the heroic spirit of chivalry seemed to be tempered by letters, and the continued conflict of powerful and intrepid minds produced memorable changes, in religion, in politics, and philosophy. They shewed, to a keen observer of the passions, the secret movements, which directed the splendid scenes beheld with astonishment by Europe. They exhibited statesmen and heroes drowning their country

* *Memoirs of the Manchester Society*, vol. iv. part i.

in blood, for the favours of a mistress, or a quarrel at a ball; and veiling under the shew of patriotism, or religious zeal, the meanest and most criminal motives. While he was tempted to imitate their productions, the dormant reputation of most of these authors seemed to invite him to a secret treasure of learning, wit, and ridicule. To the facility of these acquisitions, we probably owe much of the gaiety of Sterne. His imagination, untamed by labour, and unfated by a long acquaintance with literary folly, dwelt with enthusiasm on the grotesque pictures of manners and opinions, displayed in his favourite authors. It may even be suspected, that by this influence he was drawn aside from his natural bias to the pathetic; for in the serious parts of his works, he seems to have depended on his own force, and to have found in his own mind whatever he wished to produce; but in the ludicrous, he is generally a copyist, and sometimes follows his original so closely, that he forgets the changes of manners, which give an appearance of extravagance to what was once correct ridicule." P. 3.

After this introduction, the author sketches the history of works of humour in France, beginning with Rabelais, and proceeding to Bouchet, Beroalde, D'Aubigné, and Margaret de Valois. Mary Stuart, Queen of Scots, is, with some degree of violence, introduced in this place; but what is said of her, and the unfortunate passion of Chastelard, is very interesting. The celebrated verses, which passed between Margaret de Valois and Clement Marot, the poet, are better translated here than we have ever seen them before.

In his second chapter, Dr. Ferriar takes up the comparison of Sterne, with some of the writers whom he had barely mentioned in the first. Rabelais of course stands first; but he contents himself with a few apposite specimens from this writer, observing, that "it would be tedious to point out every parallel passage, between Sterne and an author whose book is in every one's hands." Beroalde de Verville is next introduced, whose *Moyen de Parvenir* is a book more curious than estimable; but too obsolete for modern readers in general. It does not appear that Dr. F. has traced Sterne very far either in this work, or in the satirical productions of the famous Theodore Agrippa D'Aubigné, though it is highly probable that Sterne was acquainted with both. In this part, parenthetically, and without any visible connection, the Doctor vindicates Sterne from the charge of copying Friar Gerund, "which was published in Spain in the very same year in which the two first volumes of *Tristram Shandy* appeared in England." He then proceeds with D'Aubigné, of whose style he gives some specimens.

When he comes to speak of Bouchet, author of *Les Serées*, Dr. Ferriar states, that, from the extreme scarceness of the book, he has never been able to see any more of it than an odd third

third volume of the edition of Paris in 1608. In this respect we are more fortunate, if it may be so called, for we have now before us a complete edition of the whole, in three parts, published at Rouen in 1634 and 5, and said to be "reveu et augmenté par l'auteur en cette dernière édition, presque de moitié." When the third part appeared the author was dead; but it concludes with the following assertion of its authenticity: "Ceste troisième impression, faite sur la copie augmentée et corrigée par l'auteur, a esté achevée chez la veufve de Nicolas Courant, le dix-neufiesme, Janvier, 1635." The *Serées*, or Evening Conferences, are thirty-six in all; and prefixed to the first part is a long discourse by the author, in defence of his undertaking. This preface concludes by a very whimsicalrodomontade, on the methods which the author pretends to have taken, to preserve his book from every disgraceful species of destruction; which, as a curious specimen of his style of humour, we will lay before our readers.

"Je l'ay imprimé d'un ancre non commune aux autres imprimeurs, laquelle j'ay faite, mixtionnée et composée avec jus d'absynthe, qui empeschera que les rats, les souris, les teignes, et autres vermines ne le puissent ronger. Le feu mesme qui tout consume ne le pourra reduire en cendres, ayant mouillé mon papier avec une certaine composition que tout le monde n'est capable de comprendre. Mesme la pourriture, vermolissure, et les vers ne pourront consumer le dessus, ayant arroufé la couverture de l'huile de cedre, que les Grecs appellent *Cedreleon*. Ou du moins, si je ne puis garder qu'il ne viellisse, comme font toutes choses humaines, si l'empeschéray je qu'il ne serve de cornets aux apothicaires, merciers, et burriers: car tout ce qui sera empaqueté du papier mouillé de ceste eau, et imprimé de ceste ancre, se corrompra, et sera dangereux et pestifere à manger, si bien que toutes les drogues et espiceries, qui auront esté mysés dans ces cornets, serviront d'autant d'aconit, de sublimé, et autres poisons: voire mesme, ceux qui le seront servir à usage encores plus vil en sentiront une grande dysenterie et excoriation e's parties plus cachées, et possible la mort: le quel secret n'est commun aux imprimeurs, mais ce secret ne leur ayant fait mal, je leur conseille de le r'imprimer, puisque je l'ay augmenté d'un second et troisieme livres: scachant assez qu'ils seront croistre mon honneur avec leur gain."

It is allowed by the French critics, that many of their countrymen have stolen an appearance of learning from these *Serées*; but, at the same time it is remarked, that the references of the author to ancient books and facts, are generally incorrect and disfigured. It would have been a better arrangement of his matter, if Dr. Ferriar had concluded Sterne's imitation of old French authors in this second chapter, and had then proceeded to the use made by him of his own countrymen. But he touches upon that latter subject at the end of this chapter,

ter, and pursues it more fully in the third. The imitations from Burton are not, if we rightly recollect, much augmented from those produced in the Manchester Memoirs; the principal citations at least are, as might be expected, the same. The mention of Montaigne in this chapter (p. 94) is liable to the objection, in point of order, which we have just made.

The fourth chapter very amusingly treats the topic of noses, and without being liable to the objections justly made to Sterne's humour on that subject. The character of Taliacotius is very properly defended; and it is shown that he was, in fact, the author of a discovery supposed to be very modern. Erasmus is quoted as speaking of noses, and their dignity, in his *Adagia*, p. 348; but there is a passage in one of his colloquies which seems particularly to have been in Sterne's eye, because he uses some of the very words of that author, namely, "*nihil me pœnitet hujus nasi*.*" No, says the other person of the dialogue, there is no reason why you should repent of your nose, being so very useful an instrument. He then very ludicrously introduces the uses of it, telling the owner that it might serve as an extinguisher, as a syphon, as a peg, a pair of bellows, a screen, a grappling-iron, &c. &c. This illustration might properly have been introduced, had it happened to occur.

The remainder of Dr. Ferriar's Essay on Sterne is less strictly confined to the subject, but is entertaining and ingenious. Marivaux is mentioned in the last chapter, as he is in the former Essay; but as we thought it highly probable that Sterne had made much use of that author, we fully expected to see this part considerably augmented. Whether Dr. F. has not further examined him, or whether the supposition does not turn out to be just, is not said. The general resemblance of manner is rightly remarked.

About two thirds of the present volume are occupied by this Essay on Sterne, the remainder is filled by miscellaneous papers, which all have merit. The intention of the first of these, "*Of certain Varieties of Man*," seems to be chiefly to show what absurd and ridiculous fables are repeated by authors of good credit, as if they were worthy of belief. "*Men*," says Dr. F. "have complained for many years, and we complain at present, for want of facts; yet it appears, that in books of good character, we find more facts than can be credited. Do we not want good observers rather than new facts? And is not the indiscriminate collection of facts an increasing evil?" We could

* Colloq. p. 29. edit. Elz.

have wished that the introduction of the Prophet Ezekiel, on the force of a very doubtful passage, had been omitted.

The next article, "a Menippean Essay on English Historians," is, as its title imports, a mixture of prose and verse; and contributes, with other proofs in this volume, to exhibit Dr. Ferriar as a writer of taste in poetry. After characterizing our historians of various periods with much skill, the author introduces a strong ridicule, with an accurate and very spirited imitation of the affected style of Gibbon, in his text and notes; and concludes an exercise of great ingenuity, by some valuable remarks on the general purposes of history. We could expatiate with pleasure on the remaining pieces, both prosaic and poetical, but we are so particularly pleased by the *Dialogue in the Shades*, that having extracted it entire, we shall leave the reader to find his own amusement in the parts of the volume which we have not expressly noticed.

"LUCIAN.—NEODIDACTUS.

"*Lucian.* You appear very melancholy, for a philosopher of the new stoical sect. Do you regret the glory, which you doubtless enjoyed in the other world? Or do you dislike the grim equality of the stalking skeletons which surround you? We cannot boast, indeed, of our gaiety, but we have tranquillity, which to a philosopher is much better. We enjoy our exemption from the perturbations of life, as the wearied mariner reposes in the still gloom, succeeding a mighty tempest.

"*Neodidactus.* Enjoy yourselves as you will; I am tormented by anxiety and doubt. By professing the doctrines of the new and pure philosophy upon earth, my character was ruined, and I was abandoned by society. Here, I find no one disposed to investigate my principles, excepting yourself, who, I suppose, intend to laugh at me, according to your custom. I had learned, indeed, from our master, that 'the wise man is satisfied with nothing;' that 'he is not satisfied with his own attainments, or even with his principles and opinions*:' but I feel that mine have produced the extremity of wretchedness.

"*Lucian.* You must then be extremely wise, on your own principles. But be not dejected. The world, I perceive, preserves its old character: mankind have seldom troubled their benefactors with expressions of gratitude.

"*Neodidactus.* I beg that you may never again mention so disagreeable a word to me. Gratitude, according to the new philosophy, 'is no part either of justice or virtue†;' nay we hold it to be actually a vice‡, when it results merely from our sense of benefits conferred on us.

"* Godwin's Enquiry concerning Political Justice, vol. i, p. 268, second edition.

† Enquiry concerning Political Justice, vol. i. p. 130.

‡ Ibid. p. 266."

" *Lucian*. By the Graces! this is very strange philosophy. In teaching men to be ungrateful, do you not render them wicked?

" *Neodidaetus*. We do not embarrass ourselves much with the distinctions of virtue and vice; the motives and the tendencies of human actions are so complex, and their results so uncertain, that we find it difficult to assign them places under those designations. We even doubt whether there be any such thing as vice.

" *Lucian*. You puzzle me: let me beg that you would explain yourself a little more clearly; unless your philosophy enjoins you to be obscure.

" *Neodidaetus*. I will explain myself most gladly. Know then, that 'vice, as it is commonly understood, is, so far as regards the motive, purely negative*,' and that 'actions in the highest degree injurious to the public have often proceeded from motives uncommonly conscientious. The most determined political assassins, Clement, Ravallac, Damiens, and Gerard, seem to have been deeply penetrated with anxiety for the eternal welfare of mankind*.' Our sublime contemplations lead us also to believe, that 'benevolence probably had its part in lighting the fires of Smithfield, and pointing the daggers of St. Bartholomew†.'

" *Lucian*. If I rightly understand you, murder and persecution are justifiable on the principles of the new philosophy.

" *Neodidaetus*. Our only rule is the promotion of general good, by strict, impartial justice; whatever inconveniences may arise to individuals from this system, we disregard them, and as we allow no merit to actions which respect the good of individuals only, so we perceive no demerit in those which benefit the public, though they may considerably injure individuals. Justice, eternal justice must prevail.

" *Lucian*. But how shall this over-ruling justice be ascertained, or limited? If every man is to decide for himself and the world, confusion, and universal ruin must ensue.

" *Neodidaetus*. You speak, O *Lucian*, of man in his present state; but we regard him in the state of perfection, to which he may attain by instruction and experience. We hope the time will arrive, when neither government nor laws will be necessary to the existence of society; for morality is nothing but the calculation of the probable advantages, or disadvantages of our actions.

" *Lucian*. By what means, then, shall those be corrected, who may err, in their calculations respecting the public good, and eternal justice? For I suppose, you can hardly expect that all men will reason with equal acuteness, in the most enlightened periods.

" *Neodidaetus*. By persuasion; the only ‡ allowable method of suppressing human errors. The establishment of positive laws is an insult to the dignity of man§; so greatly do we detest their influence, that we consider an honest lawyer as a worse member of society than a dishonest one||, because the man of integrity palliates, and in some degree masks the ill effects of law.

* *Enquiry*, vol. i, p. 153, 154. † *Ibid.* ‡ *Ibid.*, p. 180.
§ *Ibid.*, vol. ii, p. 399, 400. || *Ibid.*, p. 399.

"*Lucian.* This part of your philosophy is not so new as you imagine. All punishments, then, would be banished from your republic, excepting the long discourses, to which you would oblige criminals to listen.

"*Neodidactus.* Punishment is nothing else than force*, and he who suffers it must be debased, and insensible of the difference between right and wrong, if he does not consider it as unjust†. "I have deeply reflected, suppose, upon the nature of virtue, and am convinced that a certain proceeding is incumbent on me. But the hangman, supported by an act of parliament, assures me that I am mistaken‡." Can any thing be more atrocious? more injurious to our sublime speculations?

"*Lucian.* Doubtless, philosophers of your sect must sometimes be thus disagreeably interrupted, in their progress to perfection. But in a society without laws, without the fear of punishment for offences, without the distinctions of virtue and vice, and destitute of the ties of gratitude and friendship, I feel it difficult to conceive, how the transactions necessary to existence can be carried on. You must depend much on family attachments, and on the inviolable regard which individuals should pay to their promises.

"*Neodidactus.* Family attachments we regard as silly, and even criminal, when they tend to bias our opinions; and as to promises, our master has written a long chapter, to prove that they are great evils, and are only to be observed, when we find it convenient.

"*Lucian.* Did it never occur to you, that this system might produce more evil than good in the world? and that you have been recommending a plan, which instead of perfecting man, and improving society, must be destructive of every estimable quality in his breast, and must drive him again into savage solitude?

"*Neodidactus.* We cannot always answer for events. "Every thing is connected in the universe. If any man asserted that, if Alexander had not bathed himself in the river Cydnus, Shakespeare would never have written, it would be impossible to affirm that his assertion was untrue§." Such is our doctrine.

"*Lucian.* Your logic is equally admirable with your morality; this species of sophism has been exploded with contempt by good authors: you now revive it as one of your discoveries, and you may perhaps raise it to the rank of those which merit indignation.

"*Neodidactus.* Be not too hasty, facetious Greek; you miscalculate, like all those who err, the quantity of energy necessary for this occasion. Our master has taken many of the things which you disapprove, from the writings of your friend Swift.

"*Lucian.* Yes, I am aware that a great part of your new philosophy is stolen from Gulliver's Travels, and that the republic of horses was the archetype of your perfect men||. But come, that we may part in good humour, I will treat you with a sentiment, which I derive

* Enquiry, vol. i, p. 181. † Ibid. ‡ Ibid, p. 178, 179,
§ Ibid, p. 161. || See the Voyage to the Houyhnhms."

from a dear friend of Swift. "We are for a just partition of the world, for every man hath a right to enjoy life. We retrench the superfluities of mankind. The world is avaricious, and we hate avarice. A covetous fellow, like a jackdaw, steals what he was never made to enjoy, for the sake of hiding it. These are the robbers of mankind, for money was made for the free-hearted and generous: and where is the injury of taking from another, what he has not the heart to make use of?" What is your opinion of this?

"*Neodidaëus*. It is admirably expressed, in the true spirit of our philosophy, and of impartial justice. Indeed our master has said something very like it*. Pray, in what divine work is this great truth to be found?

"*Lucian*. In the Beggar's Opera; it expresses the sentiments of a gang of highwaymen, an institution which approaches nearer to your idea of perfect society, than any other with which I am acquainted." P. 291.

It is unnecessary for us to add any particular encomium on the talents of an author, who exhibits such versatility in the display of them. We have been pleased with his volume in an unusual degree; and we presume that most readers will feel as we do, on a further acquaintance with it.

ART. IV. *Observations on the Zoonomia of Erasmus Darwin, M. D.* By Thomas Brown, Esq. 8vo. 560 pp. 8s. Johnson. 1798.

IN our Review for February 1795, and December 1796, we examined the two volumes of *Zoonomia* pretty much at large, and showed the fallacy of the author's doctrine. The respectable author of the volume before us has entered more minutely into the subject, and with great keenness of argument has refuted the fundamental and most popular tenets of that eccentric work. In many of these arguments, however, the reader will find he has been anticipated by similar observations made by us in the places above referred to; and the public opinion has so far accorded with our sentiments, that we believe the *Zoonomia* is now regarded rather as an ingenious reverie, than as a scientific system, from which any useful or practical documents may be deduced. Our labour therefore in reviewing the volume before us will be short; it will be sufficient in general to observe, that, with some slight variations, adopted to make the whole more consistent and intelli-

* "Enquiry, vol. i, p. 208, and vol. ii, p. 444, 445."

+ We forgot to note, in the former sheet, that Erasmus's drollery upon a long nose, is itself taken from a Greek epigram, of an unknown author, in Stephens's *Anthologia*, p. 140.—*ἡ ἰς Κάσσιος*.

gible, the author has divided his work into sections, corresponding to those of the *Zoonomia*; and, under each section, showed the inadequateness of the principles there attempted to be established, to explain the phænomena they are brought to illustrate. As the author of *Zoonomia* has given animation to plants, not indeed as the ancient fabulists did, for the purpose of conveying useful moral precepts to man, but to degrade man to the rank of vegetables, we shall select, as a specimen of the work before us, part of Mr. Brown's observations upon that subject.

“ I have before remarked,” he says, “ that the brain of plants, the source of their motion, has not been discovered, though vessels have been traced, which, according to Dr. Darwin, must terminate in that gland. To prove the existence of the spirit of animation, he does not attempt to demonstrate the existence of its cause, but contents himself with stating phænomena, to the production of which he conceives it to be necessary. In conformity with his division of the modes of life, he endeavours to shew, that vegetables are endued with irritability, sensibility, voluntariness, and associability; and therefore contends that they are animals in the strictest sense of the term. That they possess a susceptibility of motion, distinct, in many cases, from the common qualities of matter, cannot be denied,” and, if this be all which is meant, when they are said to be irritable, the expression may be allowed. It is objectionable only as it denotes an animal power; and thus seems to imply, that the principle of motion in animals and vegetables is the same. Of this we have not, and perhaps from the difference of their external circumstances, cannot have evidence. It is therefore necessary, however much we may gratify ourselves by tracing analogies, that we should have separate terms to express their principles of motion. The sensibility of vegetables, Dr. Darwin conceives, is evinced by their closing their petals during cold, darkness, or moisture; for, as cold and darkness are only terms which express the absence of stimuli, they cannot be considered as immediate causes of motion. Hence it is argued, that, as many flowers close their petals during cold, darkness, or moisture, the motion must be referred to sensation. This argument,” the author replies, “ supposes expansion to be the natural state of the petals; though it is surely more probable, that this state is induced by the action of external stimuli, as heat and light. The leaves of the bud are closed, and it is not until after it has arrived at maturity, and been for some time acted upon by these stimuli, that it unfolds itself. As all plants do not close their petals, on the absence of their accustomed stimuli, heat and light, it is evident that the phænomenon is not referable to a cause common to all plants, but to peculiar circumstances in the nature of some particular plants only. Sensation cannot therefore be the cause; as sensorial power is, on Dr. Darwin's hypothesis, common to all, and the phænomenon should accordingly be general.

"When excited amber was first observed to attract light substances, and the magnet to attract iron, the motions were probably ascribed to life, till a more refined philosophy allowed them to live only in metaphor, and substituted peculiar fluids as the causes of their motion. The history of mimosa, and the other plants, which we are almost led to consider as having sense, will probably be the same. The voluntariness of vegetables is said," by Dr. Darwin, "to be evinced, in their efforts to turn their flowers, and the upper surface of their leaves to the light; in the circular movement of the tendrils of climbing plants; and in their disposition to sleep. Whatever be the cause of the motion of plants towards light," this author replies, "it evidently is not volition, as it would in that case be immediate. The gradual slowness of the effect, proves it to result from peculiar attractions, which act on it mechanically. The same objections are applicable to ascribing the circular motion of the tendrils of plants to volition; as this motion takes place, though there be no external object in the vicinity of the tendrils, consequently no object of desire." P. 248.

Our readers will observe, we have only given a part of the arguments urged by our author against the doctrine of the animation of plants; the remainder are equally acute and ingenious. Such persons as may think that the subject still requires further investigation, will be abundantly satisfied by reading the volume, to which we therefore refer them.

ART. V. *The Annual Register; or, A View of [the] History, Politics, and Literature, for the Year 1792. In Two Parts, or Volumes. 8vo. 521 and 593 pp. 13s. Rivingtons. 1798.*

THE delay which has occurred in preparing this work for the press, is certainly to be lamented; as it holds out an encouragement to publications of the same kind, inferior in execution, or (what is far worse) pernicious in their tendency. Yet we cannot deny, that the apology offered in the Preface has, in the present instance, considerable weight. It is stated, that "the portion of history now presented to the Public comprises the transactions of much more than a single year, and the period to which it relates is the most critical and interesting in the present century, perhaps in the whole succession of centuries since the reign of Charlemagne." On such a subject, the writers thought it their duty "to spare no pains in the compilation of documents, and the investigation of facts, which could, in the least respect, tend to elucidate an epoch, likely

likely to engage the particular attention of future historians, and to influence the happiness or misery of future generations." We can easily believe, that, in the prosecution of such enquiries, so many authorities must be examined, so many varying accounts consulted and compared, as to retard the most eager diligence, and baffle the most exact calculation. In future, there is reason to hope much greater expedition will be practicable.

The narrative of the Polish Revolution is here taken up from the earliest rudiments of that measure in 1789, and continued down to the first submission of Warsaw to the Russian armies in the autumn of 1792. The French History commences from the expulsion of Necker and his colleagues, and reaches down to the actual subversion of the monarchy in August, 1792; a period of nearly two years. The war in India is very ably treated, from its commencement early in 1790, to its termination, by a definitive treaty of peace. Four chapters are allotted to our Domestic History. In detailing these transactions, and especially those which concern the Revolution of France, the difficulties of a contemporary historian are justly described by the writer. But of that indulgence which he seems to solicit, he does not, in our opinion, stand in need. Few historical works appear to us better calculated at once to instruct and to please. The facts have been collected with industry, are detailed with great perspicuity, accompanied by judicious reflections, and expressed in elegant language. We will give a few specimens of the writer's manner, as we trace the different parts of his work.

The measures which preceded and accompanied the Revolution of Poland, are more fully and clearly detailed by this than by any contemporary history with which we are acquainted; and the patriotic yet temperate conduct of the unfortunate Stanislaus Augustus, appears truly worthy of admiration. In this he was in general seconded by the most eminent Members of the Diet. One instance of this generous spirit we will give in the writer's words. He is speaking of a land-tax, imposed by the Diet, to which the Starosts, or possessors of the crown fiefs, were to pay one half of their income, instead of one fourth, which they before paid.

"In the course of the various deliberations which led to this conclusion, some circumstances occurred of too much importance in marking the temper of all ranks and parties in the diet to be passed over in silence. Many of the richest Starosties were in the hands of the leaders on both sides. It was natural therefore to expect some opposition to so heavy a burthen being laid on them, yet none appears to have been attempted. They made the sacrifice required of them by their country with disinterested alacrity. There was no discord till the question came

came for the apportionment of the tax on church-lands. Then some of the more violent speakers on the popular side wanted to carry the assessment still higher; but the king, the court party, and all the graver persons of both houses, combated the proposition, as contrary to all equity. Indeed it was said to be reasonable that the clergy should be relieved from the benevolence, called the gratuitous gift, which they had been accustomed to pay. The clergy however now came forward, and declared, that to give a new proof of their zeal for the prosperity of their country, they were willing to let the gratuitous gift remain independently of the twenty *per cent.* to which they had not objected; and this liberal advance on their part restored unanimity to the public councils. Neither did the great body of the diet, on whom the general land-tax fell, do themselves less honour. Information having been given that some lords had not only laid the new imposts on their vassals, but had even made them continue the payment of the temporary taxes which had now expired; the assembly instantly took fire at the intelligence. Many members expressed in lively terms their horror and detestation of such oppression; and the king, who, by an early act of his reign had first placed the lives of the peasantry under the protection of the law, seized this occasion of impressing the miseries of their condition with all his eloquence on the feelings of the nobles. The result was, that the board of treasury was directed to circulate, in the name of the assembled states, a prohibitory edict requiring the lord to abstain from these and all other oppressions on their vassals, who were in no way to be charged with the new land-tax. To complete the whole, in this contest of generosity, the king made the public treasury a present of 300,000 florins a year from the lands appropriated to the maintenance of his table.”

P. 5.

Amidst all negotiations with surrounding powers, and the political intrigues to which this revolution gave rise, it is pleasing to observe the dignified and generous conduct of Great Britain. Her co-operation was considered as the strongest pledge of fair dealing in the court of Berlin; and, at one period, her ambassador, “with the confidence, and to the satisfaction of all, directed the whole foreign system of Poland.”

For an enumeration of the various circumstances which afterwards clouded this happy prospect, we must refer to the work itself. But we would direct the peculiar attention of our readers to the treaty with Poland, projected by Great Britain and her allies; the object and motives of which are detailed at length in the third chapter, and, in our opinion, reflect the highest credit on the wisdom and policy of the British cabinet. It will also be found, that the armament in 1791, which was so vehemently opposed in Parliament, and the measures respecting Russia, which were condemned by many even of the Minister's friends, had not for their sole, or principal object, the restoration of Oczacow to the Turks, but

would,

would, if successful, have cemented our connections in the North, opposed a barrier to the ambition of Russia, and *thereby* have established the independence, and secured the valuable commerce of Poland.

We must now turn to that still more interesting part of the work, which comprises the affairs of France; with the outline of which our readers are well acquainted. Yet they will here find many important, though less notorious, circumstances detailed, many obscurities cleared, and many mistakes rectified. An instance of the former kind occurs in the narrative of the proceedings of the Châtelet, tending to discover the authors of the horrid scenes at Versailles, in October, 1789, and the consequent abolition of the jurisdiction of that court over cases of high treason. From the conduct of the popular societies, the Municipalities, and the National Assembly, upon that occasion, the writer justly infers, that “the different factions which then composed the majority in those bodies, rendered themselves morally guilty of all the blood so profusely shed in that unhappy country.” Highly interesting also is the scene which passed when the constitutional oath (as it is called) was tendered to the bishops and clergy. The firmness and moderation which they displayed, is well contrasted with the rancorous and tyrannical conduct of their persecutors.

It is impossible, within the limits of this account, to trace all the features of the French Revolution, which are most ably delineated in the narrative before us. Such of our readers as are acquainted only with the outline, will find all the minuter parts filled up with great precision and perspicuity. On the dissolution of the National Assembly, the writer thus sums up its proceedings and character.

“The character of this famous assembly, than which none ever more raised the expectation, and fixed the attention of Europe, has been variously delineated. Many still hold its memory in respect, who yet look with horror on the events which have followed in France. In truth, all its first proceedings were received with general favour in this country. Bred up in an ardent love of liberty, and too generous to envy others that blessing which they themselves enjoy, the people of England admired whatever came recommended to them by that specious name; and they were the more ready to take this impression, because, in a political view of attaching them more firmly to their own constitution, the old government of their rival and enemy France, was always painted to them in the darkest colours, as a perfect contrast to their own limited monarchy. But used also to see liberty connected with public order, they were, perhaps, the first nation that learned to form a sober estimate of the French revolution. At this distance of time, when, as some of the principal actors in those scenes have since confessed, years have brought the experience of

ages, the impartial historian can find in it but little to praise. Undoubtedly, in abolishing every thing, the first assembly abolished some abuses, which had grown up during the long intermission of the states-general, the ancient guardians of the rights and liberties of the people of France; but it must be remembered, that when the states-general once more met, most, if not all, of those abuses, had been quietly surrendered, or might have been submitted to an easy reformation. The clergy, in general, declared their willingness to give up their privilege of exemption from some taxes, never so unequal as they have been, sometimes ignorantly, and sometimes wickedly, described; and the nobility in many places had concurred in the same liberal sentiment. The legality of imprisoning the subject by *lettres de cachet*, had been invariably and steadily denied by the courts of justice; and the king himself consented, that any regulations in that respect should be made, which might be thought most expedient for the general good. He also agreed in a much more important principle, which would have been a security for every thing: from first to last he constantly professed his conviction (and as he was uncommonly well versed in the history of his kingdom, he could not but have distinctly known) that the controul of the public purse belonged of right to the states-general. Had the chiefs of the assembly, in the first instance, contented themselves with getting effectual and sure possession of that salutary power; had they then practically examined the usages of former times; had they changed nothing till they had found it upon trial to be incurably unsound, they would have deserved well of their country, and might still more largely have benefited mankind. They took, however, a contrary course. In no one act did they ever turn their eyes towards their ancient constitution. They seemed, by common consent, to have renounced their forefathers. They affected to set themselves up as a totally new model of perfection for the imitation of the universe; yet differing in their motives, their intentions, their ends, their means, their notions, and their speculations; some hurried away by the characteristic vivacity of the nation, some misled by vanity, part deceived by the false light of a dangerous philosophy, part seeking the gratification of their own ambition, others covering the worst designs under plausible pretences, they only united to destroy. They early entangled themselves with principles pretended to be drawn from an imaginary state of nature anterior to civil society; and for their agents and instruments, they let loose from every religious or moral restraint, all the most ungovernable passions of the human breast. There was nothing in their demeanour which had the semblance of wisdom: whatever they said, was turgid and declamatory; whatever they did, was ostentatious and theatrical." P. 191.

A very striking and well-drawn comparison follows, between the National Assembly and our Long Parliament, not much to the advantage of the Assembly; the errors and crimes of which are chiefly ascribed to the conspiracy of the Sophisters against all religion and government; which conspiracy, and the dreadful effect of the revolution on the French colonies,

nies, are fully explained ; together with the connection of the Revolution Society in England with the Jacobin Clubs of France, and the open encouragement to revolt given by the Assembly to all the nations of Europe. The transactions of France respecting Avignon and the Comtat Venaissin, are next detailed in a more full and clear manner than has hitherto come within our observation, and the effects of the Revolution on different parts of Europe are stated ; subjoined to which, is an account of the celebrated interview between the Emperor and King of Prussia at Pilnitz, and the circumstances attending it ; which closes the eighth chapter.

The internal situation of France is then described, and the various events are related which preceded the declaration of war with Austria. To all who are not perfectly acquainted with those events, or may have formed an erroneous judgment respecting them, this part of the narrative will be found highly useful. It will show, in the instance of the supposed treaty of Pilnitz, how easily, in political affairs, confident assertion is substituted for proof.

The origin, progress, and fortunate termination of the war in India, next claim our attention. Whatever difference on the subject might have existed at that period, we imagine every reader will now assent to the following reflections ; which conclude the chapter.

“ The advantages which have accrued to the company from this treaty, amply appear to counterbalance the enormous expences of the war. By the acquisitions in the neighbourhood of the Carnatic, and the consequent possession of the several passes from Mysore, a considerable augmentation of revenue, and a greater protection from hostile incursions have been obtained in a very important quarter ; while on the Malabar coast, where we owned but little before, a portion of rich territory has been allotted to us, which, exclusive of its own commercial consequence, by being attached to the presidency of Bombay, will at once tend to increase the security of that presidency, and enhance its value.

“ The wise moderation of those councils, which directed only a partial division of the conquered countries, cannot be too much praised. For had not a sufficient extent of dominion been left Tippoo Sultan, to make him respectable, and still in some degree formidable to his neighbours, the balance of power in India might have been again materially affected, the future adjustment of which would have led to new wars. The treaty was a return, as far as circumstances would allow, to our old and true policy.” P. 309.

The writer now adverts to Domestic Occurrences ; of which the conduct of the revolution societies, particularly such as were composed chiefly of Dissenters, the consequent riots at Birmingham, and the Debates in Parliament, form the most distinguished features. These Debates appear to us to be reported

ported with accuracy, yet without that minute detail which would be tedious in a general history. At the conclusion of this narrative, we have a statement of the proposed arrangement for an union between Ministers and their opponents, and the difficulties which rendered it at that period abortive.

The revolution of Poland is then pursued to its unfortunate conclusion ; after which, the designs and measures of the King of Sweden, his assassination, and a view of his character, are set forth ; a part of which character we will extract, as it is ably delineated.

“ Gustavus possessed very eminent abilities, and talents not only splendid, but equal to the performance of the greatest things. Among these, together with a most fascinating address, which rendered every stranger at first sight interested in his favour, was a very powerful and persuasive eloquence, admirably suited to popular assemblies, and from which he derived the most signal benefits in many of the most trying exigencies of his life. Indeed he valued himself on his management of the diet, and observed, that he was the only sovereign who had succeeded in convoking a public body of that description. His presence of mind, immediate recollection, and instant decision, in all sudden cases of difficulty or danger, were perhaps only equalled by his uncle the great Frederick ; while the firmness and fortitude which he manifested in the many severe conflicts on *governmental* and public affairs which he was obliged to sustain, were in no degree inferior to that exalted courage which he displayed in the field of battle.

“ In that scene of action, indeed, his intrepidity and contempt of danger were carried to such an excess, as to constitute the great blemish of his military character ; the duties of the commander seeming not unfrequently to be too much sunk in those of the private soldier or volunteer. He evidently had the actions of his two great predecessors, Gustavus Adolphus, and Charles the XIIth. constantly in his view, and endeavoured alternately, not only to emulate but to exceed them both. If he failed in some of those comprehensive first-rate qualities of a great commander, particularly in a cool command of temper, which so highly distinguished the former, he equalled the latter in the only shining parts of his character, those of valour and enterprize, and was infinitely his superior in all other respects ; indeed, the urbanity of his manners, his humanity, and his forgiving clemency, could not be shewn to greater advantage, than by opposing them to the unrelenting obstinacy, and the cruel ferocity of Charles.” P. 394.

The historian now reverts to the affairs of France, which he pursues through the xvth, and the two succeeding chapters, to the conclusion. The various events preceding the destruction of the monarchy on the 10th of August, 1792, are very distinctly, and, we think, faithfully represented ; but even a sketch of them would occupy more space than we can allow to it.

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The second part of this volume contains (among other things) a very full and authentic collection of State Papers, which illustrate and confirm the History. The usual miscellaneous contents of an Annual Register will be found in this Part, well selected and digested. But the Account of Books, we think, instead of selecting three or four, and enlarging upon them, should contain a short character of every work of importance which had appeared throughout the year.

Upon the whole, we do not hesitate to pronounce, that this work will baffle competition, if, in process of time, punctuality of publication shall be added to the abilities and industry it so eminently displays.

ART. VI. *Travels through the States of North America, and the Provinces of Upper and Lower Canada, during the Years 1795, 1796, and 1797. By Isaac Weld, Jun. Illustrated with Sixteen Plates.* 4to. 464 pp. 1l. 11s 6d. Stockdale. 1799.

AMONG all the accounts of North America that have hitherto appeared, this is the most entertaining and satisfactory; not excepting the Travels of Carver, or the compilation of Jeffery. The author's motive for undertaking one of the most laborious journies that was ever performed, is communicated in the Preface; from which we make an extract, that will explain to the reader Mr. Weld's long and circuitous route.

“ At a period when war was spreading desolation over the fairest parts of Europe, when anarchy seemed to be extending its frightful progress from nation to nation, and when the storms that were gathering over his native country (Ireland) in particular, rendered it impossible to say how soon any one of its inhabitants might be forced to seek for refuge in a foreign land; the Author of the following pages was induced to cross the Atlantic, for the purpose of examining with his own eyes into the truth of the various accounts which had been given of the flourishing and happy condition of the United States of America, and of ascertaining whether, in case of future emergency, any part of those territories might be looked forward to, as an eligible and agreeable place of abode. Arrived in America, he travelled pretty generally through the states of Pennsylvania, Delaware, Maryland, Virginia, New Jersey, and New York; he afterwards passed into the Canadas, desirous of obtaining equal information as to the state of those provinces, and of determining from his own immediate observations, how far the present condition of the inhabitants of the British dominions in America might be inferior, or otherwise, to that of the people

people of the States, who had now indeed thrown off the yoke, but were formerly common members of the same extensive empire.

“ When abroad, he had not the most distant intention of publishing his travels; but finding on his return home, that much of the matter contained in the following letters was quite new to his friends, and being induced to think that it might prove equally new, and not wholly unacceptable to the Public, he came to the resolution of committing them to print: accordingly the present volume is now offered to the world, in an humble hope, that if not entertaining to all readers, it will at least be so to some, as well as useful to future travellers.

“ If it shall appear to any one, that he has spoken with too much asperity of American men and American manners, the Author begs that such language may not be ascribed to hasty prejudice, and a blind partiality for every thing that is European. He crossed the Atlantic strongly prepossessed in favour of the people and the country, which he was about to visit; and if he returned with sentiments of a different tendency, they resulted solely from a cool and dispassionate observation of what chance presented to his view when abroad.” P. iii.

Mr. Weld appears, in fact, to have examined the people and places he visited with a calm, dispassionate, and well-judging mind. His descriptions are plain, simple, and satisfactory, with no study of ornament, or parade of diction. His observations and conclusions seem to have been made with the most careful and sober deliberation; and we seriously recommend his volume to all who wish to have accurate information with respect to the present condition and future prospects of the American States, as well as of the provinces of Upper and Lower Canada.

It appears only necessary to extract a few specimens of the author's style and manner; and this, from such abundance of amusement, is no difficult task.

The Seventh Letter first presents itself as exhibiting, in the circumstance of General Washington, a striking monument of the frailty and uncertainty of popular favour.

“ MY DEAR SIR,

Philadelphia, February.

“ Philadelphia now wears a very different aspect to what it did when I landed there in the month of November. Both congress and the state assembly are sitting, as well as the supreme federal court. The city is full of strangers; the theatres are open; and a variety of public and private amusements are going forward. On General Washington's birth day, which was a few days ago, this city was unusually gay*;
every

* “ On this day General Washington terminated his sixty-fourth year; but though not an unhealthy man, he seemed considerably older. The innumerable vexations he has met with in his different public capacities have very sensibly impaired the vigour of his constitution, and given

every person of consequence in it, Quakers alone excepted, made it a point to visit the General on this day. As early as eleven o'clock in the

given him an aged appearance. There is a very material difference, however, in his looks when seen in private and when he appears in public full dress; in the latter case the hand of art makes up for the ravages of time, and he seems many years younger.

" Few persons find themselves for the first time in the presence of General Washington, a man so renowned in the present day for his wisdom and moderation, and whose name will be transmitted with such honour to posterity, without being impressed with a certain degree of veneration and awe; nor do these emotions subside on a closer acquaintance; on the contrary, his person and deportment are such as rather tend to augment them. There is something very austere in his countenance, and in his manners he is uncommonly reserved. I have heard some officers, that served immediately under his command during the American war, say, that they never saw him smile during all the time that they were with him. No man has ever yet been connected with him by the reciprocal and uncontrained ties of friendship; and but a few can boast even of having been on an easy and familiar footing with him.

" The height of his person is about five feet eleven; his chest is full; and his limbs, though rather slender, well shaped and muscular. His head is small, in which respect he resembles the make of a great number of his countrymen. His eyes are of a light grey colour; and, in proportion to the length of his face, his nose is long. Mr. Stewart, the eminent portrait painter, told me, that there are features in his face totally different from what he ever observed in that of any other human being; the sockets for the eyes, for instance, are larger than what he ever met with before, and the upper part of the nose broader. All his features, he observed, were indicative of the strongest and most ungovernable passions, and had he been born in the forests, it was his opinion that he would have been the fiercest man amongst the savage tribes. In this Mr. Stewart has given a proof of his great discernment and intimate knowledge of the human countenance; for although General Washington has been extolled for his great moderation and calmness, during the very trying situations in which he has so often been placed, yet those who have been acquainted with him the longest and most intimately say, that he is by nature a man of a fierce and irritable disposition, but that, like Socrates, his judgment and great self-command have always made him appear a man of a different cast in the eyes of the world. He speaks with great diffidence, and sometimes hesitates for a word; but it is always to find one particularly well adapted to his meaning. His language is manly and expressive. At levee, his discourse with strangers turns principally upon the subject of America; and if they have been through any remarkable places, his conversation is free and particularly interesting, as he is intimately acquainted with every part of the country. He is much more

the morning he was prepared to receive them, and the audience lasted till three in the afternoon. The society of the Cincinnati, the clergy, the officers of the militia, and several others, who formed a distinct body of citizens, came by themselves separately. The foreign ministers attended in their richest dresses and most splendid equipages. Two large parlours were open for the reception of the gentlemen, the windows of one of which towards the street were crowded with spectators on the outside. The sideboard was furnished with cakes and wines, whereof the visitors partook. I never observed so much cheerfulness before in the countenance of General Washington; but it was impossible for him to remain insensible to the attention and the compliments paid to him on this occasion.

“ The ladies of the city, equally attentive, paid their respects to Mrs. Washington, who received them in the drawing room up stairs. After having visited the General, most of the gentlemen also waited upon her. A public ball and supper terminated the rejoicings of the day.

“ Not one town of any importance was there in the whole union, where some meeting did not take place in honour of this day; yet singular as it may appear, there are people in the country, Americans too, foremost in boasting to other nations of that constitution which has been raised for them by his valour and wisdom, who are either so insensible to his merit, or so totally devoid of every generous sentiment, that they can refuse to join in commendations of those talents to which

more open and free in his behaviour at levee than in private, and in the company of ladies still more so than when solely with men.

“ General Washington gives no public dinners or other entertainments, except to those who are in diplomatic capacities, and to a few families on terms of intimacy with Mrs. Washington. Strangers, with whom he wishes to have some conversation about agriculture, or any such subject, are sometimes invited to tea. This by many is attributed to his saving disposition; but it is more just to ascribe it to his prudence and foresight; for as the salary of the president, as I have before observed, is very small, and totally inadequate by itself to support an expensive style of life, were he to give numerous and splendid entertainments, the same might possibly be expected from subsequent presidents, who, if their private fortunes were not considerable, would be unable to live in the same style, and might be exposed to many ill-natured observations, from the relinquishment of what the people had been accustomed to; it is most likely also that General Washington has been actuated by these motives, because in his private capacity at Mount Vernon every stranger meets with a hospitable reception from him.

“ General Washington's self moderation is well known to the world already. It is a remarkable circumstance, which redounds to his eternal honour, that while president of the United States he never appointed one of his own relations to any office of trust or emolument, although he has several that are men of abilities, and well qualified to fill the most important stations in the government.”

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they are so much indebted; indeed to such a length has this perverse spirit been carried, that I have myself seen numbers of men, in all other points men of respectability, that have peremptorily refused even to pay him the small compliment of drinking to his health after dinner; it is true indeed, that they qualify their conduct partly by asserting, that it is only as president of the United States, and not as General Washington, that they have a dislike to him; but this is only a mean subterfuge, which they are forced to have recourse to, lest their conduct should appear too strongly marked with ingratitude. During the war there were many, and not loyalists either, who were doing all in their power to remove him from that command whereby he so eminently distinguished himself. It is the spirit of dissatisfaction which forms a leading trait in the character of the Americans as a people, which produces this malevolence at present, just as it did formerly; and if their public affairs were regulated by a person sent from heaven, I firmly believe his acts, instead of meeting with universal approbation, would by many be considered as deceitful and flagitious." P. 59.

The anecdote of the Rifle-men, at p. 67, reminds us of the popular story of William Tell, the founder of the liberties of Switzerland; now, alas! absorbed in the most grievous foreign tyranny. What relates to Philadelphia, N. w York, and to the state of Virginia, is better known; but the description of the celebrated Rock Bridge is too curious to be omitted.

"After remaining a considerable time in Bottetourt County, I again crossed Fluvanna River into the county of Rockbridge, so called from the remarkable natural bridge of rock that is in it. This bridge stands about ten Miles from Fluvanna River, and nearly the same distance from the Blue Ridge. It extends across a deep cleft in a mountain, which, by some great convulsion of nature, has been split asunder from top to bottom, and it seems to have been left there purposely to afford a passage from one side of the chasm to the other. The cleft or chasm is about two miles long, and is in some places upwards of three hundred feet deep; the depth varies according to the height of the mountain, being deepest where the mountain is most lofty. The breadth of the chasm also varies in different places; but in every part it is uniformly wider at top than towards the bottom. That the two sides of the chasm were once united appears very evident, not only from projecting rocks on the one side corresponding with suitable cavities on the other, but also from the different strata of earth, sand, clay, &c, being exactly similar from top to bottom on both sides; but by what great agent they were separated, whether by fire or by water, remains hidden amongst those arcana of nature which we vainly endeavour to develope.

"The arch consists of a solid mass of stone, or of several stones cemented so strongly together, that they appear but as one. This mass, it is to be supposed, at the time that the hill was rent asunder, was drawn across the fissure from adhering closely to one side, and being loosened from its bed of earth at the opposite one. It seems as
probable,

probable, I think, that the mass of stone forming the arch was thus forcibly plucked from one side, and drawn across the fissure, as that the hill should have remained disunited at this one spot from top to bottom, and that a passage should afterwards have been forced through it by water. The road leading to the bridge runs through a thick wood, and up a hill, having ascended which, nearly to the top, you pause for a moment at finding a sudden discontinuance of the trees at one side; but the amazement which fills the mind is great indeed, when, on going a few paces towards the part which appears thus open, you find yourself on the brink of a tremendous precipice. You involuntarily draw back, stare around, then again come forward to satisfy yourself that what you have seen is real, and not the illusion of fancy. You now perceive, that you are upon the top of the bridge, to the very edge of which, on one side, you may approach with safety, and look down into the abyss, being protected from falling by a parapet of fixed rocks. The walls, as it were, of the bridge at this side are so perpendicular, that a person leaning over the parapet of rock might let fall a plummet from the hand to the very bottom of the chasm. On the opposite side this is not the case, nor is there any parapet; but from the edge of the road, which runs over the bridge, is a gradual slope to the brink of the chasm, upon which it is somewhat dangerous to venture. This slope is thickly covered with large trees, principally cedars and pines. The opposite side was also well furnished with trees formerly, but all those that grew near the edge of the bridge have been cut down by different people, for the sake of seeing them tumble to the bottom. Before the trees were destroyed in this manner, you might have passed over the bridge without having had any idea of being upon it; for the breadth of it is no less than eighty feet. The road runs nearly in the middle, and is frequented daily by waggons.

“At the distance of a few yards from the bridge, a narrow path appears, winding along the sides of the fissure, amidst immense rocks and trees, down to the bottom of the bridge. Here the stupendous arch appears in all its glory, and seems to touch the very skies. To behold it without rapture, indeed, is impossible; and the more critically it is examined, the more beautiful and the more surprising does it appear. The height of the bridge to the top of the parapet is two hundred and thirteen feet by admeasurement with a line, the thickness of the arch forty feet, the span of the arch at top ninety feet, and the distance between the abutments at bottom fifty feet. The abutments consist of a solid mass of limestone on either side, and, together with the arch, seem as if they had been chiseled out by the hand of art. A small stream, called Cedar Creek, running at the bottom of the fissure, over a bed of rocks, adds much to the beauty of the scene.”

“The fissure takes a very sudden turn just above the bridge, according to the course of the stream, so that when you stand below, and look under the arch, the view is intercepted at the distance of about fifty yards from the bridge.” P. 127.

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They who vaunt so much the happiness of the Americans, since their separation from the mother-country, will do well to weigh the following passage :

“ Our landlord, as soon as he found out who we were, immediately came to us, to request that we would excuse the confused state in which his house was, as this was the anniversary day of ‘ American Independence,’ or, as some, indeed, more properly called it, of ‘ American Repentance.’ We were all of us not a little surprised at this address, and from such a person ; instances, however, are not wanting of people openly declaring, that they have never enjoyed so much quiet and happiness in their own homes since the revolution as they did when the states were the colonies of Great Britain. Amongst the planters in Virginia I heard language of this sort more than once.” P. 156.

Our curiosity is in the highest degree excited by the account given of a gentleman at p. 184, who penetrated through the whole continent of North America, from Montreal to the Pacific Ocean. Surely the public will one day be indulged with the particulars of this extraordinary journey.

“ One gentleman, indeed, a partner in the house at Montreal, which now holds the greatest part of the shares of the company, has even penetrated to the Pacific Ocean itself. The journal kept by this gentleman upon the expedition is, it is said, replete with information of the most interesting nature. That it has not been laid before the public long ago, together with an accurate map of his track, is to be imputed solely to an unfortunate misunderstanding which took place between him and a noble lord high in the confidence of government.

“ In the first attempt which this adventurous gentleman, a Mr. McKenzie, made to penetrate to the ocean, he set out early in the spring from the remotest of the posts belonging to the company. He took with him a single canoe, and a party of chosen men ; and after passing over prodigious tracts of land, never before traversed by any white person, at last came to a large river. Here the canoe, which was carried by the men on their shoulders, was launched, and having all embarked, they proceeded down the stream. From the course this river took for a very great distance, Mr. McKenzie was led to imagine that it was one of those rivers he was in quest of ; namely, one which emptied itself into the Pacific Ocean ; but at the end of several weeks, during which they had worked their way downward with great eagerness, he was convinced, from the gradual inclination of the river towards another quarter, that he must have been mistaken ; and that it was one of those immense rivers, so numerous on the continent of North America, that ran into Baffin’s Bay, or the Arctic Ocean.

“ The party was now in a very critical situation ; the season was far advanced, and the length of way which they had to return was prodigious. If they attempted to go back, and were overtaken by winter, they must in all probability perish for want of provisions in an

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uninhabited

uninhabited country ; if, on the contrary, they made up their minds to spend the winter where they were, they had no time to lose in building huts, and going out to hunt and fish, that they might have sufficient stores to support them through that dreary season. Mr. M'Kenzie represented the matter, in the most open terms, to his men, and left it to themselves to determine the part they would take. The men were for going back at all hazards ; and the result was, that they reached their friends in safety. The difficulties they had to contend with, and the exertions they made in returning, were almost surpassing belief.

“ The second expedition entered upon by Mr. M'Kenzie, and which succeeded to his wishes, was undertaken about three years ago. He set out in the same manner, but well provided with several different things, which he found the want of in the first expedition. He was extremely well furnished this time with astronomical instruments, and in particular with a good time-piece, that he procured from London. He took a course somewhat different from the first, and passed through many nations of Indians who had never before seen the face of a white man, amongst some of whom he was for a time in imminent danger ; but he found means at last to conciliate their good will. From some of these Indians he learned, that there was a ridge of mountains at a little distance, beyond which the rivers all ran in a western direction. Having engaged some of them therefore for guides, he proceeded according to their directions until he came to the mountains, and after ascending them with prodigious labour, found, to his great satisfaction, that the account the Indians had given was true, and that the rivers on the opposite side did indeed all run to the west. He followed the course of one of them, and finally came to the Pacific Ocean, not far from Nootka Sound.

“ Here he was given to understand by the natives, and their account was confirmed by the sight of some little articles they had amongst them, that an English vessel had quitted the coast only six weeks before. This was a great mortification to Mr. M'Kenzie ; for had there been a ship on the coast, he would most gladly have embarked in it rather than encounter the same difficulties, and be exposed to the same perils, which he had experienced in getting there ; however there was no alternative ; he set out after a short time on his journey back again, and having found his canoe quite safe under some bushes, near the head of the river, where he had hid it, together with some provisions, left on going down to the coast the natives might have proved unfriendly, and have cut off his retreat by seizing upon it, he finally arrived at one of the trading posts in security. When I was at Montreal, Mr. M'Kenzie was not there, and I never had an opportunity of seeing him afterwards. What I have here related respecting his two expeditions is the substance, to the best of my recollection, of what I heard from his partners.”

We refer the Jacobin, and more violent of the Opposition writers in this country, who did all that they could to excite a misunderstanding between the governments of Great Britain and

and America, on the subject of the surrender of the forts on the side of Canada, to the following passage :

“ The American prints, until the late treaty of amity was ratified, teemed with the most gross abuse of the British government, for retaining possession of Niagara Fort, and the other military posts on the lakes, after the independence of the States had been acknowledged, and peace concluded. It was never taken into consideration, that if the British government had thought proper to have withdrawn its troops from the posts at once, immediately after the definitive treaty was signed, the works would in all probability have been destroyed by the Indians, within whose territories they were situated, long before the people of the States could have taken possession of them ; for no part of their army was within hundreds of miles of the posts, and the country through which they must have passed in getting to them was a mere wilderness ; but if the army had gained the posts the states were in no condition, immediately after the war, to have kept in them such large bodies of the military as would have been absolutely necessary for their defence whilst at enmity with the Indians, and it is by no means improbable, but that the posts might have been soon abandoned. The retention of them, therefore, to the present day, was, in fact, a circumstance highly beneficial to the interests of the States, notwithstanding that such an outcry was raised against the British on that account, inasmuch as the Americans now find themselves possessed of extensive fortifications on the frontiers, in perfect repair, without having been at the expence of building them, or maintaining troops in them for the space of ten years, during which period no equivalent advantages could have been derived from their possession. It is not to be supposed, however, that the British government meant to confer a favour on her late colonies by retaining the posts ; it was well known that the people of the new states would be eager, sooner or later, to get possession of forts situated within their boundary line, and occupied by strangers ; and as there were particular parts of the definitive treaty which some of the states did not seem very ready to comply with, the posts were detained as a security for its due ratification on the part of the States. In the late treaty of amity and commerce, these differences were finally accommodated to the satisfaction of Great Britain, and the posts were consequently delivered up. On the surrender of them very handsome compliments were paid, in the public papers throughout the States, to the British officers, for the polite and friendly manner in which they gave them up. The gardens of the officers were all left in full bearing, and high preservation ; and all the little conveniences were spared, which could contribute to the comforts of the federal troops.

“ The generality of the people of the States were big with the idea, that the possession of these places would be attended with the most important and immediate advantage ; and in particular they were fully persuaded, that they would thereby at once become masters of the trade to the lakes, and of three-fourths at least of the fur trade, which, they said, had hitherto been so unjustly monopolized by the British merchants, to their great prejudice. They have now got possession of them, and perceive the futility of all these notions,” P. 302.

The description of the Falls of Niagara, at p. 319, will well repay the reader's attention ; and the following anecdote may help yet further to check any latent ardour for emigration, which may still exist in the bosoms of a certain description of Englishmen.

“ Early in the day we came to several plains similar to those we had before met with, but not so extended, on the borders of one of which we saw, for the first time, a bark hut apparently inhabited. On going up to it, our surprise was not a little to find two men, whose appearance and manners at once bespoke them not to be Americans. After some conversation we discovered them to be two Englishmen, who had formerly lived in London as *valets de chambre*, and having scraped together a little money, had set out for New York, where they expected at once to become great men ; however they soon found to their cost, that the expence of living in that city was not suited to their pockets, and they determined to go and settle in the back country. They were at no loss to find persons who had land to dispose of, and happening to fall in with a jobber who owned some of these plains, and who painted to them in lively colours the advantage they would derive from settling on good land already cleared to their hand, they immediately purchased a considerable track of this barren ground at a round price, and set out to fix themselves upon it. From the neighbouring settlements, which were about ten miles off, they procured the assistance of two men, who after having built for them the bark hut in which we found them, left them with a promise of returning in a short time to erect a log house. They had not, however, been punctual to their word, and unable to wield an axe, or to do any one thing for themselves, these unfortunate wretches sat moping in their hut, supporting themselves on some salt provisions they had brought with them, but which were now nearly exhausted. The people in the settlements, whom, on arriving there, we asked some few questions respecting these poor creatures, turned them into the greatest ridicule imaginable for being so helpless ; and indeed they did present a most striking picture of the folly of any man's attempting to settle in America without being well acquainted with the country previously, and competent to do every sort of country work for himself.

“ It was not without very great vexation that we perceived, shortly after leaving this hut, evident symptoms of drunkenness in one of the Indians, and on examining our brandy cask it was but too plain that it had been pillaged. During the preceding part of our journey we had kept a watchful eye upon it, but drawing towards the end of our expedition, and having had every reason to be satisfied with the conduct of the Indians, we had not paid sufficient attention to it this day ; and though it could not have been much more than five minutes out of our sight, yet in that short space of time the screw had been forced, and the cask drained to the last drop. The Indian, whom we discovered to be drunk, was advanced a little before the others. He went on for some time staggering about from side to side, but at last, stopping and laying hold of his scalping knife, which they always carry with them by their sides, he began to brandish it with a threatening air. There

is but one line of conduct to be pursued when you have to deal with Indians in such a situation, and that is, to act with the most determined resolution. If you betray the smallest symptoms of fear, or appear at all wavering in your conduct, it only serves to render them more ungovernable and furious. I accordingly took him by the shoulder, pushed him forward, and presenting my piece, gave him to understand that I would shoot him if he did not behave himself properly. My companions, whilst I was taking care of him, went back to see in what state the other Indians were. Luckily the liquor, though there was reason to apprehend they had all had a share of it, had not made the same impression upon them. One of them, indeed, was beginning to be refractory, and absolutely threw down his load, and refused to go farther; but a few words from *China-breast-plate** induced him to resume it, and to go on. On coming up to the first Indian, and seeing the sad state he was in, they shook their heads, and crying, "No good Indian, no good Indian," endeavoured by signs to inform us that it was he who had pillaged the cask, and drank all the brandy; but as it was another Indian who carried the cask, no doubt remained, but that they must all have had a share of the plunder; that the first fellow, however, had drank more than the rest was apparent; for in a few minutes he dropped down speechless under his load; the others hastened to take it off from his back, and having divided it amongst themselves, they drew him aside from the path, and threw him under some bushes, where he was left to sleep till he should come again to his senses.

"About noon we reached the Genesee River, at the opposite side of which was situated the village where we expected to procure horses. We crossed the river in canoes, and took up our quarters at a house at the uppermost end of the village, where we were very glad to find our Indian friends could get no accommodation, for we knew well that the first use they would make of the money we were going to give them would be to buy liquor, and intoxicate themselves, in which state they would not fail of becoming very troublesome companions; it was scarcely dark indeed when news was brought us from a house near the river, that they went to after we had discharged them, that they were grown quite outrageous with the quantity of spirits they had drank, and were fighting and cutting each other in a most dreadful manner. They never resent the injuries they receive from any person that is evidently intoxicated, but attribute their wounds entirely to the liquor, on which they vent their execrations for all the mischief it has committed.

"Before I dismiss the subject entirely, I must observe to you, that the Indians did not seem to think the carrying of our baggage was in any manner degrading to them; and after having received their due, they shook hands with us, and parted from us, not as from employers who had hired them, but as from friends whom they had been assisting, and were now sorry to leave." P. 431.

It is not often that we are so well entertained as we have been by this agreeable volume. It bears every mark of fi-

* The name of the Chief Indian.

delity and diligence ; and we doubt not will ever be considered as a standard book, by those who may hereafter be inclined to visit, or who may now wish to be informed of the condition of the American States; and indeed of North America in general, from the year 1795 to 1797. Mr. Weld appears to us thoroughly justified in thus concluding his volume.

“ I shall speedily take my departure from this continent, well pleased at having seen so much of it as I have done, *but I shall leave it without a sigh, and without entertaining the slightest wish to revisit it.*”

We have omitted to specify, for obvious reasons, many interesting portions of Mr. Weld's work ; such, for example, as the description of the manners of the people at Montreal, and, above all, of the Moravian settlement at Bethlehem ; but we cannot entertain a doubt but that quite enough has been said to excite the reader's attention to the whole of the work.

ART. VII. *The present State of Ireland, and the only Means of preserving Her to the Empire, considered. In a Letter to the Marquis Cornwallis. By James Gerabty, Esq. Barrister at Law.* 8vo. 84 pp. 1s. 6d. Stockdale. 1799.

THIS gentleman, whose name appears in the debate of the Irish bar as one of the supporters of an union, has here employed an able pen in the same cause. He states the disadvantages sustained by Ireland, owing to her distance from the seat of government ; her consequent government by a viceroy ; the necessity such viceroy is under of securing an influence in Parliament (for which he accounts) by means which are not necessary in England ; and the tendency towards a separation which must exist during the present state of the connection. He distinguishes ably, and we think justly, the cases of Great Britain and Ireland as to parliamentary influence ; and shows, that in the former it preserves a connection between the different branches of government, yet does not prevent the public voice from having a decisive controul over the administration ; but in the latter he conceives, although it be necessary (as the only link that remains to connect the two countries) it produces a system of corrupt ascendancy. The inequality of representation he thinks greater in Ireland than in England, and that the government has a more aristocratic tendency. The abuses arising from this circumstance he details at length ; and infers, that “ either the parliament of Ireland must be new-fashioned, or, as it is called, reformed, and the aristocracy

“aristocracy eradicated; or she must be committed to the parliament of England by fair and regular representation.” The consequence of the former of these measures he thus forcibly states.

“If a parliamentary reform be conceded to Ireland, no modification short of a pure democratic legislature can have effect. To extinguish, not to limit, the aristocracy, is their great object; and the first act of popular ascendancy would be the extermination of the superior order, to a moral certainty; the second would be the demolition of the royal estate, even if it had no foreign concern, but were purely and solely exercisable within the kingdom. From the present state of the public mind, in its long fermented dissatisfaction with its Parliament, and from the political impressions which it has received from the American war and the French revolution, it is beyond doubt that if the frame of Parliament be once innovated, it will be rent from its very foundation, the whole efforts of the people would be directed to the establishing of a democracy, and by every possible barrier to exclude the influence of England and her counsels from the affairs of Ireland; for, the history of the late rebellion, as it is spread upon parliamentary record, and of the proceedings of the discontented and disaffected in Ireland for some years, preparatory to their coming to open war with the government, establish it to the conviction of every man, that separation from England was the prime and the grand object; a reform in the Parliament of Ireland was to be the means, and the decisive step towards the attainment of the former: a more equal representation of the people, therefore, resounded on every side, as the demand of the nation upon its Government. Under this specious pretext was concealed the hostile disposition towards Great Britain. The body of the people looked no farther than the mere question of reform, which the general conduct of Parliament appeared to render not only reasonable but necessary; but its real end, and the great scheme of change and independence, were reserved to a few, and lurked in the dark recesses of conspiracy and treason, until the fulness of time and the success of the auxiliary measures should call for the open avowal of the great object, and its publication to the nation. Thus the rashness of the unthinking and the faith of the credulous are ever exposed to the subtlety of the wicked, who enlists them as instruments of his cause and accomplices in his crimes.” P. 32.

Mr. G. remarks, that the connection between the two countries has been weakened ever since 1782, when the legislature of Ireland was rendered independent; the cause and consequences of which measure he fully details, dwelling particularly on the conduct of the Irish parliament during the King's indisposition in 1789; from which he infers, that “the influence of England on the Irish legislature, through the medium of its patronage, forms a very frail and precarious combination.” We have then a neat and succinct history of the con-

nection,

nection between the two kingdoms, from the arrival of the Britons in Ireland, in 1172, to the present time; whence Mr. G. deduces the opinion (in which he seems well warranted) "that a democratic House of Commons in Ireland, and the connection with England, cannot exist together." He concludes in the following spirited manner.

"The moment has therefore come, in which the Government of Great Britain is urged by its own interest, by its parental duty towards Ireland, by the irresistible claims of that great portion of the Irish people who issued from her loins, who share her religious faith, and whose property rests on English title; and, above all, by the characteristics of the English nation, her order, humanity, and religion, to save Ireland, without delay, from the evils which impend, and the destruction to which she is exposed. Whatever difficulties may impede an immediate incorporation, whatever inconvenience may attend the present agitation of this measure, they are as nothing to the embarrassment which will accrue, and the direful necessity in which she will be involved, if the present occasion be neglected, and the schemes of the disaffected prevail. Her magnanimity will encounter danger if it exist; there will be none if she is firm; she will regard as idle sound the clamour which is raised by the stupid politics of some, and the wickedness of others; and, true to the great character of her nation, she will conduct herself with wisdom, philanthropy, and justice." P. 83.

This is certainly one of the most sensible, argumentative, and energetic pamphlets which we have met with on the important subject now under consideration.

ART. VIII. *The Consequences of the proposed Union with Respect to Ireland considered; in a Second Letter to the Marquis Cornwallis. By James Gerahty, Esq. Barrister at Law.* 8vo. 60 pp. 1s. 6d. Stockdale. 1799.

MR. GERAHTY having, in his former Letter, argued strongly for the necessity of an union with Ireland, now states the consequences likely to result from such a measure; which, he conceives, will be highly beneficial to that kingdom. These consequences he pursues not always with as much perspicuity as might be wished, but generally with ingenious and forcible arguments.

He thinks the distemper which has long afflicted Ireland has been much aggravated by "the partial and contracted politics influencing a local legislature;" but that, in the event of an union, "local considerations and feelings cannot exist. The conduct of Great Britain, free from the temptation of private

private interest, must be one disinterested policy as to particulars and individuals, and one continual effort to aggrandize herself by the health and strength of all her parts."

On the commercial advantages likely to result from an union, the probable increase in the population of Ireland, the addition to her capital, and the encouragement that would be given to industry, he expatiates at some length; and concludes, that "it is only by the most close and intimate incorporation with Great Britain, it is by removing every barrier which divides both nations, that Ireland can improve her internal faculties, can vary and extend her manufactures, can convert a losing into a beneficial import trade, and can share in that national ascendancy" (of Great Britain) "which opens the ports of other nations with freedom to her merchants, and ensures them all the advantages usually allowed the most favoured states."

Mr. G. accounts for Ireland not having yet obtained these advantages, and allured British capital, by the circumstance "that property has not been considered as secure in Ireland, and that the two countries have been kept divided and distinct." Having enforced these points at large, he reverts to political considerations, on which his arguments well deserve the attention of all who wish to form a correct judgment in this important question. We will extract two very material passages, as specimens of the rest.

"We are now well assured from experience, that the modes by which governments are assailed; and their subversion effected, are either open violence and superior force, or conspiracy and assassination, or means more certain than these; when, by concessions on one side, and encroachments on the other, any part of the constitution, but particularly a branch of the legislature, falls into the hands of the enemy; when a lodgment is effected, and the fortification which should defend becomes the means of attack upon the government. By the last of these modes fell the monarchy of France, and by every one of them did the United Irishmen attempt the subversion of the government. It is manifest, than an Union must exclude all opportunity for the last, which is most dangerous; take away all pretences for the others, and reduce very much their probability of success. The present defective connection of the countries sustains the aristocracy, and induces the necessity of parliamentary influence, to which the people of Ireland ascribe all their political inconvenience. This will ever produce clamour and discontent. In a small country there is more sympathy; the same system which is not felt in a great population, may have considerable and severe effects in a less; that which no one would regard in a city, may interest all in a village. This discontent, then, produces demands, which if conceded, the constitution is no more, and if refused may lead to conspiracy and rebellion." P. 43.

"When,

“ When, therefore, the constitutional connection of these countries shall be so improved, as to discourage all attempts to affect its validity or permanence; when the internal administration of the Irish government shall be rendered more pure and efficient; when the people of Ireland shall feel no other dominion than that of the law and the magistrate; all enjoying the same constitution, possessing the same rights, and subject to the same duties, the season of tranquillity will return; affection and philanthropy must succeed to discord and division; religious difference will be forgotten, because it will cease to be important; the government, unawed by aristocracy and unimpeded by faction, will exercise its free will; and accountable to a great tribunal for its conduct, it will have every motive to discharge, and no temptation to betray the trust which is reposed; and the people, united with the government, will feel the same interest and share the same good. Obedience will co extend itself with authority; as the one will be firm and respectable, the other will be free and cheerful. Thus what is now corrupt will be pure, what is rebellious will be loyal, what is prejudiced will be liberal; and Ireland, instead of being the scourge of war, must feel and cultivate the blessings of peace.” P. 48.

Upon the whole, Mr. G. deserves applause for the rational and liberal grounds on which he has rested this question, and for the able arguments he has urged. There is an inaccuracy in the beginning of this tract, which has an incomplete sentence, and a want of perspicuity in some of the commercial arguments. Yet these defects are more than compensated by the patriotic spirit which it breathes; by a liberal and enlarged view of the subject; by the strength of the author's reasonings; and the energy of his language.

ART. IX. *The Credibility of Christianity vindicated, in Answer to Mr. Hume's Objections; in Two Discourses, preached before the University of Cambridge. By the Rev. S. Vince, A. M. F. R. S. Plumian Professor of Astronomy and experimental Philosophy. 8vo. 29 pp. 2s. Elmsly. 1798.*

IT is with peculiar satisfaction that we give to this masterly specimen of Christian argument, an honourable place in the British Critic. The specious but inconclusive reasoning of Hume on the subject of Miracles, has been resorted to by Sciologists, to make a vain display of unprofitable learning; and by Infidels, as an apology for their perseverance in their pernicious errors. At the same time, men of unclouded judgment, and accustomed to logical deduction, have easily discovered and openly detected the sophisms of this too much admired writer.

Mr.

Mr. Vince has done this with remarkable success, and in a manner which amounts almost to mathematical demonstration.

The two Discourses, of which this publication consists, are from 2 Peter i, 16, "We have not followed cunningly devised fables." Mr. Vince begins by observing, that many of the first enemies of the Christian Religion, did not deny that Jesus Christ and his Apostles actually wrought the miracles which were attributed to them, but chose other grounds of opposition. If there had been any imposture in this matter, the first adversaries of our faith could easily have detected it; but they did not, and thus virtually they acknowledged the fact.

The preacher then candidly and circumstantially states the substance of Mr. Hume's arguments against Miracles, which he most clearly proves to be unsatisfactory and inconclusive.

Mr. Hume defines Miracles to be a violation of the laws of nature; but, says Mr. V. the laws of nature are those events which, by divine appointment, follow each other in the moral and physical world. Mr. Hume's remark, as is demonstrated, cannot possibly apply to those laws in a *moral* point of view; it can therefore only have reference to the *physical* laws. We are certain that the reader will gladly attend to Mr. V. himself on this subject.

"What we mean by the laws of nature, are those laws which are deduced from that series of events, which, by divine appointment, follow each other in the *moral* and *physical* world; the *former* of which, we shall here have occasion principally to consider, the present question altogether respecting the *moral* government of God—a consideration which our author has entirely neglected, in his estimation of the credibility of miracles. Examining the question therefore upon this principle, it is manifest, that the extraordinary nature of the fact is no ground for disbelief, provided such a fact, in a *moral* point of view, was, from the condition of man, become necessary; for, in that case, the Deity, by dispensing his assistance in proportion to our wants, acted upon the same principle as in his more ordinary operations. For however opposite the *physical* effects may be, if their *moral* tendency be the same, they form a part of the moral law. Now in those actions which are called miracles, the Deity is directed by the same moral principle as in his usual dispensations; and therefore being influenced by the same motive to accomplish the same end, the laws of God's moral government are not violated, such laws being established by the *motives* and the *ends produced*, and not by the *means employed*. To prove therefore the moral laws to be the same in those actions called miraculous, as in common events, it is not the *actions themselves* which are to be considered, but the *principles* by which they were directed, and their *consequences*, for if these be the same, the Deity acts by the same laws. And here, moral analogy will be found to confirm the truth of the miracles recorded in scripture. But as the moral government of God is directed by motives which lie beyond the reach of human

human investigation, we have no principles by which we can judge concerning the probability of the happening of any new event which respects the moral world; we cannot therefore pronounce any extraordinary event of that nature to be a violation of the moral law of God's dispensations; but we can nevertheless judge of its agreement with that law, so far as it has fallen under our observation. But our author leaves out the consideration of God's moral government, and reasons simply on the facts which are said to have happened, without any reference to an end; we will therefore examine how far his conclusions are just upon this principle.

“ He defines miracles to be “ a violation of the laws of nature ;” he undoubtedly means the *physical* laws, as no part of his reasoning has any reference to them in a *moral* point of view. Now these laws must be deduced, either from his own view of events only, or from that, and testimony jointly; and if testimony be allowed on one part, it ought also to be admitted on the other, granting that there is no impossibility in the fact attested. But the laws by which the Deity governs the universe can, at best, only be inferred from the *whole* series of his dispensations from the beginning of the world; testimony must therefore necessarily be admitted in establishing these laws. Now our author, in deducing the laws of nature, rejects all well authenticated miraculous events, granted to be possible, and therefore not altogether incredible and to be rejected without examination, and thence establishes a law to prove against their credibility; but the proof of a position ought to proceed upon principles which are totally independent of any supposition of its being either true or false. His conclusion therefore is not deduced by just reasoning from acknowledged principles, but it is a necessary consequence of his own arbitrary supposition. “ ’Tis a miracle,” says he, “ that a dead man should come to life, because that has never been observed in any age or country.” Now testimony, confirmed by every proof which can tend to establish a true matter of fact, asserts that such an event has happened. But our author argues against the credibility of this, because it is contrary to the laws of nature; and in establishing these laws, he rejects all such extraordinary facts, although they are authenticated by all the evidence which such facts can possibly admit of; taking thereby into consideration, events of that kind only which have fallen within the sphere of his own observations, as if the whole series of God's dispensations were necessarily included in the course of a few years. But who shall thus circumscribe the operations of divine power and wisdom, and say, “ Hitherto shalt thou go, and no further.” Before he rejected circumstances of this kind in establishing the laws of nature, he should, at least, have shown, that we have *not all* that evidence for them which we might have had, upon supposition that they were true; he should also have shown, in a moral point of view, that the events were inconsistent with the ordinary operations of Providence; and that there was no end to justify the means. Whereas, on the contrary, there is *all* the evidence for them which a real matter of fact can possibly have; they are perfectly consistent with all the moral dispensations of Providence; and at the same time that the resurrection of Jesus Christ is most unexceptionably attested, we discover a moral intention

intention in the miracle, which very satisfactorily accounts for that exertion of divine power." P. 4.

After discussing this particular point, the writer proceeds to examine what necessity there was for the establishment of Christianity. If in this part we meet with no extraordinary novelty of fact or argument, it is impossible not to be delighted with the energy of the writer's manner, and the perspicuity of his arrangement. The world was divided into Jews and Gentiles. The religion of the latter wanted authority, mistook the nature of God, was defective in its moral doctrines, and erroneous in its practice. The wisest of the Gentiles (Socrates and Plato) confessed to their hearers the want of a divine revelation; and the doctrines of their most celebrated philosophers were erroneous in the extreme, as Mr. V. exemplifies in the instances of Zeno, Aristippus, Aristotle, and others.

The necessity of a divine revelation being made apparent, the object of the second Discourse is, to consider the grounds on which we are induced to believe the fact of our Saviour's manifestation of himself for this important purpose.

Mr. V. commences his second Discourse, by considering the evidence of the facts contained in the evangelical writings. That this religion quickly spread itself over the principal cities of Asia, Greece, and Italy, there can be no doubt; for this there is the concurring testimony of Suetonius, Arrian, Tacitus, Pliny, Quadratus, and others. How is this rapid conversion to be accounted for? Was it from the injunction of the magistrate, the love of novelty, the hope of gain, or the conviction of the truth of our Religion? All these possible motives are examined and discussed; and it is clearly demonstrated, that the propagation of Christianity could not be imputed to any cause but the conviction of its truth. Let the author here speak again.

"The rapid establishment of Christianity must therefore have been from the conviction which those who embraced it, had of it's 'Truth and power unto salvation.' Christianity at first spread itself amongst the most enlightened nations of the earth—in those places where human learning was in it's greatest perfection; and, by the force of the evidence which attended it, amongst such men it gained an establishment. It has been justly observed, that 'it happened very providentially to the honour of the Christian religion, that it did not take it's rise in the dark illiterate ages of the world, but at a time when arts and sciences were at their height, and when there were men who made it the business of their lives to search after truth, and sift the several opinions of philosophers and wise men, concerning the duty, the end, and chief happiness of reasonable creatures.' Both the
learned

learned and the ignorant alike embraced it's doctrines; the learned were not likely to be deceived in the proofs which were offered; and the same cause undoubtedly operated to produce the effect upon each. But an immediate conversion of the bulk of mankind, can arise only from some proofs of a divine authority offering themselves immediately to the senses; the preaching of any new doctrine, if left to operate only by it's own force, would go but a very little way towards the immediate conversion of the ignorant, who have no principle of action but what arises from habit, and whose powers of reasoning are insufficient to correct their errors. When Mahomet was required by his followers to work a miracle for their conviction, he always declined it; he was too cautious to trust to an experiment, the success of which was scarcely within the bounds of probability; he amused his followers with pretended visions, which, with the aid afterwards of the civil and military power, were sufficient to enforce, at least an outward compliance. But the apostles established their religion in opposition to that power; and as the accomplishment of that event was by a few obscure persons, who founded their pretensions upon authority from heaven, we are next to consider, what kind of proofs of their divine commission they offered to the world; and whether they themselves could have been deceived, or mankind could have been deluded by them." P. 20.

The subject of the Christian Miracles is again resumed, and their authenticity established by the clearest demonstration; and again reverting to Hume, Mr. V. thus sums up his argument, and concludes his Discourse.

"A very eminent writer has observed, that "the conversion of the Gentile world, whether we consider the difficulties attending it, the opposition made to it, the wonderful work wrought to accomplish it, or the happy effects and consequences of it, may be considered as a more illustrious evidence of God's power, than even our Saviour's miracles of casting out devils, healing the sick, and raising the dead." Indeed, a miracle said to have been wrought without any attending circumstances to justify such an exertion of divine power, could not easily be rendered credible; and our author's argument proves no more. If it were related, that about 1700 years ago, a man was raised from the dead, without its answering any other end than that of restoring him to life. I confess that no degree of evidence could induce me to believe it; but if the moral government of God appeared in that event, and there were circumstances attending it which could not be accounted for by any human means, the fact then becomes credible. When two extraordinary events are thus connected, the proof of one establishes the truth of the other. Our author has reasoned upon the fact as standing alone, in which case it would not be easy to disprove some of his reasoning; but the fact should be considered in a moral view—as connected with the establishment of a pure religion, and it then becomes credible. In the proof of any circumstance, we must consider every principle which tends to establish it; whereas our author, by considering the case of a man said to have been raised from the

the dead, simply in a *physical* point of view, without any reference to a *moral* end, endeavours to show that it cannot be rendered credible; and, from such principles, we may admit his conclusions without affecting the credibility of Christianity. The general principle on which he establishes his argument, is not the great foundation upon which the evidence of Christianity rests. He says, "No testimony can be sufficient to establish a miracle, unless it be of such a kind, that the falsehood would be more miraculous than the fact which it endeavours to prove." Now this reasoning, at furthest, can only be admitted in those cases where the fact has nothing but testimony to establish it. But the proofs of Christianity do not rest simply upon the testimony of its first promulgators, and that of those who were afterwards the instruments of communicating it; but they rest principally upon the acknowledged and very extraordinary effects which were produced by the preaching of a few unlearned, obscure persons, who taught "Christ crucified;" and it is upon these indisputable matters of fact which we reason; and when the effects are totally unaccountable upon any principle which we can collect from the operation of human means, we must either admit miracles, or admit an effect without an adequate cause. Also, when the proof of any position depends upon arguments drawn from various sources, all concurring to establish its truth, to select some one circumstance, and attempt to show that that alone is not sufficient to render the fact credible, and thence infer that it is not true, is a conclusion not to be admitted. But it is thus that our author has endeavoured to destroy the credibility of Christianity, the evidences of which depend upon a great variety of circumstances and facts which are indisputably true, all co-operating to confirm its truth; but an examination of these falls not within the plan here proposed. He rests all his argument upon the extraordinary nature of the fact, considered alone by itself; for a common fact, with the same evidence, would immediately be admitted. I have endeavoured to show, that the extraordinary nature of the fact is no ground for disbelieving it, for two reasons: First, that the circumstances to be accomplished required a fact of that extraordinary nature, as much as the most common events are necessary to fulfil the usual dispensations of Providence, and therefore the Deity was then directed by the same motive as in a more ordinary case, that of affording us such assistance as our moral condition renders necessary. In the establishment of a pure religion, the proof of its divine origin may require some very extraordinary circumstances which may never afterwards be requisite, and accordingly we find that they have not happened. Here is therefore a perfect consistency in the operations of the Deity, in his moral government, and not a violation of the laws of nature: Secondly, the fact is immediately connected with others which are indisputably true, and which, without the supposition of the truth of that fact, would be, at least, equally miraculous. Thus I conceive the reasoning of our author to be totally inconclusive; and the arguments which have been employed to prove the fallacy of his conclusions, appear, at the same time, fully to justify our belief in, and prove the moral certainty of, our holy religion." P. 27.

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We gladly repeat, that the perusal of these excellent compositions has afforded us the truest satisfaction, and we earnestly refer our readers to them; particularly those that may be at all influenced by the arguments of Mr. Hume, or in any way disposed to hesitate upon a subject, the removal from which of doubt and difficulty, is so essential to their present tranquillity and their future hopes.

ART. X. *The Works of Horatio Walpole, &c.*

(Concluded from our last, p. 180.)

THERE is little subject for present criticism or analysis in the third volume of Lord Orford's Works, the whole being occupied by the *Anecdotes of Painting*, which have been long known to the public, and long approved. The plates are the same that were before used, only retouched; and the additions are too inconsiderable to deserve particular notice, as they consist only of a short supplement to the catalogue of Hogarth's works, p. 472; and a list of obscure painters omitted before, p. 493. Even in those instances where the facts have altered since the former editions, neither his Lordship, nor his present editors, have always thrown in a remark. Thus his regret, that the beautiful drawings of Holbein were not preserved by engraving, remains unaltered (p. 72) though they have been copied since, in the most perfect manner, by the hand of Bartolozzi, and published by Mr. Chamberlaine. A great part of this work was, to our knowledge, in Lord Orford's possession, and much admired by him.

The fourth volume opens with the catalogue of engravers, and, as far as p. 204, consists of matters published before. When we proceed to the newer articles, the two first collections of papers display, very curiously, some singular features of the author's mind. They relate to the papers of Chatterton, and to the dispute between Hume and Rousseau. In the letters relative to the latter subject, we find Horace Walpole affecting to despise authors and all their disputes; in the other he is anxiously collecting every scrap relating to his own intercourse with Chatterton, and laying the whole before the public as a matter of great concern. The truth is, that, by a singular refinement in vanity, this author affected to despise not only authorship in general, but even his own efforts in literature, though they formed one of the principal objects of his life.

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We have seen already in his controversial papers respecting the Historic Doubts, with what acrimony he could stand forward when his character as an author was attacked. We see him here in his letters to persons in office, equally anxious about the slightest reflection on his character: considering himself manifestly as a man whose fame, good or bad, would be permanent, and would be an object of attention to the world and to posterity. His secret wish seems to have been, to have it thought that, had he not so much despised Literature, he could have done much greater things than he did in the cultivation of it. What he performed, he would have had the world consider as the amusements of a man at ease, not as the most powerful efforts of which his mind was capable. In every point of view, he seems to have justified himself with respect to Chatterton. As soon as he discovered the imposition, he regarded it as an attempt to laugh at him; and having no natural turn for patronage, he was willing to dispose of the matter on that ground. Of Chatterton's extensive powers, or what was likely to befall him, he had not at that time any sufficient means of judging. As to the French Literati, he seems to have judged of Rousseau with great exactness; but it is whimsical enough to observe, that while he sneers at D'Alembert, for making him a party in his quarrel with a blind old woman (Mad. du Deffand) he evidently takes up his opinion of D'Alembert from the representations of the same lady. Hume, it is very manifest, held D'Alembert too high; but Horace Walpole speaks of him with a spleen, which, against a person unknown, he could at that time probably have had only by adoption.

Of the *Reminiscences* which follow, and are divided into nine chapters, it will be said by most of those who remember the author, that they are less amusing than his casual recollections in private conversation. They are, in great part, a scandalous chronicle; and contain some anecdotes so atrocious, if true, that a very slight degree of regard, even for the families of the persons concerned, would have enjoined a suppression of them. They were to us still less entertaining, because all the anecdotes which respect Sir Robert Walpole had been anticipated by Mr. Coxe, who also had them from Lord Orford. The following, however, which is remarkable, we do not recollect to have seen before.

“ Mr. Johnstone, an ancient gentleman, who had been secretary of state for Scotland, his country, in the reign of king William, was a zealous friend of my father sir Robert, and *who* in that period of

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assassination

assassination plots had imbibed such a tincture of suspicion, that he was continually notifying similar machinations to my father, and warning him to be on his guard against them. Sir Robert, intrepid and unsuspicious, used to rally his good monitor; and, when serious, told him, that his life was too constantly exposed to his enemies to make it of any use to be watchful on any particular occasion; nor, though Johnstone often hurried to him with intelligence of such designs, did he ever see reason, but once, to believe in the soundness of the information. That *once* arrived thus. A day or two before the bill of pains and penalties was to pass the House of Commons against the bishop of Rochester, Mr. Johnstone advertised sir Robert to be circumspect; for three or four persons meditated to assassinate him as he should leave the house at night. Sir Robert laughed, and forgot the notice. The morning after the debate Johnstone came to sir Robert with a kind of good-natured insult, telling him that though he had scoffed his advice, he had for once followed it, and by so doing preserved his life. Sir Robert understood not what he meant, and protested he had not given more credit than usual to his warning. "Yes," said Johnstone, "but you did; for you did not come from the house last night in your own chariot." Walpole affirmed that he did. But his friend persisting in his asseveration, sir Robert called one of his footmen, who replied, "I did call up your honour's carriage; but colonel Churchill being with you, and his chariot driving up first, your honour stepped into that, and your own came away empty." Johnstone triumphing on his own veracity, and pushing the examination farther, sir Robert's coachman recollected, that as he left Palace-yard three men much muffled had looked into the empty chariot. The mystery was never farther cleared up; and my father frequently said, it was the only instance of the kind in which he had ever seen any appearance of a real design." P. 292.

Lord Orford, very fairly and decidedly, acquits Bishop Atterbury of any share in this design; which, as he says, would necessarily have injured his cause, and could by no means have prevented his disgrace. He attributes it therefore to the animosity of parties, and the enmity of some blind zealots against the champions of the House of Brunswick. On the whole, however, we cannot but wish that a great part of the Reminiscences had been suppressed.

Six tales follow the Reminiscences, which are called (for what reason it would not be easy to say) "*Hieroglyphic Tales.*" To us they seem to abound with a figure of rhetoric, which many orators employ without choosing to avow it, called non-sense. We should conjecture that they were the production of an occasional hour or two after supper; and intended for the temporary amusement of parties well inclined to be diverted. How they came, either by the writer, or any other person, to be thought worthy of preservation beyond the time of their origin, we cannot guess. They are made occasionally the vehicle of very odd and unconnected satire, against persons

and things not at all related to each other; and we are sorry to observe, that some of the most flippant passages are directed against personages mentioned in the Scriptures with respect, or against the Scriptures themselves. They have the pertness of Voltaire, without much of his wit. We cannot perceive that a regular or connected satire was intended in any one of them; and that which is most intelligible, as relating to known persons mentioned by name, is only a whimsical compliment to a Miss Caroline Campbell, and clearly a mere specimen of literary merriment in society. In the first tale, one of the objects of satire is *Gronovius*, and the other modern authors who Latinized their names. A princess is introduced, who says she was called *Gronovia*, but her real appellation is "the frow Gronow." The satire then passes to the Dutch; to princes, and their flatterers in general; to religious disputes; and all without the least appearance of a regular design. If there are allusions to history, they are just as desultory and strange. These idle effusions, therefore, even if the author thought them worthy of preservation, should by some friend have been condemned to oblivion. They are followed by a Postscript, which seems to confirm our opinion (formed before we had read it) in both points. "They are," says the author, "mere whimsical tales, *written chiefly for private entertainment*; and for private amusement *half a dozen copies only* are printed." As this apology does not at all apply to a large edition printed for all the world, we conceive it should have been so interpreted by the editors as to induce them to omit the tales.

A new division of the volume is formed at p. 353, by a titular page, entitled "Miscellaneous Pieces in Prose;" now, as the volume has to that very point, or at least from the end of the Appendix to the Catalogue of Engravers, contained nothing that does not equally deserve that title with the pieces which follow, it seems strange enough to have placed it there. Even if pieces of humour or fancy only are meant, what are the tales just noticed but productions intended for that class; and certainly in prose? This new section, therefore, is confined very unnecessarily to three or four articles*. These are, a parody on Lord Chesterfield's Letters to his Son; a general criticism on Dr. Johnson's writings; a pretended continuation of Baker's Chronicle; and a collection of detached thoughts. The parody on Lord Chesterfield has much severity mixed with much humour, the professed design of it being to adapt the precepts of that nobleman to the use of a female pupil. The following passage of the introduction, is no less just than acutely sarcastic.

* We observe, that in the table of contents this unmeaning division is dropped.

“ His (lord Chesterfield's) whole study seems to have been to have imposed (properly, *to impose*) upon mankind by specious qualities—undoubtedly, for no reason, but because he thought external qualities were all that mankind could judge of, or that could procure their esteem. As his appetite for fame and approbation was both intense and insatiable, he would assuredly not have omitted all the virtues of the heart, had he not been convinced that virtue was never rewarded with public applause. He, who in forty years never uttered a word without stopping to search for a better, could not have been so indolent as not to cultivate the duties of humanity, had he discovered that they tended to recommend the possessor. When he enjoins his pupil to be *aimable*, and *avoir des attentions*, is it not evident he knew that generosity, patriotism, charity, and friendship, were useless attributes? It is plain he thought so, for he has never mentioned them in the list of attractions. For Friendship, he seems rather to have warned his disciple against it—a caution imbibed from ambassadors, the profession to which he dedicated his son, and who, being trained to be spies, are rather incompatible with friends. To hear and see, only to tell and betray, is not an intercourse proper for Py-lades and Orestes.” P. 356.

The remainder of the introduction contains a strong irony, conveyed in a pretended proof that the Letters of his Lordship are, *mutatis mutandis*, as fit for young ladies as gentlemen. As a specimen of the humour of the Letters, which are only three in number, the first may very fairly be given. The title prefixed is, “the new Whole Duty of Woman, in a Series of Letters from a Mother to a Daughter, being a Counterpart to the Earl of Chesterfield's System of Education.”

LETTER I.

“ They tell me, miss, that you are disposed to travel, and that your first airing will be to Hammer-smith. Wherefore I think it my duty to wish you a good journey and fair weather. You will be so kind, I flatter myself, as to inform me of your arrival; and if you meet with any good buns or cheesecakes, pray bring me some.

“ Hammer-smith is a smaller town than Brentford, but not so ugly or dirty. In its neighbourhood are other villages; as Ealing, Acton, Kew, and Turnham Green. The latter carries on a great commerce in pigeons. They are better eating than turtle doves, which only last in season during the honey-moon.

“ As Kew is governed by a king, there is generally in the lanes about Brentford a nation called gipsies, governed by a queen. They tell your fortune, and pick your pocket. Their faces are extremely brown, but their teeth are finer than those of ladies who wear white.

“ Your are going to have a great many holidays, so pray, play your belly full, when you come back, you must stick closer to your horn-book than ever. Adieu.”

The “General Criticism of Dr. Johnson's Writings,” is replete with the same prejudices which we noticed in the first volume of these works; where the author introduced Dr. J.

in his character of Lord Chesterfield. The same exaggerated account of his pedantry, stiffness, and redundancy, is here drawn out into a fuller, and more finished accusation. Yet the truth is, that these observations, so far as they are just in any degree, apply only to a part of Dr. Johnson's writings; by no means to his biographical works: and that they are in all respects carried much too far, will easily be granted by any reader who takes notice of the following sentences. "He excites no passions but indignation: his writings send the reader away more satiated than pleased."—"His style appears to me so encumbered, so void of ear and harmony, that I know no modern writer whose works *can be read aloud with so little satisfaction.*"—"His works are the antipodes of taste."—"He has set *nothing in a new light*, yet is as diffuse as if we had every thing to learn." If this be not prejudice, what is? One great and eminent talent of Johnson, was setting every thing in a new light: and as to his style, if he was sometimes too remote from the simple and easy, we still are infinitely obliged to him for raising the public taste above the low and vulgar, which are found even in the writings of Lord Orford. The "Strange Occurrences" are perfectly unlike Sir Richard Baker's prodigies, in imitation of which they are professedly written. They are singular coincidences of circumstances, more likely to be remarked in conversation than committed to writing. Among them is the worn-out wonder, that Baron de Neuhooff registered his kingdom of Corsica for the use of his creditors. The most remarkable are the observation, that the descendants of Charles I. and Oliver Cromwell intermarried in the fourth generation; and that Mr. Pitt and Mr. Fox are both the second sons of two men who were themselves second sons, and were similarly opposed to each other.

The "Detached Thoughts" have as much point and originality as the similar aphorisms of many authors. They resemble Swift's perhaps more than any other. For example: "History is a romance that is believed; romance a history that is not believed." The following is much better.

"Our passions and our understandings agree so ill, that they resemble a French man of quality and his wife, who, though they live in the same house together, have separate apartments, separate beds, go different ways, are seldom together, but are very civil to each other before company; and then the passions, like the lady, affect to have great deference for their husband, the understanding."

Others are more trivial; and the banter of Grotius, at the end, displays rather the sovereign contempt of the author for all religious questions, than any other feeling. We now come to a title more correct than the former, "Miscellaneous Verses,"

Verfes," which occupy about 30 pages. A very modeſt advertiſement prefixed informs us, that they "are called ſimply *verſes*, becauſe their author pretends not to be a poet," and conſequently claims indulgence for them. The firſt, however, which is a Fable, entitled "the Funeral of the Lionefs," requires a very different indulgence from any that can refer to the merit of the verſes. They are ſingularly good in their kind; but the ſubject, which ſeems to be a piece of levity, founded on the death of his father's kind and ſteady patronefs, will not ſo eaſily obtain excuſe. Among the remaining pieces under this title, ſome few are ſlight, and a little incorrect, but almoſt all are pleaſing. Some are even good: in which claſs may be mentioned the Epilogue for the Myſterious Mother, intended to be ſpoken by Mrs. Clive. It has much livelineſs, and is peculiarly calculated for a comic ſpeaker. The farewel Epilogue for the ſame actreſs has alſo merit. Horace Walpole eſteemed Mrs. Clive, and exerted himſelf to ſhow her to advantage. Among theſe poems, we ſhall ſelect, as one of the moſt attractive, that which is called "the Pariſh Register of Twickenham."

Written about 1758.

Where ſilver 'Thames round Twit'nam meads
His winding current ſweetly leads;
Twit'nam, the Muſes' fav'rite ſeat,
Twit'nam, the Graces' lov'd retreat;
There poliſh'd Eſſex* wont to ſport,
The pride and victim of a court!
There Bacon† tun'd the grateful lyre
To ſoothe Eliza's haughty ire;
—Ah! happy had no meaner ſtrain
Than friendſhip's daſh'd his mighty vein!
Twit'nam, where Hyde‡, majeſtic ſage,
Retir'd from folly's frantic ſtage,
While his vaſt ſoul was hung on tenters,
To mend the world, and vex diſſenters:
Twit'nam, where frolic Wharton§ revel'd,
Where Montague||, with locks diſhevel'd,
(Conſliſt of dirt, and warmth divine)
Invok'd—and ſcandalized the Nine;
Where Pope in moral muſic ſpoke
To th' anguiſh'd ſoul of Bolingbroke,
And whiſper'd how true Genius errs,
Preferring joys that pow'r confers;

* Robert Devereux, Earl of Eſſex.

† Sir Francis Bacon,

‡ Lord Clarendon.

§ The Duke of Wharton.

|| Lady Mary Wortley Montague.

Bliss never to great minds arising
 From ruling worlds but from despising :
 Where Fielding* met his bunter Muse,
 And, as they quaff'd the fiery juice,
 Droll Nature stamp'd each lucky hit
 With unimaginable wit :
 Where Suffolk† sought the peaceful scene,
 Resigning Richmond to the queen,
 And all the glory, all the teasing,
 Of pleasing one not worth the pleasing :
 Where Fanny‡, ever-blooming fair,
 Ejaculates the graceful pray'r,
 And 'scap'd from sense, with nonsense smit,
 For Whitfield's cant leaves Stanhope's§ wit :
 Amid this choir of sounding names
 Of statesmen, bards, and beauteous dames,
 Shall the last trifler of the throng
 Enroll his own such names among ?
 —Oh no!—enough if I consign
 To lasting types their notes divine !
 Enough, if Strawberry's humble hill
 The title-page of Fame shall fill.

POSTSCRIPT, added in 1782.

Here genius in a later hour
 Selected its sequester'd bow'r,
 And threw around the verdant room
 The blushing lilac's chill perfume.
 So loose is flung each bold festoon,
 Each bough so breathes the touch of noon ;
 The happy pencil|| so deceives,
 That Flora, doubly jealous, cries
 " The work's not mine—yet trust these eyes,
 'Tis my own zephyr waves the leaves."

We should have censured the levity of an Epitaph on a Bulfinch, which appears at p. 389, had not the author elaborately defended his intention, in a letter to Mr. Mason, which is subjoined as a note. We are willing to hope that his meaning was limited in the manner he alledges ; though we never conceived that the Wit who laughed at Angels singing anthems, &c. on a cloud, had any very reverend idea of Angels or anthems. There is a mode of ridiculing false ideas of religion, which shows, at the same time, no great respect for the true. The

* Henry Fielding, author of Tom Jones, &c. &c. † Henrietta Hobart, Countess of Suffolk.
 ‡ Lady Fanny Shirley.
 § Philip Stanhope, Earl of Chesterfield. || Of Lady Diana Beauclerc.

Epigram (p. 403) on the new Archbishop of Canterbury, by which is meant Archbishop Secker, is an instance of flagrant injustice. A more sincere and truly pious Divine than Secker, cannot often have existed. His best vindication may be found in the authentic account of his life, published by the present Bishop of London, originally with the Sermons of the Archbishop, and again in a separate edition, in the year 1797*. But his very piety was perhaps what offended Lord Orford, and what he chose to style *cant*. In one of his letters he ridicules him as having been a man-midwife. This also is unjust. Secker had studied physic for a time, but never practised in any line. This collection of verses closes with eight lines, called "Epitaphium Vivi Auctoris," and dated 1792. It certainly contains nothing but truth, respecting the indifference with which he received his tardy honours, and the little change they made in his mode of life.

An estate and an earldom at seventy-four!
 Had I fought them, or wish'd them, 'twould add one fear more, }
 That of making a countess when almost four-score.
 But Fortune who scatters her gifts out of season,
 Though unkind to my limbs, has still left me my reason;
 And whether she lowers or lifts me, I'll try }
 In the plain simple style I have liv'd in, to die;
 For ambition too humble, for meanness too high. }

The correspondence of the author commences at the end of this volume, with that between him and R. West, the celebrated intimate of Gray; whose promising genius, and premature death, have been made interesting to the public by the pen of Mason, and the specimens he produced of his writings. In this early correspondence there is little to remark, but the lively familiarity of young men, full of imagination, and fresh from their studies. They are pleasing, and we are glad they have been preserved, especially on account of West, of whose productions so little is extant. At these however we shall merely stop to correct a little copy of Latin verses by Gray, one word in which is terribly disfigured by the printer. It is a little Italian ballad, by one Bondelmonti, translated into Latin by Gray, and into English by Horace Walpole. We may as well insert the three.

Spesso amor sotto la forma
 D'amistà ride, et s'asconde;
 Poi si mischia, e si confonde
 Con lo sdegno e col rancor.

* See Brit. Crit. vol. x, p. 207.

In pietade ei si trasforma,
Par traittullo, e par dispetto ;
Ma, nel suo diverso aspetto,
Sempre egli è l'istesso Amor.

GRAY.

Risit amicitiae interdum velatus amictu
Et bene compositâ veste sefellit Amor :
Mox iræ assumpsit cultus faciemque minantem,
Inque odium versus, versus et in lacrymas :
*Ridentem** fuge ; nec lacrymanti aut crede furenti ;
Idem est dissimili semper in ore deus.

HORACE WALPOLE.

Love often in the comely mien
Of Friendship fancies to be seen ;
Soon again he shifts his dress,
And wears disdain and rancour's face.
To gentle pity then he changes ;
Thro' wantonness, thro' piques he ranges ;
But in whatever shape he move,
He's still himself, and still is Love. P. 454.

The fifth volume consists entirely of letters ; in which collection, the persons addressed by the author are, General Conway ; Richard Bentley, Esq. ; Gray, the poet† ; John Chute, Esq. ; the Earl of Strafford ; Lady Hervey ; Lady Aylesbury ; and Mrs. H. More. Lord Orford is usually a lively writer, though sometimes sufficiently trifling ; and it is not without some wonder, that we see such a series of letters preserved. It is plain enough, that the man who pretended to despise authors and authorship, was proud of every scrap that he wrote, and thought it worthy to be preserved and put into books. He seems to have been as anxious an author as Gibbon, with the affectation of the opposite extreme. His regard for General Conway appears to have been strong and constant, but it is sometimes rather too predominant in the letters, from the terms in which it is expressed. The following passage on *French Philosophers*, written in 1765, is certainly curious at the present day,

“ The Dauphin will probably hold out very few days. His death, that is, the near prospect of it, fills the *philosophers* with the greatest joy, as it was feared he would endeavour the restoration of the Jesuits.

* Alluding to “ Risit” in the first line. It is strangely printed *Sudentem*.

† The Letters from Gray are a valuable addition to the scanty remains of his writings.

You will think the sentiments of *the philosophers* very odd state-news—but do you know who the philosophers are, or what the term means here? In the first place, it comprehends almost every body; and in the next, men who avowing war against popery, *aim, many of them, at a subversion of all religion, and still many more, at the destruction of regal power.* How do you know this? you will say; you, who have been but six weeks in France, three of which you have been confined to your chamber. True: but in the first period I went every where, and heard nothing else; in the latter I have been extremely visited, and have had long and explicit conversations with many, who think as I tell you, and with a few of the other side, who are no less persuaded that there are such intentions. In particular, I had two officers here t'other night, neither of them very young, whom I had difficulty to keep from a serious quarrel, and who, in the heat of the dispute, informed me of much more than I could have learned with great pains." P. 123.

He then mentions a *most curious paper*, which he sent as a proof of these ideas, but which, very unfortunately, does not appear to be preserved. A paper on that subject which was *most curious* then, would at this day have been a curiosity of the highest order. We have bestowed upon these volumes so much time and space, that we cannot undertake a detailed examination of the Letters. We shall select one more passage, which presents itself in the 21st letter to H. Conway. It is a short but spirited sketch of the debate, in which Mr. W. Gerard Hamilton made the speech which obtained him the name of *single-speech*. The date is November 15, 1755. The debate was on the address. The close is thus described.

"Then there was a young Mr. Hamilton who spoke for the first time, and was at once perfection: his speech was set, and full of antithesis, but the antitheses were full of argument: indeed his speech was the most argumentative of the whole day; and he broke through the regularity of his own composition, answered other people, and fell into his own track again, with the greatest ease. His figure is advantageous, his voice strong and clear, his manner spirited, and the whole with the ease of an established speaker. You will ask what could be beyond this? Nothing, but what was beyond what ever was, and that was Pitt! He spoke at past one, for an hour and thirty-five minutes: there was more humour, wit, vivacity, finer language, more boldness, in short more astonishing perfections than even you, who are used to him, can conceive. He was not abusive, yet very attacking on all sides: he ridiculed my lord Hillsborough, crushed poor sir George, terrified the attorney, lashed my lord Granville, painted my lord of Newcastle, attacked Mr. Fox, and even hinted up to the duke (of Cumberland)." P. 42.

It will probably be the opinion of many who examine these letters, that the collection might have been lessened without any injury to the author's fame, and that here and there a passage
should

should have been omitted from regard to it. We shall not however undertake to collect these instances; to some we have already alluded; others we have now in our eye, but shall suppress. It must be allowed, at the same time, that the collection, amidst many trifles, exhibits abundant marks of that singular and ready humour for which the writer was remarkable, and offers to the reader a considerable variety of amusement.

ART. XI. *Archæologia, or Miscellaneous Tracts relating to Antiquity. Vol. XII.*

(Continued from our last, p. 108.)

AFTER so severe a reprobation of one or two articles preceding, we turn with satisfaction to what immediately presents itself to our notice, "No. VI. An Epistolary Dissertation upon the Life and Writings of Robert Wace, an Anglo-Norman Poet of the Twelfth Century"; by M. de la Rue, Royal Professor of History in the University of Caen.

"It was under the reign of Henry the Second of England," says this author, in language surprisingly correct for a foreigner, "that there flourished a celebrated Anglo-Norman poet named WACE, whose works, at that time the delight of the monarch and his court, are at present to be esteemed as one of the most ancient monuments of French literature; but inasmuch as France owes these precious relics to a king of Great Britain, and as their author was born in a country which has continually remained since the Conquest under the power of the English," meaning, as appears afterward, Jersey, a part of Normandy, the Society, he hopes, will "peruse with some degree of satisfaction a memoir upon the life and writings of this poet. The discussion will probably be deemed interesting, both upon account of its novelty, and from the circumstance of this writer being altogether unknown to the English biographers. Besides, most of those learned men who have written upon his works, have been entirely mistaken either in the series of them which they have given, or in the opinions which they have adopted concerning them. It is my object, to correct their errors." P. 50.

He accordingly corrects them with a mild, yet triumphant manner.

"It is with concern," he notices among other matters, "that we find in Mr. Warton's History of English Poetry the existence of this *Eustache** renewed and defended†. This learned man had immediately before

* Who was an imaginary author. Rev.

† "History of English Poetry, vol. i. p. 62."

him the valuable manuscripts of the British Museum which refute it, together with Layamon and Robert de Brunne, who, in the 12th and 13th centuries, attest their having translated the *Brut* into English verse from the work of *Maitre Wace**; and yet he prefers to these most weighty and decisive authorities that of Fauchet, who wrote at the end of the 13th century, and trusted to manuscripts equally faulty and unfaithful." P. 61.

Having recounted the several works of Wace, the author proceeds thus :

" Such a multitude of works from the pen of the same author, engaged the attention of Henry II. who, to reward his merit, bestowed on him a canonry in the cathedral of Bayeux. Monsieur Lancelot, in his explanation of the tapestry of Queen Matilda preserved in the treasury of that cathedral, has contended that Wace borrowed several facts, which he could not have found elsewhere, from that valuable monument. It is certain, that by means of the works of our poet, Monsieur Lancelot has very happily explained all the circumstances described in the tapestry; but we do not perceive how it is to be thence inferred, that the poet is necessarily indebted to it for several of his descriptions. Wace is so exact in citing his authorities, that his silence respecting what this monument presented him with, is in our opinion a certain proof, that he did not make any use of it. Besides, the tapestry of Matilda only exhibits events relating to the conquest of England; and this author had lived with so many eye-witnesses of it, that it is not to be wondered at, that, intending to write its history, he should have made the most minute researches, and have detailed upon this subject facts which are to be met with in no other historians whatever. In short, he informs us that his own father was present at the battle of Hastings; he relates the particular circumstances of it, which he had learned from him; and he expresses himself throughout the whole with so much candour, that we are convinced he would have mentioned this tapestry, if he had derived from it the least assistance." P. 76.

That we may completely introduce, to the acquaintance of our readers, an historian hitherto almost wholly unknown to our countrymen, we shall give them the concluding observation of this writer concerning him.

" Such are the ideas," he informs us at the close, " which I have been able to collect concerning the life and writings of this author. With respect to the advantages that may be derived from his works, they will certainly furnish any one who may think it worth while to peruse them, with new lights upon the history, the government, and the manners and customs of the Normans. The antiquary will at first remark with astonishment, that their language in Wace's time has been

* " Bibl. Cotton Calig. A. ix. Otho. c. xiii. Robert de Brunne, in appendice Chronic. Pet. de Langtoft, t. I. p. xcviij."

preserved even to our own days, in the countries of Lower Normandy. He will perceive their progress in the various arts; their attainments in that of war; their arms and their military customs; their method of attacking castles and strong holds; the state of their marine and their commerce; the height to which they have carried architecture and other sciences, together with the monuments they have left us. The genealogist will find many curious and interesting facts, relating to ancient families; he will feel himself rewarded, in the perusal of the names of the knights who were present at the battle of Hastings; and of the noble actions by which each of them signalized his valour. In a word, the historian will learn with pleasure many circumstances and details, which are not to be found in any other writer." P. 79.

The author thus concludes a dissertation, that seems to want nothing in fidelity, in accuracy, and in novelty of information; that corrects a number of mistakes, which have hitherto prevailed among even critical writers on both sides the channel; and brings to our notice a number of works, highly useful to the illustration of Norman history among us.

"No. X." is an "Account of a Roman *Sepulture* lately found in Lincolnshire, by Sir Joseph Banks, K. B. P. R. S." But, before we proceed upon this, we must enter our protest against the term used in the title. *Sepulture*, in our language, never bears the sense here assigned to it, however it may do so in the French. The late Mr. Pownall, in his humour of ever Frenchifying his English, was the first who used *sepulture* for *sepulchre* in English*; and it has now been taken up by one whose name might give it a currency, if not opposed. The discovery made at Ashby Puerorum, was a chest of stone containing an urn of glass.

"The chest is of free-stone, such as is found in abundance on Lincoln Heath; the urn is made of strong glass well manufactured, greenish, but not more so than green window-glass usually is. When found, it was perfect in all respects, and had not suffered any of that decay, which generally renders the surface of Roman glass of a pearly or opaline hue; for the surface was as smooth and as firm, as if it had newly come from the fire.—P. 96. The circumstances attending this *sepulture*, clearly prove it to have been Roman.—As no people have shewn more taste in chusing agreeable spots for the situation of their villas, than the Romans have done; it is far from improbable, that the site of an ancient Roman villa will some time be discovered, not far from the field where this *sepulture* was found." P. 98.

"No. XI. Short Notices relating to the Parish of Llanvetherine in Monmouthshire, communicated by the Rev. Mr.

* Archæologia, x, 345, &c.

Wrighte, Secretary," however short in themselves, are in reality too long.

"Lanvetherine," they say, "is an obscure village; it takes its name from the patron St. Veterinus, to whom the church is dedicated. The church is not very ancient; and the only thing remarkable about it, is a large square stone placed against the south wall of the chancel, wherein is rudely cut the effigy of a saint in a *long gown* and *bat*," like a modern divine, "inscribed, in Roman characters, S. VETERINUS."

So plainly is this a modern effigy of an ancient saint, "the patron St. Veterinus, to whom the church is dedicated," as the unknown author himself has declared just above! Yet he instantly leaps away from this declaration, and loses himself in imperfect learning. "The *Veterani*," he says, "or Vavaffores, it is well known, were feudal vassals of greater and inferior rank." Where he found his *Veterani* as feudal vassals, we cannot even pretend to conjecture. But having thus obtained a *conductor*, the electrical fire runs off with it to *Vavaffores*, DuCange, and Bracton. With all this in sparks of illumination about his head, the author draws his conclusion thus: "By Veterinus," he triumphantly argues, "may *therefore* be meant some great feudal baron, the *founder* of the church, *to whom* it was *dedicated*"—by the founder. Yet this absurdity the author foresaw, and therefore has his church dedicated to him, "as having *bequeathed* money for the building and endowment of it," as therefore dead, and *sainted* assuredly *for* his bequest after death. What a happy mode of multiplying saints is this! Yet, as the author remarks, with some apparent feeling about this attributed saintship, "neither does there seem any thing very extraordinary in this." His reason is thus given.

"Churches were always dedicated to God, and not to *Saints*, *Martyrs*, or *Founders*, though sometimes distinguished by their names for a memorial of them."

The author distinguishes between founders and saints, but forgets to distinguish between founders posthumous and living.

"The naming of a church," says Mr. Bingham, "by the name of a Saint or Martyr, was far from dedicating it to the Saint or Martyr."

Even if this be true, it cannot avail the arguer; as he has already noticed "the patron *Saint* Veterinus, *to whom* the church is *dedicated*." It is indeed all taken from the cited Bingham, *with the term* founders *interpolated* by this writer. Yet, as he proceeds with Bingham, "this is further evident from this consideration, that churches were sometimes

named

named from their founders," but not (as the author's argument requires his language to have run) *dedicated to their founders* posthumous or present, "who," if present (taking no notice of posthumous founders, though his own invention) "certainly did not intend to dedicate churches to themselves." This anonymous antiquary has thus confused himself completely, by confounding such churches as were *named* from the Saints to whom they were *dedicated*, and such as were *named* from other circumstances. "In proof of this last assertion," as he goes on to say, doubling upon his own doubles, multiplying his own mazes, and making 'confusion worse confounded,' "Mr. Bingham refers to several authors; and we have an instance, perhaps, before us in confirmation of it," though of a church dedicated confessedly to an express Saint. But the instances in Bingham are merely these: Basilica Faustii, Florentii, and Leontii; churches called Arcadius, Constantine, or Justinian, Anastasis, Crux, or Anastasia, Basilica Restituta, Cæsareum, Palæa, Triumphalis, and the famous Lateran. So grossly has the author misunderstood, or so wildly has he misapplied, the assertions of Bingham; and he has so confused the whole, by proposing and withdrawing, affirming and denying, averring and contradicting; that we cannot but take the advantage of its being an anonymous communication, very seriously to remonstrate against the negligence or the ignorance which is betrayed, in suffering this, with some other papers, to make their appearance in the Society's publication. Never perhaps, in a publication made by a very respectable Society, and with papers selected by a truly respectable Council, was shallowness suffered before to expose itself so much, with its patched coat of contrary colours, in the eye of the sun;

Mille trahens varios adverso sole colores.

No. XII. contains "Mr. Denne's Observations on a triple Stone Seat at Upchurch in Kent." In these Mr. Denne tells us thus:

"Had the drawing" of the seat "passed under my inspection, before I had concluded my remarks on stone seats in general, I should certainly have offered it as an instance in point to corroborate the notion I had advanced, that the stalls yet extant in the chancels of many of our parish-churches were *not* originally constructed for the convenience of the officiating clergy, but for the use of the impropriators, who had unquestionably a right of admission into the chancel during the celebration of divine worship."

M. Denne seems to be one of those antiquaries, who have more reading than judgment; who have reading enough to perplex themselves even upon a plain subject, yet have not adroitness enough

enough to disengage themselves from their own labyrinth. He thus contests what Mr. Clarke had said about such seats in Archæologia X, No. 23. There Mr. Clarke, with an equal profusion of reasoning and reading, had produced a variety of *facts* in proof, that these seats "*were* originally constructed for the conveniency of the officiating clergy." These facts were drawn from churches on the continent, but decisive.

"The canons of Laon and Verdun," says Mr. Clarke, "as also the monks of Marchiennes," all in France, "use a *reading-desk*, attached to *the seat or bench* of the *celebrating priest*, for his conveniency in reading those parts of the mass of the catechumens, not performed at the altar*. *The celebrant's seat* at Cambray was *accommodated* in the *same manner*. At the chartreux at Dijon, facing the altar, on the epistle" or south "side, is a large ancient chair, magnificently carved, *for seating the priest* during the epistle†."

These instances demonstrate the use of the seats in general. But

"The church of St. Spire at Corbeil has *three seats* for the officiating priests, on the epistle side of the altar;" just as Upchurch has above. "In the cathedral at Sens, opposite the high altar, on the epistle side, is a beautiful bench, large and long; composed of *five seats*, *each lower than the succeeding*;" just as the three are at Upchurch; "of which the first, which is *highest*, is for the *celebrant*, and the other for two *deacons*, and as many *sub-deacons*. As nothing can more fully shew the purposes of our *usually-found* three seats, while it explains the quintuple sedile, very rarely found; little need farther be said, than just to select 'the queries published in France, somewhat prior to the year 1727, by the reverend and learned father Peter Le Brun: "If the *priest, deacon, or sub-deacon*, are seated on *fixed seats*, or on a *bench, or chair of state*; whether the *priest* is seated *above* the *deacon* and *sub-deacon*, or between them‡."

These documents show satisfactorily to every *thinking* mind, that the stone seats, in the chancels of our parish-churches, were constructed for the use of the officiating clergy; that they are usually three, because the clergy were so; and that they are placed at Upchurch, in gradations of ascent, for the priest at the upper end, the deacon in the middle, and the sub-deacon at the lower. Yet Mr. Denne formerly objected, in an Essay subjoined to Mr. Clarke's; and "wrote about it and about it," till he was lost in his own wilderness of words.

"It shall be admitted," he owns, however, "that *the common rule expected to be followed*, was to have *clergymen of the three different classes above-mentioned* at the celebration of *high mass*." P. 385. 386. Even

* "De Vert. iv, 20."

† Voyag. Liturg. p. 56.

‡ Archæologia, x, 337—340.

“ had the central seat,” he owns, “ been uniformly the more elevated, or more ornamented stall, *I should not have had a doubt of Mr. Clarke’s having justly appropriated the triple seats.*” P. 394

Mr. Denne thus comes as near to the very confines of confession, as a mind, circumstanced as we have conjectured his to be, can come. The recent queries in France ask, whether the priest sits *above* the deacon and sub deacon, or *between* them. The practice at the cathedral of Sens, is what common sense required the practice to have been every where; for the priest to take the higher seats, but the deacon and sub-deacon successively the lower. The three seats are *therefore* graduated at Upchurch, at Hoo, at Stroud, at Cowling, and at many other churches in Kent; while, with a *still plainer* reference to the priest, the three seats at Maidstone, at Bobbing, at Gillingham, &c. have “ the eastern seat a few inches higher than *the other two on the same level**.” In some unfortunate moment then it seems to have been, that Mr. Denne first started the strange idea of three seats, which he had previously given to the bishop, the archdeacon, and the dean rural at their visitations, being the stalls of the patron or patrons, who must *therefore* have been *usually three in number*; and “ who, from having a strict propriety in the chancel,” *which no patrons have as such*, had “ *an unquestionable right to be there seated during the performance of divine worship.*” P. 389. The proof of this “ unquestionable right” must lie in some canons cited in a *note*, though very unaccountably *not urged as proofs* in the text. The first of these, however, is directly *against* the opinion; ordering, “ *ut laici,*” in general, without any exception, “ *non sedent in choro inter clericos.*” It is rather inauspicious for an antiquary in his first quotation, to produce what positively refutes his own assertion! The next canon cited is this: “ *nec laici stent in cancellis dum celebrantur divina, salvâ tamen reverentiâ patronorum et sublimium personarum.*” This too is another proof of deficient judgment in Mr. Denne, as it permits even patrons to *stand* only, and consequently refutes his appropriation of the *stalls* to them. A third and the last canon directs thus for *Scotland*: “ *provident autem Rectores, Vicarii, et Sacerdotes, ne passim laici sedcant et stent in cancello dum divina officia celebrantur, nisi*

* P. 372, 373. Mr. Clarke.

forſan patroni aut alia venerabilis perſona ad hoc ob reverentiam admittatur." This canon militates equally with both thoſe before cited againſt Mr. Denne; as it empowers the clergy, to forbid laymen from either *ſitting* or *ſtanding* "ordinarily" in the chancel, and allows even *patrons* to be only permitted by them, "perhaps," as an *act of favour* to their perſons from the clergy. P. 389. So completely has this writer defeated his own purpoſes, by his own proofs! His "unqueſtionable right" he has himſelf reduced into a *mere favour*, and this conceded by the clergy of *Scotland*, occaſionally partially, or perſonally; while, in *England*, the clergy appear not to *have ever conceded it at all!* Nor have we entered into this examination with any other view than that of doing juſtice to Mr. Clarke's arguments, and repelling the tumultuary hoſt of theſe undiſciplined objections againſt it. We felt a reſpect for Mr. Denne; but we owed a duty alſo to Mr. Clarke, and the public. From this duty, ſome examiners within the Society, we think, ſhould have abſolved us, by ſtating the points of difference between the two opponents, and bringing the facts of the one to face the conjectures of the other. But modern politeneſs perhaps ſhrinks, like the ſenſitive plant, before the rough approach of truth or criticiſm.

No. XV. is "an Eſſay towards a Hiſtory of the *Venta Ice-norum* of the Romans, and of Norwich Caſtle; with Remarks on the Architecture of the Anglo-Saxons and Normans. By William Wilkins, of Norwich." This Eſſay, with ſome little miſtakes in the more learned parts of it, ſuch as that "the Belgæ, or *Atrebatia*, a people of Gaul, were the firſt emigrants who ſettled in the ſouthern parts of this iſland," is very juſt and judicious, eſpecially in the architectural points. We could wiſh to dwell upon it for the ſake of the author and our readers; but we muſt remember the limits of a work like ours: and we perceive that we have new work for neceſſary cenſure riſing ſoon before us.

In "No. XVI. A ſhort Account of ſeveral Gardens near London; with Remarks on ſome Particulars wherein they excel or are deficient, upon a View of them in December, 1691," is the following notice concerning "Darby, at Hoxton," a gardiner, which ſhows (we apprehend) the origin of the *Hortus Siccus* among us. "He has a folio paper book, in which he has paſted the leaves and flowers of almoſt all manner of plants, which make a pretty ſhow, and are more inſtructive than any cuts in herbals." We recommend this article to the attention of our hiſtorical botaniſts.

"No. XVII. An Inſcription in the Tower of London," concerning the Gunpowder Treason of 1605. The writer of this

this article very properly enters into the history of this treason, presents us with a *fac simile* of the famous letter of warning to Lord Mounteagle, and gives us a relation of the whole discovery, written at the time by the King's ministers, with the King's speech to his parliament on the discovery. Both these do high honour to the King's sagacity, who was the first person who interpreted the letter of warning in the right manner, and so set his ministers upon the true line of enquiry. As this King's memory is so much abused by every *nurseling in history*, and as we profess ourselves the friends of Kings, and of those especially who are calumniated by a spirit, which has gained so terrible an influence in the present moment, we shall present our readers with King James's account of the whole, as more brief and more pointed than the official relation.

"The discovery hereof," says the King to his Nobles and Commons, "is not a little wonderful, which would be thought the more miraculous by you all, if you were as well acquainted with my natural disposition as those are who be near about me. For, as I ever did hold suspicion to be the sickness of a tyrant, so was I so far upon the other extremity, as I rather contemned all advertisements, or apprehensions of practices; and yet now at this time I was so far contrary to myself, as when the letter was shewed to me by my secretary, wherein a general obscure advertisement was given of some dangerous blow at this time, I did upon the instant interpret and apprehend some dark phrases therein, contrary to the ordinary grammar construction of them, (and in another sort than I am sure any divine or lawyer would have taken them,) *to be meant by* [or, as the words should obviously be, *to mean*] this horrible form of blowing us all up by powder: and thereupon ordered that search to be made, whereby the matter was discovered, and the man apprehended; whereas, if I had apprehended or interpreted it to any other sort of danger, no worldly provision or prevention could have made us escape our utter destruction."

The good sense of this speech, especially in the observation of "holding suspicion to be the sickness of a tyrant," and the virtuous dignity of the speaker in declaring, that he himself "ever did hold suspicion" to be such, should be particularly noticed by those members of the Antiquarian Society, who affect (as one of them does in this very volume) to "doubt if indeed he possessed any" virtue! and who presume (as another in this volume does) to ridicule him for want of wisdom. P. 296. The alledged ground of this latter censure is a mistake, propagated, and refuted at once, by the writer of the Introduction to the first volume of the Archæologia. "The society subsisted," he avers, "till James I., alarmed for the arcana

of his government, and, as some think, for the established church, *thought fit to dissolve it*. The latest date of the society's original papers "being 1604, makes it *probable*, that James put an end to it as soon as he could. It ceased to subsist publicly, *for fear of being prosecuted as a treasonable cabal*." P. xiv, xv. Yet, to the wonder of all who can reason as they read, the same writer himself *instantly* recites a memorial of 1617 that disproves his own assertion. "An anonymous MS. formerly in Mr. Oldys's, now in Mr. West's possession, intitled 'a motion for erecting an Academy Royal, or College of King James, written in 1617, mentions the Society of Antiquaries as *absolutely vanished*.' But the cause of this vanishing was *not* the King's dissolution of it. It was suppressed by a very different King, the King of Terrors, and the same memorial tells us this explicitly.

"The society," says the paper, "deserved to have had an incorporative connection, by way of Authority Royal. But, *as it had not, so being consequently deprived of the benefit of suggestion and substitution, a few of the friends and persons dying, the thing itself is absolutely vanished; succession performing that in civil bodies, which generation does in natural*." P. xvi, xvii.

So palpably false does the charge against King James appear, of suppressing the first Antiquarian Society! Being proved to be so, from the very authorities produced by the writer who first made the accusation. Let it, then, be no more repeated in that Society, where it never ought to have appeared; having come forward at the first with its own refutation inherent in the charge.

(To be concluded in our next.)

ART. XII. *A Series of Plays, in which it is attempted to delineate the stronger Passions of the Mind. Each Passion being the Subject of a Tragedy and a Comedy.* 8vo. 411 pp. 6s. Cadell and Davies. 1798.

THE purpose of these plays, is to exhibit the passions in such points of view, as may alarm the unthinking, and convince them how dreadful are the effects of ungoverned propensities. In order to do this, the author has drawn his principal characters as possessed of every virtue, and alone rendered

dered miserable or unamiable, by the frailties arising from one fatal passion.

How powerfully uncontroled passions will influence the actions of men, is within the observation of every one : but seldom indeed in an individual will one passion be found unconnected with others : he whose breast is strongly agitated by the passion of love, will be equally susceptible of the powerful emotions of hatred. To separate and individualize the passions, therefore, is to leave the path of Nature ; and to make the possessor of one bad propensity in all other respects virtuous, is to apologize for vice, and to make us pity rather than abhor it. Here then appears an error in the construction of the plan ; and the author will do well, in his subsequent plays, to make his heroes more of the colour of their fellow creatures, by displaying the less dangerous passions as the frailties of human nature only, and the blacker (as will be generally found) more intimately connected with each other.

The endeavour to exhibit the passions in such lights as may influence the actions of others, and improve their hearts by convincing their understandings, is always laudable, although it has proved so often unsuccessful ; and he who thinks he has discovered a better method to do it than those who have gone before him, deserves the thanks of his fellow creatures for a well-meant, even though it should still prove an unsuccessful attempt. The present volume, which is the first of the series, contains three plays : *Count Basil*, a Tragedy ; *The Trial*, a Comedy ; and *De Manfort*, a Tragedy. In the Introductory Discourse, which abounds in imagery, the author has exhibited much knowledge of the human mind, and has displayed his information and discernment in such a style, as convinces the reader, at the outset, that he is not incompetent to the arduous task he has undertaken. He treats at great length, and with much ingenuity, on the construction of the drama ; in which, however, after all, he has not adhered to his own rules. He expresses his approbation of those styles of writing which apply more forcibly to the heart than to the fancy, and thinks the drama the most approved vehicle.

That theatrical exhibitions have more influence on the passions than either the poem, the romance, or the novel, is true ; but whether the drama, coolly inspected in the closet, has equal hold on the feelings, admits a doubt. In stage exhibition, the varied personification, the excellence of the actor, the trick of the scenery, and numberless concomitants, operate with united influence on the feelings ; but when this aggregate combination is withdrawn, the drama becomes, in fact, a poem, a romance,

mance, or a novel, or all three, and its interest there depends not only on the masterly execution of the author, but not unfrequently on the accidental temper of the reader. It is difficult for him to supply the want of action in his own mind; and written descriptions of what it should be, are interruptions which few can endure with patience; for, though many persons take delight in theatrical exhibitions of the actions of great men, even in the lower walk of ballad or dumb show; yet very few, except children, will be found, who, with ordinary patience, will peruse the description of a pantomime; or the intimation that, in a certain passage in a play, the performer is to strut or to start, to stumble or to stagger.

The author, who sits down to write under the too close pressure of rules, is like a man endeavouring to leap in shackles. Thus he pens absurdities, which his unfettered imagination would never have dictated. In Count Basil will be found the following proof of this assertion. An old maimed soldier, who has lost an arm, speaking of his youth :

“ ——— Then my first battles,
When clashing arms, and fights of blood were new :
Then all the after chances of the war ;
Ay, and that field, a well-fought field it was,
When with this arm (I speak not of it oft)
(Pointing to his empty sleeve.)
Which now thou seest is no arm of mine,” &c.

The present author, by writing the whole of his Tragedies in blank verse, has fallen into the common inconvenience, of putting equally measured syllables into the mouths of the low and uninstructed, as into those of the polite and learned. Shakespeare, who, to speak a trite truth, copied Nature more closely than any other painter of the minds and manners of mankind, produced his grandest effects by the contrasted light and shadow of the elegant and the vulgar.

After a scene, in which the Duke and his Minister have been plotting destruction on the head of Basil, the Minister, in a long soliloquy, thus fills up the proportion of one of his lines by *ha*, six times repeated. Speaking of the Duke, he says,

“ Born had he been to follow some low trade,
A petty tradesman still he had remained,
And us’d the arts with which he rules a state,
To circumvent his brothers of the craft,
Or cheat the buyers of his paltry ware,
And yet he thinks, Ha, ha, ha, ha, ha, ha !
I am the tool and servant of his will.”

There

There are many sentences which struck us as strongly resembling passages in other authors ; but of these the author very candidly expresses himself sensible, and therefore will expect indulgence ; and, indeed, there is original merit enough throughout to demand it. The remainder of our task will chiefly be to praise. Count Basil is a tragedy replete with beauties ; it abounds in happy thoughts, and bold and beautiful images. The language is generally good, and frequently excellent.

The following passages we have selected as favourable specimens of the style, and in many respects admirable.

“ *Bas.* I know you prais'd her, and her off'rings too ;
She might have giv'n the treasures of the east
E'er I had known it.
She came again upon my wond'ring sight—
O ! didst thou mark her when she first appear'd ?
Still distant, slowly moving with her train ;
Her robe, and tresses floating on the wind,
Like some light figure in a morning cloud ?
Then as she onward to the eye became
The more distinct, the lovelier still she grew.
That graceful bearing of her slender form ;
Her roundly-spreading breast, her tow'ring neck,
Her face ting'd sweetly with the bloom of youth—
But when on near approach she tow'rd us turn'd,
Kind mercy ! what a countenance was there !
And when to our salute she gently bow'd,
Didst mark that smile rise from her parting lips ?
Soft swell'd her glowing cheek, her eyes smil'd too ;
O how they smil'd ! 'twas like the beams of heav'n !
I felt my roused soul within me start,
Like something wak'd from sleep.” P. 84.

“ *Via.* O ! love will master all the pow'r of art,
Ay all ! and she who never has beheld
The polish'd courtier, or the tuneful sage,
Before the glances of her conqu'ring eye,
A very native simple swain become,
Has only vulgar charms.
To make the cunning artless, tame the rude,
Subdue the haughty, shake th'undaunted soul ;
Yea, put a bridle in the lion's mouth,
And lead him forth as a domestick cur,
These are the triumphs of all-pow'rful beauty !
Did nought but flatt'ring words and tuneful praise,
Sighs, tender glances, and obsequious service,
Attend her presence, it were nothing worth.
I'd put a white coif o'er my braided locks,
And be a plain, good, simple, fire-side dame,” P. 103.

The

The modesty of a brave veteran, overpowered by public honours, is finely represented in the following passage.

"But when Count Basil, in such moving speech
Told o'er his actions past, and bad his troops
Great deeds to emulate, his count'nance chang'd ;
High-heav'd his manly breast, as it had been
By inward strong emotion half convuls'd ;
Trembled his nether lip ; he shed some tears.
The gen'ral paus'd, the soldiers shouted loud ;
Then hastily he brush'd the drops away,
And wav'd his hand, and clear'd his tear-chok'd voice,
As tho' he would some grateful answer make ;
When back with double force the whelming tide
Of passion came ; high o'er his hoary head
His arm he toss'd, and heedless of respect,
In Basil's bosom hid his aged face,
Sobbing aloud." P. 123.

This picture of a desponding lover is also natural and affecting.

"*Bas.* No sound is here ; man is at rest, and I
May near his habitations venture forth,
Like some unblest creature of the night,
Who dares not meet his face.—Her window's dark ;
No streaming light doth from her chamber beam,
That I once more may on her dwelling gaze,
And bless her still. All now is dark for me!

(Pauses for some time, and looks upon the graves.)

How happy are the dead, who quietly rest
Beneath these stones! each by his kindred laid,
Still in a hallow'd neighbourhood with those,
Who when alive his social converse shar'd :
And now, perhaps, some dear surviving friend,
Doth here at times the grateful visit pay,
Read with sad eyes his short memorial o'er,
And bless his mem'ry still!—
But I, like a vile outcast of my kind,
In some lone spot must lay my unburied corse,
To rot above the earth ; where, if perchance
The step of human wand'rer e'er approach,
He'll stand aghast, and flee the horrid place,
With dark imaginations frightful made,
The haunt of damned sprites. O! cursed wretch!
I' the fair and honour'd field shouldst thou have died,
Where brave friends, proudly smiling thro' their tears,
Had pointed out the spot where Basil lay!

(A light seen in VICTORIA'S window.)

But ha! the wonted, welcome light appears.
How bright within I see her chamber wall,
Athwart it too, a dark'ning shadow moves,
A slender woman's form ; it is herself!
What means that motion of its clasped hands?

That drooping head? alas! is she in sorrow?
 Alas! thou sweet enchantress of the mind,
 Whose voice was gladness, and whose presence bliss,
 Art thou unhappy too? I've brought thee woe?
 It is for me thou weep'st! Ah! were it so,
 Fall'n as I am, I yet could life endure,
 In some dark den from human sight conceal'd,
 So, that I sometimes from my haunt might steal,
 To see and love thee still. No, no, poor wretch!
 She weeps thy shame, she weeps, and scorns thee too.
 She moves again; e'en darkly imag'd thus,
 How lovely is that form!

(Pauses, still looking at the window.)

To be so near thee, and for ever parted!
 For ever lost! what art thou now to me?
 Shall the departed gaze on thee again?
 Shall I glide past thee in the midnight hour,
 Whilst thou perceiv'st it not, and thinkst perhaps
 'Tis but the mournful breeze that passes by?

(Pauses again, and gazes at the window, till the light disappears.)

'Tis gone, 'tis gone! these eyes have seen their last!
 The last impression of her heav'nly form!
 The last sight of those walls wherein she lives,
 The last blest ray of light from human dwelling!
 I am no more a being of this world,
 Farewell! farewell! all now is dark for me!
 Come fatad'd deed! come horror and despair!
 Here lies my dreadful way." P. 176.

Basil, in the end, destroys himself. The passion pourtrayed in this Tragedy is *Honour*.

The Comedy of the Tryal is not worthy of much attention; it wants plot, wit, interest, and incident; but has, nevertheless, an easy flowing style, and evinces a capability for better things.

The Tragedy of De Monfort is still superior to Basil. The hero is a more original character, and more forcibly drawn; but it is too diffuse. The last act might be omitted altogether with advantage, adding a little only at the end of the fourth. With these improvements it would make an excellent play, and one which, we have no doubt, would be received with the greatest pleasure by an English audience. The passion depicted is *Hatred*. We shall give only one passage.

"*De Mon.* O that I had ne'er known the light of day!
 That filmy darkness on mine eyes had hung,
 And clos'd me out from the fair face of nature!
 O that my mind, in mental darkness pent,
 Had no perception, no distinction known,
 Of fair or foul, perfection nor defect;
 Nor thought conceiv'd of proud pre-eminence!

O that

O that it had ! O that I had been form'd
An idiot from the birth ! a senseless changeling,
Who eats his glutton's meal with greedy haste,
Nor knows the hand who feeds him.—

(*Pauses ; then, in a calmer sorrowful voice.*)

What am I now ? how ends the day of life ?
For end it must ; and terrible this gloom,
The storm of horrors that surround its close.
This little term of nature's agony
Will soon be o'er, and what is past is past :
But shall I then, on the dark lap of earth
Lay me to rest, in still unconsciousness,
Like senseless clod that doth no pressure feel
From wearing foot of daily passenger ;
Like steeped rock o'er which the breaking waves
Bellow and foam unheard ? O would I could !" P. 394.

It is with great pleasure that we notice a publication, in which so much original genius for dramatic poetry is evidently displayed. May we not hope that, in the unknown author of these Dramas, exists the long wished-for talent, which is to remove the present opprobrium of our theatres, and supply them with productions of native growth, calculated not for the destruction of idle time, but for the amusement of ages ? We are willing, in some degree, to cherish the expectation.

ART. XIII. *Considerations on the Doctrines of a Future State, and the Resurrection, as revealed, or supposed to be so, in the Scriptures ; on the Inspiration and Authority of Scripture itself ; on some Peculiarities in St. Paul's Epistles ; on the Prophecies of Daniel and St. John, &c. To which are added, some Strictures on the Prophecies of Isaiah.* By Richard Amner. 8vo. 312 pp. 5s. Johnson. 1798.

OF this author we know nothing, but what he has told us of himself. From one passage we find, that he was bred in his childhood under a Dissenting Minister at Hinckley in Leicestershire (p. 273) ; that he occasionally corresponded afterwards with the famous Socinian teacher, Dr. Lardner (p. 125) ; and that he is still resident (as a Dissenting Minister, we believe) at Hinckley*. There, he equally tells us himself :

* His Preface is dated from Hinckley. " I resolved,

“ I resolved, partly as an individual deeply interested, as well as for some other reasons, to make myself acquainted, as far as I should be able, with these subjects,” a Future State, and the Resurrection; “ and laying the Scriptures before me, to discover, if I could, how far any such doctrines as these are revealed in them, and the degrees of greater or less imperfection in which they are so. And I speak the strictest truth when I say, it is only as so led on, that I have proceeded to the consideration of some other, and, as may seem to some at first, very different subjects. As these papers now are, they may be said to contain the sentiments of the writer, such as they are, and the best he has been able to attain to, upon the most material things respecting Religion and Christianity; and may be of use, it is hoped, to such as may be willing to enter upon the same subjects of inquiry, and prosecute them with the same sincerity and candour, whether the conclusion shall be the same or different; for of that I would not be sanguine.”

We thus see what made the first movement in this lake of waters; and we shall soon see, how circle spread after circle, till the whole surface nearly was covered with them.

The famous passage in Job xix. 21, &c. speaks so explicitly concerning the Resurrection, that it naturally demands this author's attention early; “ it not being easy to conceive how any words could more fully express than these do, the ideas of the New Testament upon the subject.” Yet, in the darkness of minute and verbal criticism, he finds light sufficient to lead him widely astray. That explicitness, he says, “ is all however owing, I will be bold to say, to the misapprehension of the translators, or of the age in which they lived, respecting the sense, and to such a choice of terms in consequence, as is easily accounted for under these circumstances.” Mr. Amner then lowers down the whole into a deliverance merely temporal. There are some critics of so inert and frigid a temperament of mind, that any reference of a spiritual nature is too refined for their taste; any object raised one inch above the level of this life is too lofty for their conceptions; and the mole-hills on the plain of this world are their only mountains. We are sorry to see Mr. Amner, in his criticisms, verging so much towards this class of men. We shall not however enter with him into a region, which he needed not to have entered himself. We can take a more compendious way to conviction. We shall only appeal from his criticism to common sense. Every reader, who peruses the whole passage attentively, and marks the peculiar solemnity of the introduction to it, will feel at once the *necessity* for the common translation, and disdain the impertinence of criticism which would violate it. “ Oh that my words were now written! Oh that they were printed in a book, that they were graven with an iron pen and lead in the rock for ever!” These words form an introduction so singularly

larly noble and striking, that no ordinary declaration, no declaration but what is grand and majestic, can comport with it at all. If such a preface was merely to conduct us into a persuasion of Job's recovering from sickness, we must feel ourselves dreadfully deceived in our expectations.

Quid dignum tanto feret hic promissor hiatu?

Parturient montes, nascetur ridiculus mus.

But, in the common interpretation, the preface and the passage unite in full symmetry. *That* bids us prepare our minds for some great truth, and *this* produces it. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Here, as every intellect must own, that will only consult its own feelings, the doctrine of the Resurrection breaks out upon us in such a flood of brightness, as defies all the powers of prejudice to stop or to shade it; and compels (as we must add) all the bats and owls of criticism to retire from it into their beloved twilight.

Yet Mr. Amner goes on to say, concerning a collateral principle, in a higher tone of criticism, but with the same frigidity of feeling:

"Upon what principles that are truly critical and just, can we pretend to explain the *judgment* which is mentioned in it," the first Psalm, "of the judgment of all mankind in the last day by Jesus Christ, which seems to be the peculiar doctrine of the New Testament; and not rather of such a moral administration and providence of God over the world, and the then Jewish nation more particularly?"

We enter not into any criticisms upon this or any Psalm in particular. We wish only to strike at the general assumption, modest as the assumption is; that "the judgment of all mankind in the last day by Jesus Christ, *seems* to be the peculiar doctrine of the New Testament." This error is the fruitful source of many others in Mr. Amner's work; and, by opposing this, we dry up many currents of his argument. Nor shall we be long in the work. We love a short and definitive appeal. "We appeal unto Cæsar." For "Enoch, the seventh from Adam," as St. Jude informs us, "prophefied of these saying, Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." A declaration like this,

this, so pointed, so early; so recorded at first, so repeated since, and so standing now in the very fore-front (as it were) of all our Scriptures, should surely have prevented all doubts in Mr. Amner, and have precluded all disputes by him or others, concerning the belief of a future judgment among the Patriarchs or the Jews.

In Psalm xvi, are these verses: "I have set the Lord always before me; because he is at my right hand, I shall not be moved: therefore my heart is glad, and my glory," my tongue, "rejoiceth; my flesh also shall rest in hope: for thou wilt not leave my soul in Hell, neither wilt thou suffer thy Holy One to see corruption: thou wilt shew me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore." The sun of revelation here shines forth with such a meridian lustre, that all must see, and all acknowledge its powerful beams. Yet what cannot prejudice effect, by the aid of a few petty criticisms upon words?

By whose aid,
Weak masters though they be, it has bedimmed
The noon-tide sun.

By them Mr. Amner reduces all this passage to speak of objects purely temporal. Some persons indeed, he allows, "may consider all this" interpretation, "as scarcely equal to the seeming warmth and fulness of the Psalmist's expressions." Yet, "which has great weight with me," he adds "the celebrated Mr. Addison appears to have seen this passage in no other light." But a divine should surely have remembered, that "one greater than" Addison has given a different interpretation to the passage, even one consonant to the plain tenor of it, and capable of establishing that signification for ever. "For," as St. Peter tells us, "David speaketh concerning *him*," our Saviour, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope; because thou wilt not leave my soul in Hell, neither wilt thou suffer thy Holy One to see corruption; thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." So decisively does authority here interpose, to point the passage to the Resurrection; by appropriating it prophetically to the resurrection of our Saviour! "The patriarch David, being a prophet, spake of the resurrection of Christ, that *his* soul was not left in Hell, neither *his* flesh did see corruption."

So evidently is Mr. Amner wandering in the dark, while the sun of Revelation is shining strong upon him ! Instead of turning to the risen sun, and adoring its glorious majesty, he wheels about to the west, and bows before the hemisphere of darkness. Nor is he singular in this conduct. It is the very trick and trim of verbal critics generally. They are almost all, in theology, the sworn votaries of night. Nor shall we pursue the present author any further, upon this point, than just to cite three passages, purely historical, from Scripture, which directly prove the general belief of the Jews concerning the Resurrection ; yet two of which are seemingly cited by him, without any consciousness of their hostile power. He calls the doctrine of the Resurrection among the Jews, " a subject upon which their own Scriptures do not appear to have taught them much (p. 38) ; and he thinks " perhaps we may collect the want or deficiency of all regular and good proof of the point in dispute," the Resurrection, " from any evidences or sources purely Patriarchal and Mosaical" (p. 46). Yet he introduces St. Paul, declaring at one time, " Men and Brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question ;" and, at another, I " have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both the just and unjust" (p. 34). To these, let us add a third passage, exactly similar in sentiment, but more comprehensive in language : " after the most straitest sect of our religion, I lived a Pharisee; and now I stand and am judged, for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, *hope to come*: for which hopes sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead ?" These passages explain and enforce each other, while all unite to prove the belief of the Jews in the Resurrection, and to show their derivation of it from " the promise made of God unto their fathers."

We have thus examined particularly the author's first chapter, concerning the point which at first he meant exclusively to have considered. On this point, we have found him involved in his own reasonings, till he has shut himself out from the light of Heaven, like the silk-worm, and become entombed in his own texture. We did once intend to have pursued the chrysalis in its new state, and waited on it through its changes. But one stage of existence is sufficient, to mark the nature of an author ; and we shall only observe additionally, that in the same mode of reasoning, he has gone on to a variety of other points ;

points ; sometimes acute, often candid, always calm, but almost always erroneous ; till the work of one, whom we find to be respectable as a divine, and can believe to be very respectable as a man, became fit only for an “ officina Hæresium,” calculated to unsettle the faith of multitudes.

ART. XIV. *Necessity of an Incorporate Union between Great Britain and Ireland, proved from the Situation of both Kingdoms ; with a Sketch of the Principles upon which it ought to be formed.* 8vo. 132 pp. 2s. 6d. Wright. 1799.

WITHOUT venturing decisively to pronounce on the merits of the important measure here discussed, we cannot help remarking (what the exercise of our duty has impressed strongly on our minds) that, in the numerous publications on this subject which we have perused, almost the whole *argument* is on one side of the question. The tract now before us is, we understand, ascribed to the able writer of “ Reasons against National Despondency,” and also of an ingenious pamphlet, intitled “ Remarks on the Conduct of Opposition, by Geoffrey Mowbray, Esq.*” and it is certainly well worthy of his pen. There is more novelty of argument than could be expected on a subject already become trite ; and every argument is urged not only with ingenuity, but (as it seems to us) with an irresistible force.

The author undertakes to prove two points : first, “ that the present system is insufficient to promote the prosperity and ensure the tranquillity of the empire ;” secondly, “ that an incorporating Union, forming the two nations into one kingdom, is the only means to accomplish these salutary effects.”

His reasonings on both these points we could wish to detail at length. But as the different tracts on this subject have already occupied a considerable space in our work, we must content ourselves with setting forth a few of the principal topics.

After stating the dependent situation of Ireland for some years after his Majesty’s accession to the throne, and the method by which she acquired independence, the author shows that

* Brit. Crit. vol. xii. p. 192.

there is now no common bond of Union between the two kingdoms, except what arises from their acknowledgment of a common Sovereign, and that their commercial intercourse is reduced to a mere matter of convention: This, he asserts, is insufficient; and neither the prerogative of the Crown, nor the sentiments arising from a general and friendly intercourse between the countries, can supply the deficiency.

Among the cases that may occur to create dissensions between independent Parliaments, the writer suggests one much more likely to happen than the choice of a Regent, namely, "the choice of a Minister."

"When Mr. Pitt," he observes, "was placed at the head of Administration, the House of Commons addressed the Crown to remove the Ministry, as not possessing the confidence of Parliament. The Monarch appealed from this judgment to that of his people. The people sanctioned his choice, and returned representatives, who have favoured that Cabinet with their confidence to the fullest extent. An independent Parliament in Ireland had the same right to address this language to their Sovereign, as a British House of Commons had to their's: 'No man should preside in the councils of an Irish Sovereign, unless he possessed the confidence of the Irish Parliament.' Had this taken place, and, after a similar appeal, the Parliament of Ireland had continued to refuse their confidence to Mr. Pitt, the Crown and the Empire must have been confused and distracted between two Cabinets, or the kingdoms have been committed in the choice of a Minister. Need we be referred to the contest, comparatively trifling, between the English Lords and Commons, in the time of Charles II. to estimate the consequences? To render such mischiefs even possible, is to place a new and heavy fetter upon the will of a Sovereign, in the choice of his Ministers.

It would be the highest injustice to the Irish Parliament, to deny that it has hitherto considered the concord and union of the kingdoms as the chiefest object of its care. In describing the mischiefs which may arise from the system, I allude to moments when it may be thrown off its guard by passion, when accidents may render the strength of the countries more equal, and habits of independence diminish its attention to the British Cabinet." P. 19.

The writer pursues this argument through all its consequences, and enlarges much on the difficulty as to commercial arrangements; which the "doubting, jealous, misapprehending temper," frequently shown by the people of Ireland, renders it impossible to accomplish, and yet, with a melancholy contradiction, makes it the indispensable duty of government to effect.

The chief causes of the late rebellion are then set forth; which, he infers, "require that some alteration should take place

place in the system which regulates the two kingdoms." Unless such a measure is adopted, a dreadful contest (he thinks) must sooner or later arise, which can only terminate in a total separation of the two countries, or an Union. In the former event, he shows, by a very clear and convincing deduction, that "it is radically impossible for Ireland to exist as a separate and independent nation."

He next considers the two different methods by which an Union can be effected, namely, Federation or Incorporation. The defects of the former are strikingly set forth, and illustrated by the melancholy example of Switzerland, and by the ill success of the Irish commercial propositions. Thence he concludes, that the only eligible mode of settlement is by an incorporate Union. The temper and information that should be brought to the discussion of such a measure, is well stated and enforced.

Various important arguments are also urged, and many great authorities produced, for the expediency, and indeed necessity, of the measure in question. But as these are, in substance, nearly the same as we have noticed in other publications, we will only add, that they are placed in a striking point of view, and enforced with great ability. Objections are then considered, and distinctly answered. That which perhaps has produced the strongest opposition in Ireland ("that it's Government and Independence would be annihilated") is discussed with peculiar ingenuity, and, we think, completely refuted. After arguing that, so far from the measure being ill-timed, the present period peculiarly demands it, the writer (though he does not presume to point out a plan) enumerates some of the difficulties "which are to be encountered," and states "upon what principles they may be overcome." This part of the Tract contains many very important suggestions; which seem well-deserving of attention in the event of a negotiation for an Union taking place. The conclusion is highly spirited and energetic; but since in a matter of this kind, it is of much less consequence to exemplify style than to give a view of arguments, we shall here conclude our account.

ART. XV. *The Aristocrat. A Novel. By the Author of the Democrat. In Two Volumes. 12mo. 6s. Low. 1799.*

EVEN the grave Critic has been much entertained and interested by these agreeable and remarkably well-written volumes. It is pleasing enough to turn from the trash which croud the
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shelves of circulating libraries, to the elegant amusements of a well-informed and accomplished writer ; who, qualified for the highest departments in literature, condescends occasionally to sport in the lower.

There are two heroes in this novel, the object of which is, to exemplify the different effects of private and public education. The principal personage is Henry Beverley, in whose character is delineated the operation of a public seminary upon a juvenile mind. The other is Sir Edward Eaglefield, in whom appears the consequence of a narrow, confined, and partial mode of instruction. The superiority throughout is obviously in favour of the former. The latter, however, becomes progressively more estimable, from perceiving, like the Cymon of Dryden, that beauty was endowed with the faculty, and could only be captivated by the proper and natural influence it possesses, of drawing forth those qualities, which are the best distinction and greatest ornaments of manhood. The heroine, at least the principal female personage, is hardly made conspicuous enough ; and it must be acknowledged, that there is little originality in her character ; but this may easily be excused, when it is considered, that the aim of the author is strenuously to assert the cause of religion, morality, good order, and true English loyalty ; as well as to expose the mischievous effects of a neglected education, of French principles, as they respect true religion and sound policy, and of certain foolish and preposterous modern customs.

The outline is this : Henry Beverley and Sir Edward Eaglefield, were intended to be educated at a public school. It happened, however, that the former only enjoyed this advantage. The first, after overcoming the usual difficulties, becomes an open, honest, manly character. The second is, for a long time, effeminate and contemptible ; but, finally, the progress of a natural good understanding, and, above all, the influence of the tender passion, disciplines his mind, till it gradually resembles that of the companion of his early youth.

Henry Beverley, after various " hair-breadth escapes," marries the heroine, Emilia Eaglefield, whom he is represented well to deserve. The subordinate characters are, Lord Montgomery, the Aristocrat, who is extremely amiable ; Mr. Mortlock, Mr. Aldworth, &c. &c. We shall give but few extracts, presuming that this work will be well received, and that what has already been said, will excite general curiosity.

The author's ideas of education are very just, and he seems to discriminate very accurately, between the defects and advantages of public and private education.

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The following will exemplify his talent in writing, and justness of thinking.

“ The French lady, whom we have mentioned in the last chapter, had a daughter, who, having received part of her education in England, was perfectly well versed in the language of both countries.

“ She was rather genteel in her figure than beautiful, though a pair of lively eyes, a very white set of teeth, and an interesting simplicity of manners, rendered her more an object of admiration than many regular beauties. She possessed all the natural vivacity of her country, which induced her frequently to bring forward the doctrines she had imbibed from the course of her studies; and those having chiefly been employed on the novels of England and France, gave her a turn for which we have no appropriate name equivalent with *romantic*, by which the disposition of those young ladies was defined, who were tinctured with manners derived from the perusal of romances and the earlier novels. The characteristics of such a turn, were high notions of sentimental love; expectations of finding a fighting swain in every man that appeared; chastity, platonism; and robbers and ravishers in every field, hill, and wood, which were converted by the fair enthusiast into wilds, forests, and mountains:—the two points of honour of each sex, courage, and modesty, were raised to the highest pitch, and every damsel was a Lucretia, and every youth an Amadis. The characteristics of the present turn (for which, in default of a better, we will coin the word *novelism*) are almost directly the reverse. In fiction as well as reality, the age of chivalry is past; the sentimental philosopher takes place of the warrior in the favour of the ladies; and, to quote the words of the ballad, “ the captain is no longer the charming man.” The hero of the modern tale must be always depreciating the glories of the field, and must brand with infamy the sword of patriotism, though it glows with the blood of those who draw theirs against every thing most dear to him. The manly sports of the field stamp at once infamy on his character, though he may pursue natural history through all animated nature by the quiet apparatus of a dissecting knife and the air pump. Platonic love no longer soothes the fair enthusiast, nor is the desert or the masquerade longer haunted by the ravisher. As the hero grows sentimental, the heroine becomes manly; she strides the courser, or bends the bow with the nerve of a Thalestris: and cursing, like Eloisa,

“ All laws but those which love has made,”

if the husband is disagreeable, inattentive, or absent, though on the service of his country, or in acquiring wealth for her, she is allowed to solace herself with some gentle youth, whom the hand of sensibility dresses out in the most bewitching garb, while insidious lust in the specious form of refined delicacy, strews his false roses over the violated marriage-bed.

“ The warm fancy of young Madelain being cultivated in such a school, her imagination was filled with notions of blooming and innocent youths, unpolled by the converse of the world, mild and gentle as the inexperienced virgin: an excellent and feeling heart, an un-

derstanding of no vulgar class, which, in proper culture, would have bloomed with every virtue of her sex, became a dupe to false opinions; and by forming notions of the world directly opposite to the reality, the one only led her to error, the other to folly." Vol. i. p. 53.

There is a very pleasing copy of verses at p. 163, which we would gladly insert, if we had room. We pause at p. 171, to ask the author if the "Rights of Man," and subjects of metaphysics and religion, are really subjects of conversation with the ladies in the ball-room at Bath? We are inclined also to hesitate at p. 173, in our belief, whether the circumstances of the duel, as there described, are at all probable. We are pleased with the following remarks.

"In every other part of Europe, general manners, general jurisprudence, and French and Italian learning, form the basis of conversation; but Britain is a microcosm, a little world of itself, and

"Penitus toto divisos orbe Britannos"

is as much our moral situation now, as it was our political situation in the time of Virgil. English manners, English jurisprudence, and English or classical literature, form the basis of English conversation.

"Men whose minds are amply cultivated and fully informed, add the other attainments in the highest degree; but the display of them is rarely called for, while the others are in hourly use. A man will never feel awkward in English company from being ignorant of the Imperial Pandects, or the etiquette of the German Courts; but he will be perpetually put to the blush, if he is unacquainted with the common terms not only of our own laws, but our own ordinary professions.

"The scholar and the fine gentleman are not expected to understand all the jargon of the attorney, or all the appropriated terms of military and naval tactics: but some knowledge of all is absolutely necessary to avoid ridicule; and the man will certainly be laughed at, who says an officer is arrested for disobedience of orders by his colonel, and put under arrest by his taylor; who calls the colours of a regiment a flag, a firelock a gun, and the main-mast of a ship a long thick pole: and though no man can be completely skilled in elegant literature without a knowledge of the best writers of France and Italy, no man will be disgraced in the most learned and polite society, from being silent when the merits of Voltaire, Corneille, Ariosto, Tasso, and Metastasio are discussed. But in no company is a man's reputation for the education of an English gentleman safe, who cannot join in an argument on the merit of Shakspeare and Milton, of Addison and Swift, and who is totally unacquainted with the Latin classics, or makes a quotation with an erroneous quantity, or a foreign accent.

"Whether or not these things ought to be so is another question, but that they are so is certain; and if the proverb that tells us, "When we are at Rome we should do as they do at Rome," is true, we may surely apply the same maxim to our own country." Vol. i. p. 176.

The following peculiarity was unknown to us, and deserves insertion.

“ When they had proceeded about two furlongs they came to a cottage, and the groom was deputed to inquire of the inmates, if there was any path that led up the mountain. He went in, and soon returned with an account, that he could neither understand the people nor make them understand him, as they spoke French; for, as this man had not been on the foreign expedition, he had adopted the vulgar notion, that every thing that was not English was French. “ French, you blockhead!” said Sir Edward, “ how should Frenchmen come here? Welch you mean.” “ No, Sir,” replied the man, “ I don’t: I am a Welchman.” At this he was surprised, and went himself into the cottage, and found the people really spoke a language that was obviously not Welch, having many words congenial with the English, but which he could not understand. When his French valet came in, he was astonished to find he understood and conversed with them very well. He inquired what the language was, and was told by the servant it was Flemish, which he understood, having lived formerly in French Flanders.

“ His curiosity was much excited by this, and he inquired by the help of his interpreter, how they came settled in that place. They were able to give him little information; but he found out they had always lived there, and that the neighbouring inhabitants spoke the same dialect. On receiving this extraordinary information, he resolved to abandon his scheme of exploring the mountain; and returning to the chaise, he ordered the driver to proceed on his way, but to stop at the first village.

“ In the course of a mile he came to one, and halting at the door of the alehouse, as the most likely place to get the information he wanted, he asked the reason of the circumstances that had surprised him. But neither the landlord nor any of his guests could give him any satisfactory account; all they could tell him was, that in that part of the mountains, as long as could be remembered, the inhabitants had a language different from their neighbours; and that none of them either spoke or understood Welch, though some of them had a slight knowledge of English.

“ During this inquiry the clergyman passed by; and from him Sir Edward gained a knowledge of this singular event, which though authenticated in history is little known, that in the reign of Henry the Second some Flemish families settled in that part of South Wales, and have retained to this day their language unmingled with the common dialect of the principality.

“ Sir Edward thanked him for his intelligence, and pursued his journey, thinking to himself that there was little occasion to hunt for the marvellous among the mountains of Abyssinia, when no very remote part of our own island afforded so wonderful a curiosity.”
Vol. i, p. 180.

We make but few objections, and we should not condescend to particularities, if this work was not obviously the production

tion of an elegant taste and accomplished mind. Mr. Mortlock is introduced with seeming parade, as if much was to depend upon him ; but he vanishes, as it were, in smoke. The heroine, Emilia, is not sufficiently prominent; she is not brought forward sufficiently to interest. The duels and attacks of robbers, exceed in circumstance and number all probability. The episodes are certainly ingenious, but they are too obviously artificial. It might be asked, whether it is possible, that an English Baronet, however educated, should not be capable, in case of accident, of fixing on his saddle. We however willingly repeat, that this is far beyond the common productions of the kind. The sentiments are just ; the style generally good, and often elegant ; the moral unexceptionable ; and the tale full of interest and entertainment.

ART. XVI. *Report of the Committee of Secrecy of the House of Commons. Ordered to be printed, 15th March, 1799.*
8vo. 112 pp. 2s. Stockdale, Piccadilly.

WE have here another instance, where the turbulent politics of the times grow into volumes, that must take their turn, amongst other productions of the press, in the review of new publications. The present Report contains a great deal of new matter, mixed with that which has been before the public upon former occasions, but which was necessarily interwoven in the present Report, in order to give an uniform history of the progress made by that species of sedition, which commenced its machinations when French principles began to be insinuated into this kingdom. The detail of these operations comprehends a history of the Society of United Irishmen, the Corresponding Society, the Society of United Scotsmen, and that of United Britons ; with a short notice of a Society which has lately been formed at Hamburgh and Altona, called “ the Philanthropic Society,” instituted for the similar purpose of spreading sedition in Great Britain and Ireland, as well as in other places. The proceedings, views, and effects of all these Societies, are brought forward in a way that shows their connection, and co-operation in one uniform plan of mischief, more distinctly than has yet been seen ; and in this light the Report is extremely interesting.

The Committee, which makes this Report, was appointed, as is well known, to take into consideration some papers which were presented to the House of Commons, sealed up, by Mr. Dundas,

Dundas, by his Majesty's command. The Report opens with an Introduction, that gives a general view of the intended inquiry in the following manner.

“ The Committee of Secrecy, to whom the several Papers, which were presented (sealed up) to the House, by Mr. Secretary Dundas, upon the 23d day of January, 1799, by His Majesty's Command, were referred; and who were directed to examine the matters thereof, and report the same, as they shall appear to them, to the House;

“ Have proceeded, in obedience to the orders of the House, to the consideration of the matters referred to them. They have been prevented from sooner laying before the House the result of their examination, not only from the extent of the matters which came before them; but because some of the recent circumstances which they have to state, could not, with propriety, have been disclosed at an earlier period.

“ In the whole course of their enquiry, your Committee have found the clearest proofs of a systematic design, long since adopted and acted upon by France, in conjunction with domestic traitors, and pursued up to the present moment with unabated perseverance, to overturn the laws, constitution, and government, and every existing establishment civil or ecclesiastical, both in Great Britain and Ireland; as well as to dissolve the connection between the two kingdoms, so necessary to the security and prosperity of both.

“ The chief hope of accomplishing this design, has rested on the propagation of those destructive principles, which originally produced the French Revolution, with all the miseries and calamities since experienced in France, and now extended over a large part of Europe.

“ The most effectual engine employed for this purpose, has been the institution of political societies, of a nature and description before unknown in any country, and inconsistent with public tranquillity, and with the existence of regular government. The effects of this fatal cause, operating in its full extent, have been unhappily felt and exemplified in the distractions and calamities of Ireland. The same cause is known to have prepared the way for all the different revolutions by which France has succeeded in subverting so many of the governments of Europe, and reducing so many independent states to vassalage and subjection. In this country, similar measures have been attempted; and although they have been hitherto defeated, by the precautions of the legislature, by the vigilance of his Majesty's government, and still more by the general good sense and loyalty of the nation, the object is not abandoned. The utmost diligence is still employed in endeavouring, not only to sustain and revive those societies whose seditious and treasonable purposes long since attracted the notice of parliament, but to extend their correspondence to every part of this kingdom, to Ireland, to France, and to those places on the continent, where French emissaries are established; and to institute new societies, formed precisely on the same plan, and directed by the same object, as those whose influence in Ireland has produced such pernicious and formidable effects; and of which, the consequences

sequences might have proved fatal to that kingdom, if they had not been averted, in a season of the greatest difficulty, by the wisdom, firmness, and exertion of his Majesty's government, and the parliament of Ireland. The extent and uniformity of this systematic conspiracy, are equally striking. The formation and structure of all these societies, in this country, in Ireland, and on the continent, are similar; their views and principles are the same, as well as the means which they employ to extend their influence. A continued intercourse and concert has been maintained from their first origin to the present moment; sometimes between the societies themselves, sometimes between their leading members; and a frequent communication has been kept up with the government of France; to which they appear to look as their protector and ally, and which has repeatedly furnished an asylum to those, who, on account of their principal share in these criminal transactions, have become fugitives or outlaws from the British dominions.

"In stating the grounds of this opinion, although your Committee will have much and important new matter to lay before the House; yet they will also be obliged to recall to the recollection of the House, many particulars which have already been brought under the consideration of parliament, but on which new lights have been thrown by the events which have since occurred, and by the subsequent intelligence which has been received. The information which has been produced to your Committee, on the whole of this subject has been most ample and extensive. The indispensable necessity of secrecy, with respect to the sources of many parts of that intelligence, must be felt by the House, as resulting from considerations of good faith as well as public safety. They are convinced, that the early and uniform defeat of all attempts to disturb the public tranquillity of this kingdom, is, in a very great degree, to be ascribed to the meritorious and laudable diligence of the persons filling those departments of his Majesty's government to which this duty has peculiarly belonged. They appear, during a long period of time, to have obtained early and accurate information of the chief designs and measures of the conspirators; and the striking manner in which the most important particulars of the secret intelligence thus procured, have, in a great variety of instances, been completely confirmed by events now notorious to the world, and by the confession of parties concerned, entitles, in the opinion of your Committee, the whole of the information derived from the same sources, to the fullest credit." P. 5.

The Report then proceeds to take up the history of the United Irishmen, who began their combination in 1791, and set the first example of those secret confederacies, which have since been published, for subverting the whole of our establishment, whether of religion, law, or government. Many of the circumstances, in the movements made by this, and the other seditious Societies, towards effecting their designs, are well known, and less therefore of novelty is to be expected to result from the memorial now made. We shall therefore forbear to bring again into notice the acts of atrocity and imposture,
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which are to be found too numerous in the course of this Report. One only appears to us fit to be singled out from the rest, as of a deeper dye, and, we believe, less known. It now appears, that the mutiny on board the fleet owes its origin to the Society of United Irishmen, and that part of their plan was to take the ships into some French port, to be employed afterwards against the King's forces in Ireland. All the Irish, to the number of 112, concerned in the mutiny on board the *Glory*, presented an address to Captain Brine, in which they called God to witness, "whose awful name we would not take in vain," that they knew of no conspiracy, or mutinous assembly, on board that ship, and expressing the sincerest loyalty to the King, and attachment to their officers. It appears that this most solemn declaration was yet drawn up, purposely and merely as a cloke to their proceedings, and to throw the officers off their guard: an instance of hypocrisy and prophanation hardly to be equalled. See the Appendix, pp. 91, 92. False pretence and imposture have, all along, been the cover under which these societies have acted. Parliamentary Reform, Universal Suffrage, and Annual Parliaments, have been the cry in this kingdom; Catholic Emancipation, and Parliamentary Reform, have been the mask in Ireland; and the main design has been urged on by falsehood and imposition, in various shapes, and of different complexions; but this piece of prevarication with the Almighty seems to exceed all that went before it.

The Conclusion of the Report contains some Reflections upon the nature, extent, and consequences of these seditious societies, and upon the probable modes of counteracting their dangerous attempts. Among these, we are happy to see an intimation, that some legislative regulations may be devised for suppressing altogether such secret meetings as can be held for no purpose but that of mischief.

.. Upon a review of all the circumstances which have come under the consideration of your Committee, they are deeply impressed with the conviction,—That the safety and tranquillity of these kingdoms have, at different periods, from the year 1791 to the present time, been brought into imminent hazard, by the traitorous plans and practices of societies, acting upon the principles, and devoted to the views, of our inveterate foreign enemy:

"That, although the society of United Irishmen in Ireland, has alone been enabled to attain its full strength and maturity, yet the societies instituted on similar principles in this country, had all an undoubted tendency to produce similar effects, if they had not been checked by the general demonstrations of the zeal and spirit of his Majesty's faithful subjects, and by the timely and judicious use of those

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extraordinary powers, which Parliament has, in its wisdom, from time to time confided to his Majesty's government :

“ That, either directly or indirectly, a continual intercourse and connection has been maintained between all these societies in Great Britain and Ireland, and that the real objects of the instigators of these proceedings, in both kingdoms, were no other than the entire overthrow of the British constitution, the general confiscation of property, and the erection of a democratic republic, founded on the ruins of all religion, and of all political and civil society, and framed after the model of France.

“ The vigorous resistance opposed to the rebellion in Ireland, the success of the measures which have been employed for detecting and defeating the designs of the conspirators here, and the general and ardent spirit of loyalty and attachment to the laws and constitution, have hitherto counteracted the progress of the mischief, and averted impending danger ; but even these circumstances by no means appear to your Committee to justify the hope that the mischief is eradicated, or the danger passed.

“ The principles and views of the conspirators remain unchanged. Their reliance on the assistance and co-operation of France, by which they expect ultimately to effect their purposes, continues undiminished. And the system of those secret societies, which are at once the instruments of seditious conspiracy at home, and the channel of treasonable correspondence with France, though in many parts broken and interrupted, is by no means destroyed.

“ Your Committee have already referred to the positive information laid before them, stating that hostile preparations are now making, with extraordinary vigour and exertion, in some of the ports of France, for the invasion of this country, or of Ireland. The activity of seditious and treasonable societies, in their correspondence with France, and in their endeavours to gain proselytes here, keeps pace with the preparations of the enemy ; and the principle of secrecy, generally enforced by unlawful oaths, which is the great characteristic of these societies, peculiarly fits them for the most dangerous enterprizes, and by holding out a prospect of security, increases the means of seduction. It has, at the same time an obvious tendency to elude detection in the first instance, and to defeat legal enquiry in the next. To this principle therefore, in the opinion of your Committee, such further measures as Parliament in its wisdom may think fit to adopt for the public safety, should be more immediately and decisively pointed.

“ Your Committee have seen, with satisfaction, the powers which in conformity to the ancient practice and true principles of the constitution, have from time to time, as the urgency required, been confided to his Majesty's Government ; and they feel it their duty particularly to remark, that the power of arresting and detaining suspected persons (a remedy so constantly resorted to by our ancestors in all cases of temporary and extraordinary danger) has, under the present new and unprecedented circumstances, been found particularly efficient. It has greatly interrupted and impeded the correspondence with the enemy, and has checked, from time to time, the progress and communication of sedition and treason at home. But from particular circumstances which have

have come under the observation of your Committee in the course of their enquiry, they feel it their duty to remark, that the good effects of this measure would be rendered more compleat, and the public tranquillity better secured, if the leading persons who have been, or may be, hereafter detained on suspicion of treasonable practices, shall hereafter be kept in custody in places sufficiently distant from the metropolis.

“ The whole of the secret information which has been laid before your Committee, has strongly confirmed them in their opinion of the necessity of confiding these extraordinary powers to his Majesty’s government; and the very circumstances which created this necessity, and which continue at this time to operate more powerfully than ever, have rendered it their peculiar duty to abstain from disclosing, in its full extent, the particular information, of which they have stated to the House the general result, and on which their judgment is founded; but they trust that they have laid before the House sufficient grounds to justify their persuasion, that the multiplied and various attempts, by which the enemies to their country carry on their dangerous conspiracies, can only be defeated by a corresponding vigilance on the part of government, and by the exercise of such additional powers, as may from time to time be entrusted to it by Parliament, and may be best adapted to the peculiar exigency of the moment. And although your Committee do not think it any part of their province to suggest particular measures, the consideration of which must be left to the wisdom of Parliament; they cannot forbear particularly and earnestly pressing their unanimous opinion, that the system of secret societies, the establishment of which has, in other countries, uniformly preceded the aggression of France, and, by facilitating the progress of her principles, has prepared the way for her arms, cannot be suffered to exist in these kingdoms, compatibly with the safety of their government and constitution, and with their security against foreign force and domestic treason.

“ Your Committee have great satisfaction in adding, that if this growing and formidable evil can be effectually repressed, and if the same system of vigilance and precaution which has been successfully adopted for some years past, is adhered to, there is every reason to look forward with confidence to the ultimate disappointment and defeat of the projects which have been so long pursued by our foreign and domestic enemies. Impressed with a just sense of the blessings enjoyed under our happy constitution, which distinguish this country from every nation in Europe, all ranks and conditions of society have shewn their determination to preserve those blessings entire, and have stood forward with a becoming ardour and alacrity in their defence. While this laudable spirit continues to pervade every part of the kingdom, and while the wisdom of the legislature encourages and directs its exertions for the public safety, your Committee entertain a full conviction that the religion, the laws, and the constitution of Great Britain, and with them the interests and happiness of all classes of his Majesty’s subjects, will, in the midst of surrounding danger and calamity, and in spite of every machination at home or abroad, rest under the protection of

Divine Providence, on the surest basis, secured by the energy and firmness of the government, and by the courage, the patriotism, and the virtue, of the nation." P. 36.

Having laid these important outlines of the Report before our readers, we conclude, by recommending the whole to their attention, as a state-document of the highest moment.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Sidney, a Monody, occasioned by the Loss of the Victory Packet, in her Passage from Liverpool to Dublin, in the Month of December, 1797.* 4to. 2s. 6d. Rickman. 1798.

This is a spirited apostrophe to the memory of two youths, who lost their lives in the above-mentioned shipwreck; as the reader will perceive from the following specimen.

Ye groves, to Cambridge and to science dear,
Where revolving systems deep,
Newton was wont his hallow'd watch to keep :
Where Milton, with a flight sublime,
Soar'd beyond the bounds of time ;
Heard ye the whisper in the passing gale ?
Or did some spirit breathe the mournful tale ?
That all your branches sigh'd o'er Sydney's bier ?
Stript of your foliage by the chilling blast,
In tints of more than an autumnal brown,
Ye mourn those golden days are past,
When ye could call the favor'd youths your own,
But though within your consecrated shade,
Whilst Fancy's beams around them play,
No more there sons of Genius devious stray
In brighter beams array'd,
By Newton, Truth, and Wisdom, led
They drink of Science at the fountain head
In happier climes ; nor other sorrow know
Than soft regret for those who wail their loss below.

ART. 18. *Phthisisologia, a Poem, miscellaneously descriptive, and didactical. In Four Parts. To which are prefixed, certain preliminary and physico-medical Observations and Admonitions.* 8vo. 190 pp. 3s. 6d. Boosey. 1798.

This author has given a pretty long dissertation on the nature, cause, and cure of phthisis pulmonalis, principally extracted, as he acknow-

ledges, from other writers, and ranged in the order in which the subject is treated in the poem. This he thought might make the poem more intelligible to those readers who are not used to medical studies. But we doubt whether their knowledge will be enhanced by the explanation here contained, neither can we promise them more amusement or profit, from reading the poem.

The number of writers who have succeeded in giving medical instruction in verse, is far from being considerable, although the attempt has been frequently made. Fracastorius, Quillet, and St. Marthe, with our countryman Armitrong, perhaps include all who have been eminent, and with them, this author has no pretension to be ranked. The following lines contain as favourable a specimen of the poem as any we have observed. Admonishing phthisical persons to retire early to their beds, he says,

“ Give sleep to night—and vivify the day,
Is what creation’s good examples say,
When shades descend—and darkness on this world,
As from the realms of Erebus is hurl’d,
One general sense all Nature would inspire,
And shed around somniferous desire.
Tranquility, with night, in fable dwells,
And to the frame sleep’s peaceful message tells.
Allures the mind its loss to renovate,
And for the light fresh action to create.”

But more commonly we find such unintelligible lines as the following. When the disease is confirmed, he says,

“ A *fontful* source, which life cannot divest,
Fix’d, tyrannises, in the doleful chest.
Rules in the lungs, with grasp of might intense,
And issues *sanguine sputed* purulence.
In pantings frequent—cough’s distressing length,
Malific to the toiling, fainting strength.
Doom’d to its goal, by long and slow decay,
To unrepell’d assaults, a waning pray,
With voice *raucidinous*, and sinking breath,
So winds along, the stream of life, to death.
And numerous more evinced sad effects,
The muse, ineffable, not here elects.”

ART. 19. *Leonidas, a Poem. By Richard Glover. Adorned with Plates. The Sixth Edition. Two Volumes. 8vo. 15s. Wright, 1798.*

So long as the public continues to be desirous of these ornamented editions of favourite poems, no objection of any consequence can be urged against them. That they are expensive, were it a real objection, would prevent the sale, and there the matter would soon end. The typography of these volumes is very elegantly executed by Bensley, the plates are designed by Hamilton, Stothard, and Burney, and are as well engraved as such plates usually are. A better taste in design is in general

neral much wanted in all our books ornamented with plates; but taste will perhaps be improved by repeated attempts. The first plate in vol. i. from a drawing of Hamilton, is worth all the rest, in design and execution. A Life of Glover is prefixed, which is chiefly taken from that drawn up by Dr. Anderson, and printed in the British Poets, but very much shortened, and less critical.

ART. 20. *The Rape of the Lock, an Heroi-Comic Poem.* By A. Pope. Adorned with Plates. 8vo. 10s. 6d. Wright. 1798.

Among the various and elegant editions which have been published of this poem, the present, with respect to beauty of typography, must have a superior place. Mr. Stothard, from whose drawings some of the plates are engraved, seems, however, entirely to have mistaken the character of the Sylphs, who might be

Wedg'd whole ages in a bodkin's eye.

The Sylphs he has delineated are fine and full-grown Cupids. The volume, nevertheless, is eminently beautiful. A Mr. Du Roveray, of Great St. Helen's, is the editor of this and the preceding publication.

ART. 21. *Walter and William, an Historical Ballad, translated from the original Poem of Richard Cœur de Lion.* 8vo. 1s. 6d. Boosey.

By an allowable fiction, this little excursion of a gloomy fancy, is presented as a translation. It is however an evident imitation of the terrific style of Burger, and other modern Germans. It is somewhat unfortunate, that the poet always uses *Paléstine* instead of *Palestine*; in other respects the ballad is not badly versified, nor ill calculated to produce the intended effect of horror; though it is managed with much less art than the famous *Lenora*.

DRAMATIC.

ART. 22. *Poverty and Wealth, a Comedy, in Five Acts, translated from the Danish of P. A. Heiberg, A. C.* By C. H. Wilson. 8vo. 2s. West. 1799.

This dramatic specimen is the only one that has ever been translated from the Danish into English. It certainly is not without a portion of interest; but the character of Dalton is hardly to be reconciled to common sense or nature. He tortures his friend with the most ingenious cruelty, in order to overwhelm him with good fortune in the catastrophe.

ART. 23. *Cambro Britons; an Historical Play, in Three Acts, first performed at the Theatre Royal Haymarket, on Saturday, July 21, 1798; with a Preface, written by James Boaden, Esq. Author of Fontainville Forest, Italian Monk, &c. &c.* 8vo. 2s. Robinsons. 1798.

Mr. Boaden has produced many successful pieces for the Theatre; and this is one of them. The success, however, of modern performances of this kind is very transient; and, notwithstanding the true English

English spirit which is conspicuous throughout, "Cambro Britons," we think it will pass away, and, ere long, be forgotten.

ART. 24. *Botheration, or a Ten Years Blunder, a Farce, in Two Acts, as performed at the Theatre Royal, Covent Garden. By Walley Chamberlain Oulton.* 8vo. 1s. Cawthorne. 1798.

This piece is represented as having been favourably received; but what we have intimated of the preceding, is true also of this: nay, is it not already forgotten?

NOVELS.

ART. 25. *Octavia, by Anna Maria Porter. In Three Volumes.* 12mo. 1os. 6d. Longman. 1798.

A novel, without any particular merit, or any particular fault, is what so frequently occurs, that the Critic is perpetually perplexed how to vary the expression of his sentiment. Go thy ways, then Octavia, thou art gentle, harmless, and unassuming. Thou art incapable of injuring the purity of any one's sentiments, and mayest be suffered to pass along to thy place of rest, unawed and unoppressed by the severity of our frowns.

ART. 26. *Gil Blas corrigé: ou Histoire de Gil Blas de Santillane. Par M. Le Sage. Dont on a retranché les Expressions et Passages contraires à la décence, à la Religion, et aux Mœurs, et à laquelle on a ajouté un Recueil de traits brillans de plus célèbres Poètes François. Par J. N. Osmond.* 4 Vols. 12mo. 16s. Lackington, &c. 1798.

The editor, after speaking of Gil Blas, as on many accounts the best book extant for the instruction of scholars in French, professes to have removed from it all words and passages in any respect objectionable; thereby fitting it completely for the use of young persons of both sexes. To the praises of the novel we subscribe with the most cordial assent; and though we cannot recollect that it contains many, if any expressions or passages that are liable to objection, we cannot but commend any care that is taken to prevent all kinds of corruption from insinuating themselves into a course of education. The selections from the French Poets occupy 110 pages at the end of the fourth volume, and are made with sufficient judgment.

MEDICINE.

ART. 27. *Reflections on the Propriety [Impropriety] of performing the Casarean Operation. To which are added, Observations on Cancer, and Experiments on the supposed Origin of the Cow-Pox. By W. Simmons, Member of the Corporation of Surgeons in London, and Senior Surgeon to the Manchester Infirmary.* 8vo. 97 pp. 2s. 6d. Vernor and Hood. 1798.

This author, after examining the cases published by Roussel, and other writers on the continent, in which hysterotomy has been alleged

ledged to have been successfully performed, joins in opinion with Mauriceau and Dionis, that the cases are deficient in authenticity, or that in far the greater part of them, the foetus was not contained in the uterus, consequently, that the uterus had not in those cases been opened; and thence concludes, we have no just grounds to believe they have been more successful in performing the operation on the continent, than in this country, where it has been uniformly fatal. From the improved state of midwifery, he adds, and from the safety with which, we now know, foetuses may be extracted by the natural passages, even when exceedingly deformed and strained, a case can scarcely be conceived, in which it may be necessary to have recourse to hysterotomy. But even admitting a case, in which the child cannot be brought through the pelvis, he does not think we are warranted in sacrificing the life of a woman, which he thinks the necessary consequence of the Cæsarean section. A case has, however, been lately published, (see Medical Records, p. 154,) in which the operation has been successfully performed in this country by Mr. Barlow. The woman being now, at the end of three years, living and in good health.

Observations on Cancer.

It is difficult, the author says, to distinguish an incipient cancer from scrofulous and other glandulous swellings; but, when it is clearly ascertained, he thinks extirpation with the knife, is to be preferred to the caustic. In a case of an open cancer, he gave the solution of arsenic internally, in small doses, with manifest advantage; and recommends further trials to be made with that medicine.

Experiments on the supposed Origin of the Cow-Pox.

Mr. Simmons inoculated three children and three cows with the discharge from a horse affected with the grease, but it produced no other effects, either on the children or the cows, than would have been occasioned by a scratch with a clean lancet. He then inoculated the children with variolous matter, in the neighbourhood of the former incisions. They all took the small-pox, and passed through the disease favourably. At the same time, he says, he inoculated two cows in the teats with variolous matter; but it occasioned no inflammation or disease in the animals. He thence rationally concludes, there is no affinity between the variolous matter, and the discharge from the greasy heels of a horse. The author observes, that in Cheshire, a great dairy country, and where men are employed in milking the cows, they have no knowledge of the cow-pox.

ART. 28. *Remarks on the Fissula Lachrymalis, with the Description of an Operation, considerably different from that commonly used; and Cases annexed in Proof of its Utility. To which are added, Observations on Hæmorrhoids, and Additional Remarks on Ophthalmy.* By James Ware, Surgeon. 8vo. 150 pp. 3s. 6d. Dilly. 1798.

The deserved reputation this author has acquired for his judicious treatment of disorders of the eyes, will procure these remarks a favourable reception, which, on perusal, they will be found to merit from their intrinsic value.

The

The author begins by giving a history of the different modes of attempting to cure the fistula lachrymalis, by Messrs. Pott, Warner, Wathen, Bell, &c. all of which, by the confession of the authors, frequently failed. After twelve years experience, during which time, he varied, he says, his method of treating the complaint, in succession, as new improvements were made or proposed, in the form of the canula, or in the mode of introducing it, but without attaining the desired end; "he at length adopted an operation, in the place of that of inserting a tube, in the nasal duct, which is in general," he says, "so easy to be performed, has so speedily removed every troublesome symptom, and, in a great variety of instances, has so effectually accomplished a cure of the disorder, that he is induced to hope a description of it may not be unacceptable to his brethren in the profession." P. 21.

After an accurate description of the operation, which appears to be extremely judicious, but cannot be so detailed as to be completely intelligible without the accompanying plates, the author relates the cases of ten persons, on whom it has been performed with great success. Some judicious observations on the hæmorrhoids, or piles, succeed. The author, after a general account of the nature of the disease, and of the remedies usually employed, observes, that in obstinate cases, which have resisted all applications to appease the pain, or stop the hæmorrhage, it has been usual to recommend extirpating the whole bunch of the piles, either by cutting them off with the scalpel, or by fixing a ligature around them. But as on examination it will be found, that the pain, or bleeding, are usually confined to one or two, and those the smallest of the tumours, the removal of them with a pair of curved scissars will be sufficient, the others soon returning after this operation, without occasioning any further uneasiness. The pain and hæmorrhage, he says, consequent on this operation, are very insignificant. Several cases follow, in which the author used the method here recommended with success. The additional remarks on ophthalmia, with which the volume concludes, were first published in the year 1792. The topical remedies principally recommended, are the Unguentum Hydrargyri Nitrati, and the Tinctura Thebaica, of the old London Pharmacopæia. The author is particular in recommending the tinctura as directed to be made by the Pharmacopæia for the year 1745, the Tinctura Opii, substituted by the College, in their late edition of that book, being by no means efficacious in this complaint.

ART. 29. *A few Facts and Observations on the Yellow Fever of the West-Indies; by which it is shewn, that there have existed Two Species of Fever in the West-India Islands for several Years; indiscriminately called the Yellow Fever, but which have proceeded from very different Causes, with the Success attending the Method of Cure.* By James Anderson, Fellow of the Royal College of Surgeons, and late Surgeon to His Majesty's 60th Regiment of Foot. 8vo. 47 pp. 1s. 6d. Robinsons. 1798.

The author of this little tract, who had resided several years in the West-Indies, and had frequent opportunities of seeing and treating the

the yellow fever in all its forms and stages, thought it his duty to lay before the public such observations as he had made on the mode of treating that disease; particularly of the method he adopted the latter part of the time he continued there, which he thinks proved more successful than any mode he had seen practised. The author begins by observing, that there have lately prevailed in the west, two species of fever, which have been called by writers indiscriminately by the name of the yellow fever; one, the common yellow fever of the islands, the ordinary epidemic of those parts:—this is not contagious. The other, the disease which has committed such dreadful ravages in the West-Indies, and in America, and which he thinks he has demonstrated to be imported from Boulam, or some other part of Africa:—this, he says, is contagious, and much more malignant and fatal than the ordinary yellow fever. But although the author thinks it of importance to establish this distinction, yet he acknowledges that the mode of attack, and the symptoms, are nearly the same in each species, differing only in violence; and that they yield to the same method of treatment, namely, to free evacuations by the intestinal canal, on which, he thinks, the greatest confidence may be placed, in the treatment of every species of fever, incident to the West Indies. The preparation the author found most efficacious, after a variety of trials, was a medicine composed of five grains of calomel, and seven grains of James's powder, mixed into the form of a bolus, with the cordial confection, and given three or four times in a day, or so often as to occasion a free discharge by the bowels. This was continued two three or more days, or until the fever had considerably remitted of its violence. The cure was completed, by giving small doses of bark; wine was also allowed at this period of the disease, to the amount of a pint of Madeira in the day. The author found a larger quantity injurious. By this mode he restored a ship's crew, into which the fever had obtained admission, with the loss of only two or three men. But although the author seems to think the fever with which these men were attacked, was of the contagious kind; yet we do not think he had sufficient ground for that opinion. We rather conceive it to have been the same species of fever as that described by Mr. Brice*, which he cured by a process nearly similar. However that may be, the mode of treatment recommended appears to be judicious, and deserving the attention of such practitioners as may be about to be stationed in any parts where these diseases prevail.

ART. 30. *Cases of the Diabetes Mellitus, with the Results of the Trials of certain Acids and other Substances in the Cure of the Lues Venerea.* By John Rollo, M. D. Surgeon General, Royal Artillery. Second Edition, with large Additions. 8vo. 628 pp. 8s. Dilly. 1798.

In our Review, vol. x, p. 258, we gave an ample account of the first edition of this work, we have only therefore here to remark, that the history of Diabetes is rendered more complete, by communica-

* See our account of Mr. Brice's book, Brit. Crit. vol. ix, p. 30.

tions from several medical correspondents, and the efficacy of the method of cure, recommended by the author, confirmed by additional experiments. From numerous trials with the new medicines, in the cure of the lues venerea, instituted since the publication of the first edition of this work, this author thinks their power in curing secondary as well as primary symptoms completely established. In following his practice, he cautions surgeons to copy the method he recommends as closely as possible; having reason, he says, to believe, that where the medicines have failed, it has been owing to some error in conducting the process.

The following passage, with which the volume concludes, will show the author's entire reliance on their efficacy, in the worst stages of the disease.

"We shall conclude," he says, "with observing, that one of these two positions must be admitted, either these remedies cure the lues venerea, or in ninety-nine cases out of one hundred the disease cures itself. Our opponents may take which side they chuse; for, on either supposition, mercury must be unnecessary; and this is our principal object." This is certainly speaking out. But notwithstanding the confidence with which this is affirmed, many of the most experienced surgeons in the country have assured us, that after repeated trials, conducted with the greatest caution, they were not able to succeed in the cure of a single well-marked case of the complaint, by the use of these remedies. To time, therefore, and further experiment, we leave the solution of this singular enigma.

DIVINITY.

ART. 31. *A Sermon, preached in the Parish Church of Swindon, at the Visitation, and published at the Request of the Rev. Arthur Cobam, A. M. Archdeacon of Wilts. By the Rev. J. Hare, A. M. Chaplain to the Right Honourable Countess Dowager Bathurst, and Author of an Essay on the Necessity of revealed Religion.* 4to. 29 pp. 2s. Cooke, Oxford; Rivingtons, &c. London. 1797.

A learned and able discourse, on a very important subject, 1 John ii, 8, "Darkness is past, and the true light now shineth." The preacher begins by stating, that "it has been frequently asserted by Sceptics, that the world has derived no real advantage from the light of revealed religion. Such an assertion is uncandid, ungrateful, criminal; and derogates so much from the honour of God, and his holy word, that an attempt shall be made in this discourse, not only to prove it utterly unfounded, but to show, that man, in his temporal as well as spiritual capacity, is indebted to Revelation, for this essential knowledge, and for those blessings and benefits, on which his happiness here and hereafter chiefly depends." P. 1. The first argument is of a *temporal* nature; "that mankind are indebted to revealed religion for the enjoyment of *civil* liberty in its present improved state." P. 1. It is shown, that neither the laws of Solon, nor the codes of Theodosian and Justinian, were sufficient to produce any permanent civil liberty in the Grecian

Grecian or Roman empires; and it is asserted, that “the single injunction of the Prophet Micah—to do justly, to love mercy, and to walk humbly before God—comprehends more vital essence than all the laws of Solon or Justinian; and obedience to this short, but comprehensive injunction, would be more productive of real civil liberty; for, notwithstanding the superior excellence of the laws or constitution of the state, civil liberty can never permanently exist under any government, unless the people are just and virtuous.” P. 200. This is proved, from the histories of Greece and Rome; and the prevalence of civil liberty, in this, and other countries where it does prevail, is shown to be owing to the knowledge which we derive from Revelation.

The *spiritual* advantages derived from Revelation, are next enumerated and insisted upon. And lastly it is proved, that the most useful *learning* which prevails at present in the world, and even the perfection of the *fine arts*, may be justly ascribed to the same cause.

ART. 32. *Physico-theology, or a Demonstration of the Being and Attributes of God, from his Works of Creation. Being the Substance of Sixteen Discourses, delivered in St. Mary le Bow Church, Cheap-side, at the Hon. Mr. Boyle's Lectures, in the Years 1711 and 1712. By the Rev. W. Derham, Canon of Windsor, Rector of Upminster in Kent, and F. R. S. A new Edition; with Additional Notes; a Translation of the Greek and Latin Quotations; and a Life of the Author. Two Volumes. 8vo. 14s. Cadell and Davies. 1798.*

Every friend to truth and religion must be glad to see attention paid to this excellent work. The life of the author is a pleasing adjunct; but the translation of the citations in the dead languages, is more important to many readers, and is calculated to extend the benefit of a pious and well-executed design. It is also with great judgment that the present editor has subjoined “a short notice of all the most important discoveries that have been made in physics since the time of Derham; as well as of such curious facts as have recently come to knowledge, and which tend to confirm the chief doctrine, or to throw additional light on the principal topics of the author's inquiry. This therefore the editor has attempted in the additional notes, which are pretty numerous and ample; and he has likewise supplied, what was confessedly a most material want in all former editions, several plates to illustrate those objects which are imperfectly understood by verbal description alone.” We are proud to rank ourselves with the most ardent well-wishers to the success of such a publication, and doubt not that the editor will be rewarded by the applause and patronage of the public.

ART. 33. *A Sermon, preached at the Assizes held at Guildford, July the 30th, 1798, before the Right Honourable Lord Chief Justice Kenyon, and the Honourable Sir Francis Buller, Bart. By Jonathan Boucher, M. A. F. A. S. Vicar of Epsom, in Surrey. Published at the unanimous Request of the Gentlemen of the Grand Jury. 4to. Clarke, London. 1798.*

ART.

ART. 34. *A Sermon, preached at the Assizes held at the City of Carlisle, August the 12th, 1798, before the Honourable Sir Giles Rooke, Knt. One of the Justices of our Lord the King, &c. and the Honourable Sir Soulden Lawrence, Knt. One of the Justices of our said Lord the King, &c. By Jonathan Boucher, A. M. F. A. S. Vicar of Epsom in Surrey. Published at the unanimous Request of the Gentlemen of the Grand Jury.* 4to. Clarke.

We had, not many months ago, a very interesting volume of Sermons by this author; and these two discourses are not less interesting with respect either to matter or composition. In the former, he takes occasion, from Ps. 85, v. 10, to point out, in the clearest light, the duties of witnesses and jurors in a court of justice, and to prove by arguments, which, to every Christian, will appear conclusive, that their business is not to dispense mercy but truth, and that they sin against God, and their country, when they allow either real compassion, or party spirit, to influence their conduct.

In the beginning of this discourse, the author makes some judicious reflections upon that philosophy, or *cosmopolitism*, "which, under the pretence of befriending the whole human race, disturbs the peace, and destroys the happiness, of all its own nearest and dearest connexions." This would furnish the subject of a very valuable Sermon; and we should be glad to see it taken up by Mr. Boucher, or some other preacher of equal abilities, and similar principles; for we know nothing that has been more perverted by our *illuminated* divines and philosophers, than the Christian precept to love our neighbours as ourselves.

From Deuteronomy c. iv, v. 7, 8, 9, Mr. Boucher, in his second sermon, expatiates with much good sense on the excellencies first of the Jewish constitution, and then of our own. "We are beset however," he says, "with dangers, and surrounded with adversaries: nor am I singular in apprehending, that, as has heretofore been the case, *our worst enemies may be those of our own household.*"

If any praise of ours can add weight to the above recommendation, we hesitate not to say, that we have not often perused discourses, which, in the present perilous times, "come more directly home to business and men's bosoms."

ART. 35. *A Sermon, preached in the Church of St. John Baptist, Wakefield, on Thursday, November 29, 1798, being the Day appointed for a General Thanksgiving to Almighty God, for the late glorious Victory, obtained by his Majesty's Ships of War, under the Command of Rear Admiral Lord Nelson of the Nile, over the French Fleet. By Richard Munkhouse, D. D. of Queen's College, Oxford. With Annotations. Published at their Request, and dedicated, by Permission, to the Royal Wakefield Volunteers.* 8vo. 58 pp. 1s. 6d. Rivingtons, &c. 1799.

The energy of piety, loyalty, and patriotism, which appears in this discourse, reflects the highest honour on the feelings of the preacher, on so glorious an occasion. Could we allow ourselves to descend into
any

any detail, we should point out several passages with high commendation, and a few which we cannot equally approve. But what judgment is infallible? In the discourse, and in the annotations, many subjects are touched, and many in a very useful manner.

ART. 36. *Rome is Fallen! A Sermon, preached at the Visitation held at Scarborough, June 5, 1798. By Francis Wrangham, M. A.*
4to. 38 pp. 1s. 6d. Dilly. 1798.

In the present most extraordinary times, it has become a question of some difficulty, how a true Protestant should regulate his feelings respecting the Church of Rome. Great as the corruptions are which the reformers justly objected to that church, and laudable as it is to have removed ourselves from those corruptions, the members of that communion still are Christians, in many most essential points. They believe in the Holy Trinity, in the doctrines of atonement, and redemption; they have the virtue also to suffer, as we have lately seen, like Christian martyrs. Mr. Wrangham is one of those zealous Protestants, who see only the bad side, and he therefore (though without triumphing over the individual distresses of an aged man) rejoices heartily to see the Roman Pontiff fallen. We also should rejoice, had the papal throne yielded to Protestant arguments, instead of infidel arms. But, when the substitution, for even corrupted Christianity, is Atheism; we rely indeed that the sovereign decree is wise, but feel no joy, nor fully comprehend the visitation.

Mr. Wrangham writes with the confidence and the vigour of a young man of talents, and many of his suggestions to his brethren are valuable and momentous. But in his zeal, which is violent, he sometimes attacks even the highest ecclesiastical merit, in the highest places, merely for feeling that qualified sentiment respecting the Romish Church which we have here expressed. His notes overflow in a redundant and unnecessary luxuriance. Among many other proofs of a vanity, which he seems anxious to conceal, even from himself; he speaks in the very first page of *the Pursuits of Literature*, as having been ascribed to him. We can assure him that, amidst all the conjectures on the subject, we never heard a hint of such a suspicion.

ART. 37. *A Sermon, preached at Great Ouseborne, on the 19th of December, 1797, being the Day appointed for a general Thanksgiving to Almighty God for our Naval Victories. By Samuel Clapham, M. A. Vicar. Second Edition. Humbly recommended to the Nobility, Gentry, and Merchants, to distribute among their Tenants, Manufacturers, &c.*
2mo. 24 pp. 3d. Binns, Leeds; Johnson, London. 1798.

This author has gained credit to himself, and rendered service to the public, by several very judicious occasional sermons. The discourse before us is of the same kind and character. It is of a more political cast than might be proper in ordinary times; but, in the present contest, the most important and arduous in which Britons were ever engaged, it cannot be improper, in any place, to expose in their true colours the treachery of our domestic, as well as the frantic violence of our foreign enemies. Accordingly, the clamour industriously excited

cited against the *justice* of the present war is here encountered, by showing that it was "altogether unavoidable;" a position, which any perverseness, less than Jacobinical, can hardly deny. The accession to the ministry of "a most respectable party" once opposed to it, and the merits of the present ministers, are then properly stated and commented upon. The demerits of those who lately were an opposition are justly delineated; and the "amiable virtues" of some among them are acknowledged, with a candour at least sufficiently *liberal*. The necessity of those heavy burthens, about to be laid upon us, is then shown; and the wicked folly and baseness of clamouring against them are properly exposed. The preacher then turns himself to religious reflections strictly suitable to the solemnity of the occasion; and concludes with a very energetic and truly Christian prayer. The whole discourse is well adapted to "remove the prejudices, dispel the apprehensions, and inform the understandings," of the lower classes among us; for whose instruction principally it is written and published.

ART. 38. *A short, but serious Appeal, to the Head and Heart of every unbiassed Christian.* By Thomas Langley, A. B. of Snelfon, Derbyshire. 8vo. 42 pp. 1s. 6d. Pridden, &c. 1799.

We readily award to this Appeal the praise of great zeal and evident good intention. But we cannot say that this zeal is so well tempered, as to make the tract acceptable to readers of a calm judgment and a correct taste. There is in it a greater portion of declamation than of argument, and of rhetoric than of sound oratory.

POLITICS.

ART. 39. *Réponse de L. N. M. Carnot, Citoyen Français, l'un des Fondateurs de la République, et Membre Constitutionnel du Directoire Exécutif; au rapport fait sur la conjuration du 18 Fructidor, An 5e au Conseil des Cinq Cents.* Par J. Ch. Ballicul, au nom d'une Commission Spéciale. 18 Florial, An. 6. Londres. (Reprinted here.) Wright, 169, Piccadilly. 1799.

When rogues fall out, honest men, it is said, come to their own; they obtain at least, some knowledge of the truth, which the combination of knaves had concealed. Carnot clearly proves his colleagues to be rogues, and, as far as their accusation of him went, justifies himself. The most remarkable passage is the remonstrance, even of this man, against the fate of Switzerland. He introduces it by a general view of directorial policy, which we will give in English, that as many as possible may understand it.

"The system of the Directory," says Carnot himself, so lately a Director, "is not dubious to any one who has observed their proceedings with attention. It is, to found the national power, not so much on the real greatness of the republic, as on the enfeebling and destroying its neighbours, whom they play off one against another; treating them as friends so long as is required to weaken them, or draw

draw out succour from them; but when the time for crushing them arrives, these fertile geniuses can quickly find a pretext for realizing the fable of the wolf and the lamb. This may be seen in their conduct towards the little cantons of Switzerland." P. 105. Their country, he afterwards states, was the very cradle of liberty, which had made them happy for 500 years. They found the constitution offered them less democratic than their own, and would have refused it, but death was the punishment they met for thinking for themselves.

Another remarkable passage is where this man, whose peculiar department was the military regulations, thus expresses his opinion of the present state of the French army. "I am persuaded," he says, "that, without having to make war against the great powers of Europe, the armies will be reduced by the end of this campaign to near one half, in men as well as military stores. The great powers have seized this opportunity to put themselves in force. The embarrassment of the finances increases, in spite of the increase of the contributions, in spite of the sums drawn from foreign countries, and the suppression of payments within France herself." P. 201. Such is the view of things given by one who must completely know the truth; may the issue of the contest now renewed be such as this prospect gives us occasion to hope.

ART. 40. *Freedom Defended; or the Practice of Despots exposed. Being an Answer to a Work recently circulated in the Neighbourhood of Stockport, by Mr. Phillips, under the Title of "Democratic Principles Illustrated by Example."* By William Clegg. 8vo. 23 pp. 6d. Knott, London; Clarke, Stockport. 1798.

Who or what this Mr. Clegg may be, we neither know nor trouble ourselves to enquire; but a more completely jacobinical work never issued from the impure dens of that faction. The purpose of the writer is to counteract, as far as lies in his power, the effect of that strong and well-timed pamphlet of Peter Porcupine, which is mentioned in the title-page; and which Mr. Phillips (greatly as we think to his honour) appears to have circulated at Stockport, as an antidote to the poison of Jacobinism. To give a just idea of the pamphlet before us, we need only state, that the author calls the late monarchy of France (which, with all its abuses, was, especially under the late sovereign, one of the mildest in Europe,) "a detestable government, under which it was impossible for human beings any longer to groan." The atrocious barbarities and systematic rapine that have characterised the French Revolution, are termed "some slight indiscretions which the strict rules of prudence could not dictate," "a few mistakes," "one painful occurrence," &c. Those who reprobate these barbarities, that system of plunder and anarchy, are "the mercenary agents and servile satellites of corruption." Mr. Burke is called "a hoary apostate, who has furnished some plausible, though feeble, arguments in support of a war for the continuation of *Popish superstition* and regal despotism!" Need we proceed further? The indiscriminate massacre at Lyons of hundreds and even thousands of victims is palliated, and in a great measure justified, by their supposed attachment

to the cause of their murdered monarch, who is described as "concerting with foreign powers, for the subversion of those liberties which his people had so justly acquired, buying destruction for the bowels of his own dominions, from the hands of every execrable despot who was willing to hire himself or his abject vassals on the ruthless errand, openly carrying bloodshed, death, and carnage amongst those millions for whom he impiously bore the title of Father and Defender; and for no other purpose, but to recover that despotic power which he had lawfully resigned, anxiously attempting, by corruption at his own court, and interest at others, to overthrow that constitution, which the collected wisdom of the nation had formed, and its collective authority established?" &c. Ohe, jam satis est! The rest of the pamphlet is of the same stamp; and the author has subjoined an Appendix, containing a recital of "monarchical cruelties" (as he calls them); for which purpose, he has ransacked the history of several centuries, exaggerated almost every circumstance, and refers (in part) for his authority to that *impartial* publication, "The New Annual Register."

ART. 41. *A Sketch of an Act of Parliament, to permit, under certain Regulations, in Wet and Casual Harvests, the Appropriation of Two Sundays in a Year, for the Purpose of carrying and securing Corn; with the Reasons, moral and religious, upon which the proposed Act is grounded. Addressed to the Lords and Commons of England in Parliament assembled. By James Roper Head. 8vo. 37 pp. 1s. Debrett. 1797.*

This author seems to be a humble pioneer in the great army of philosophers, who are now indefatigably employed in attacking religious institutions and observances, and through them, the religion itself of *Christians*. The service assigned to Mr. Head is, to clear the way for a general attack upon *the day of rest*; by showing, that, because the strict observance of it has been relaxed by law, in a few cases, (sometimes, we think, too lightly) therefore a further relaxation, extending its effects to every cottage in the kingdom, ought to be sanctioned by the legislature. Mr. H. protests (like the rest of his comrades) against "the shrieks and cries of weak and malevolent men, and the noisy cant of ignorant fanaticism;" p. iv. that is, according to his phraseology, against all objections to his scheme: those of reviewers without doubt among the rest.

The only reason here assigned for profaning two Sundays especially in the year, is, that bread-corn may be cheaper to the poor; for want of which profanation, "it has frequently happened," he says, "that many a poor soul has sunk silently to the grave, from the incapacity of purchasing that food." P. 11.

How many souls would probably sink by the want of that days rest, it was not thought expedient to conjecture. But if *bread-corn* must be made cheaper to the poor by their increased labour, why not *flesh-meat* also, and *milk*, by allowing two or three more Sundays to be profaned in *hay-harvest*; that fodder may be better and more plentiful in winter? In short, the legislature could not know

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where to limit these relaxations, which have already been carried at least as far as real necessity demands.

But, in answer to the principle of this tract, we contend, that among all the laws ever promulgated by divine or human authority, that for the observance of a seventh day, as a day of rest from labour, is the most beneficial to the poor, *as such*; and that every human connivance at the transgression of this law is adverse to their interest and happiness. The immediate preparation of necessary food is no connivance at all; but is merely dictated by natural necessity. Whatever labour goes beyond this, should be seriously considered by the real friends of the poor. For our part, we apprehend, that the weekly wages of labourers are regulated by the average price of the necessaries of life, and of bread-corn in particular, computing such labour as performed only on six days in seven; and that any labour on the seventh day ultimately ends in the advantage, not of the poor, but of the rich. Do not all our great manufactories, at work day and night throughout the year, confirm this opinion? But whatever may be said by commercial or agricultural avarice, *we* are inclined to say, Let the poor work only by day, and only six days in seven, for their own sakes.

The provisions of this projected act of parliament are scarcely less exceptionable than its principle: "The dates of these two days must be left to the superintending care of each individual farmer." P. 22. Certainly they must; otherwise the projected relief would be unavailing. But who is to superintend each farmer?—"sed quis custodiet ipsos Custodes frugum?" and see that they do not work on *every* Sunday in harvest; and *cut* also, as well as *carry*? As to the exclusion of any contract, for working on these two Sundays, from a yearly agreement for wages; and the payment of *double* harvest-wages on such days; (pp. 20, 21,) these projects only show, how ignorant the author is of the melancholy fact, that farmers can, by their contrivances, not only overreach unwary labourers, but also elude the investigations of the most experienced magistrates. It must not be omitted, that in the 4th commandment, *cattle* are thought of by their merciful creator, Why are they unnoticed by this amendment of God's laws? Because they could not be mentioned, without the utter demolition of his insidious project.

Upon the whole, this tract affords an opportunity of reminding our countrymen, that there is great reason to be careful, lest the more they become a trafficking and calculating, the less they become a moral, religious, and happy people.

ART. 42. *Observations on the Political State of the Continent, should France be suffered to retain her immense Acquisitions; in which is reviewed Her whole System of Aggrandisement, and the probable Advantages She will derive from the Subversion of Italy, and the Possession of Belgium on the Return of Peace.* 8vo. 3s. 6d. Debrett. 1799.

This useful and interesting publication in the form of letters is well-timed and well-directed. The writer examines in detail the conduct of the French from the time of the Revolution; and his obvious

ridiculous conclusion from the whole is what experience confirms, that Slavery is every where introduced where their arms prevail under the delusive name of Liberty; that the accumulation of their possessions increases the audacity and confirms the power of their rulers; and that Englishmen have no resource against their insolence but to prosecute the war with vigour; and support with patience even increasing burdens of taxes and expences.

ART. 43. *An Examination into the Origin of the Discontents in Ireland; with Remarks on the Writings and Interference Ex Officio of Arthur Young, Esq. being a faithful Narrative of the particular Sufferings of the Roman Catholic Peasantry, from the Operation of Tithes, the Payment and Exaction of Surplice Fees; shewing, by a very easy Method, a Plan for the Tranquillization of that Kingdom. By William Bingley, Fourteen Years a Resident in Ireland.* 4to. 2s. 6d. 1799.

This is a very odd mixture of story telling, politics, extracts, &c. but the most important circumstance of all, namely, the tranquillization of Ireland by a very easy method, is confined to a few sage hints about meliorating the condition of the peasantry, in which the author has our hearty good wishes.

ART. 44. *An Appeal on the Subject of the English Constitution. By John Cartwright, Esq.* 8vo. 74 pp. Johnson. No Date.

The author of this Appeal (better known by the name of Major Cartwright) having, in conjunction with other persons in the town of Boston and its vicinity, petitioned the House of Commons for a change in the representation, or (as it is generally called) a Reform of Parliament, this measure produced a counter-petition from other inhabitants of that neighbourhood. To this counter-petition the pamphlet before us is an answer.

The principles and opinions of this writer are so well known, and have been so often the subject of discussion, that it would be superfluous here to examine, and (as we think, might easily be done) refute them. Major Cartwright is an enthusiast (we hope an honest one) in the cause of general, if not universal suffrage. But while he proposes only the former, his arguments unfortunately go the whole length of the latter; for, if no man is free but he who has a vote in the choice of a representative in Parliament, his plan undoubtedly excludes from his beloved *civil liberty* a very numerous part of the nation, and reduces them to what he calls *legal protection*; which the Major tells us may be equally well enjoyed under the most arbitrary government. The petition (a copy of which is given in the pamphlet) presents a most lamentable state of public affairs; which (except so much as unavoidably arises from the war and general condition of Europe) the observations of every unprejudiced person must contradict. It refers to a former petition (presented by or from whom we are not told) all the allegations of which it assumes, as if proved. In these points we are obliged to say, “*Negatur Major.*” But, in his plan of arming householders throughout the kingdom, for the defence of their property

and the constitution, we cordially agree; and the Major must rejoice with us in the happy accomplishment of his wishes.

The rest of this tract consists of an exposition of the writer's general sentiments on political or civil liberty, (for which his great authority, his *Magnus Apollo*, is the Earl of Abingdon!) a proposal for collecting the public opinion, (which opinion, by the way, is to be given by *taxed householders only*) and a set of *Principles, Maxims, Observations, and Facts*, in order to illustrate and enforce the author's plan of representation. To observe upon these, would lead us far beyond our limits. But we would recommend to the writer to reconsider those principles (or, as we should call them, prejudices) that can lead him to palliate the French revolution (or rather usurpation) of the 4th of September, 1797; to consider the two Councils, awed and coerced as they were by their tyrants, as the only guilty party; the arbitrary seizure and banishment of all the leading members of the legislature (without the shadow of a trial) in order to obtain a majority in that body, not as a subversion of the constitution, but merely as "*violating the legal protection of a few citizens*," and to represent the mock Republic set up by France in the conquered countries, as free and truly republican governments.

The Major's style is not likely, we think, to render his doctrines more attractive. It is heavy and prolix. His salt is certainly not of the *Attic* kind, and his language will not greatly interest by its vivacity, or charm by its elegance.

This pamphlet is printed on very base *democratic* paper.

ART. 45. *An Address to the People, on the present relative Situations of England and France; with Reflections on the Genius of Democracy, and on Parliamentary Reform.* By Robert Fellowes, A. B. Oxon. 12mo. 1s. 6d. Rivingtons. 1799.

This is a well written pamphlet; and, if the curious political enquirer should assert that there is not much originality of thought or novelty of argument, every reader will be pleased with the great good sense apparent throughout this little work, as well as with the author's manliness of sentiment, and energy of expression.

MISCELLANIES.

ART. 46. *Poems and Essays.* By the late Miss Bowdler. The Tenth Edition. Published for the Benefit of the General Hospital at Bath. 4to. 232 pp. Dilly. 1798.

The appearance of a tenth edition is a stronger commendation of a work than any critic can bestow: nor should we overstep the necessary rule which confines the attention of periodical reporters to new productions, (lest they should be led through the literature of all ages) were we not particularly anxious to give the testimony of our applause to the singular merits of Miss Bowdler. The only novelty in this edition is the final Essay "*on the Duties and Advantages of Sick-*

Sickness;" in which the truly Christian temper of the excellent author appears in the strongest light. A person suffering so much, and reasoning thus upon her situation, may be presumed to have borne her trials in the most perfect manner, and, being deceased, may be considered as having been called to receive her reward.

ART. 47. *The Secrets of the English Bastille disclosed: to which is added, a Copy of the Rules and Orders by which the whole System is regulated. By a Middlesex Magistrate.* 8vo. 1s. Rivingtons. 1799.

The foolish and unjust objections to Clerkenwell Bridewell, and the endeavour to annex to this place of confinement an odious and unpopular name, are effectually done away by this publication. If any objection remains, it seems to be, not that there is too great severity, but rather an excess of lenity. It should also be made notorious, that the prisoners confined on suspicion of treasonable practices, "have proved the most turbulent, refractory, and ungovernable of any persons within those walls." We object to the title given to this otherwise important publication, as it in some degree aids the cause which is intended to be opposed; and gives new currency to the terms and expressions, which evil-minded persons are anxious to render popular.

ART. 48. *A Journal of the most remarkable Occurrences that took Place in Rome upon the Subversion of the Ecclesiastical Government in 1798.* By Richard Duppa. 8vo. 4s. Robinsons. 1799.

It is impossible to read without the liveliest interest and warmest sentiments of indignation this detail of perfidy, cruelty, and rapine. Mr. Duppa, an English artist, was resident at Rome when the French took possession of it; and relates the scenes of which he was eye-witness. After relating at some length the particulars of the extortions on a depressed and wretched people, the writer concludes his well-timed publication with a summary view of the conduct of the French in Rome, which is to this effect.

The new governors appointed by the French were made use of only to point out the small remaining wealth of the state, already exhausted by confiscations and extortions. This mockery was soon thrown aside, and the conquerors openly proceeded "to seize the whole annual revenue of every estate productive of more than ten thousand crowns; two thirds of those worth more than five, and less than ten; and one half of every inferior revenue."

This was the conduct of the *Great Nation*, and such the effects and operation of that *Liberty*, which we trust will never be introduced among ourselves. A list of the statues, pictures, &c. &c. which the rapacious commissaries removed from Rome to Paris, is subjoined in the Appendix.

ART. 49. *The Indian Observer. By the late Hugh Boyd, Esq. With the Life of the Author, and some miscellaneous Poems. By Lawrence Dundas Campbell. 8vo. 10s. 6d. Cadell. 1798.*

In the Preface to this work, the first thing that strikes the reader is the endeavour of Mr. Campbell to support a recent assertion of Mr. Boyd's being the undoubted author of the Letters of Junius; friendship certainly would be desirous of establishing the claim, but to us it appears ill founded, and from a comparison impossible. Whoever was the writer of those celebrated and spirited letters, must have had access to, and been in fact intimately connected with government, and must have had many advantages, resources, and means of information, which Mr. B. could not possibly acquire. The editor therefore must pardon our asserting that he has been of dis-service to the reputation of his friend, though it may be attributed to laudable motives; for there is no one paper in the *Indian Observer*, after reading which, an intelligent man would not exclaim, is this the writer who has the best claim to the Letters of Junius!

Mistaken zeal and affection for his friend, has caused Mr. C. to over-rate the abilities of the author of the *Indian Observer*. It appears from our perusal of Mr. B.'s life, that he was a man remarkable for the brilliancy of his conversation, and the poignancy of his wit, in social festive life; that he was admirably calculated to shine amidst the gay circle, and that his reputation was so firmly established in India, as a man of uncommon powers and ability from these causes, that his biographer, lost in admiration of these qualities, and dazzled as a young man by the friendship and notice of one held in such high esteem at Macrafs, conceived himself fully authorized to raise the expectation of the public, by advancing whatever he thought conducive to Mr. Boyd's reputation, little doubting the success or merit of any production from his pen. Had the editor been content merely to have hinted the supposition respecting the Letters of Junius, without so elaborately endeavouring to substantiate it, the *Indian Observer* would have met with a less severe scrutiny from the world, and have maintained a respectable rank amongst other periodical publications of the present day. It is a work entitled to notice, as the production of Mr. Boyd, but not as that of Junius.

We cannot commend Mr. Campbell's Elegy on the death of his friend, some of the lines are very lame and unharmonious, and many of the epithets exceptionable. Not so that on the death of the illustrious Burke in this production; a strain of poetry and sentiment pervades the whole, which does infinite credit to the author. The number of errata in this publication, we are sorry to add, is uncommonly numerous, which so respectable a list of subscribers certainly did not merit.

ART. 50. *A Sketch of the Theatrical Life of the Late Mr. John Palmer; containing an accurate and impartial Summary of the Incidents of his Public Life, from his earliest Entrance into the Theatrical Profession, to the melancholy Event of his Sudden Death, while performing the Character of the Stranger, on the Liverpool Stage, on Thursday, August 2, 1798.* 8vo. 1s. 6d. Symonds. 1798.

This sketch may perhaps be interesting to the friends of Mr. Palmer, for it seems to be drawn up with sufficient accuracy. We believe, however, that the name of the lady whom he married at Norwich was not Berroughs.

ART. 51. *The Commentary of Hierocles upon the Golden Verses of the Pythagoreans; now first translated into English, from an accurate Edition of the Greek Original, published in London in the Year 1742, by the learned Dr. Warren; accompanied with Notes and Illustrations. By William Rayner, A. B. Vicar of Calthorpe.* 8vo. 4s. Longman. 1797.

The labours of the learned in the translation of useful books for general information, are entitled to much praise and encouragement, but the numberless treatises of morality which have been and are daily produced, render a recurrence to the learned languages for these scholastic essays in a great degree unnecessary. The style and manner of these commentaries is of that logical and abstruse kind, which we think little calculated to please or edify that class of readers, who cannot consult the original; and we have not been able to discover in the translation at least any of that similarity to the style of Fenelon's *Telemachus*, that mixture of prose and poetry, which Mr. Rayner mentions in his preface. We give the following extract, as an illustration of our remark, and a general specimen of the whole.

“The things that purify a rational soul, are the mathematic sciences; and the elevating release is a conversational inspection of spiritual beings, which is, therefore, spoken of in the singular number, “and in the release of the soul;” this pertaining to a single science only, while the mathesis comprehends a number. To the sciences, then, that are properly received for purifying and release of the soul, we must prescribe others corresponding thereto, in aid moreover of the lucid form: wherefore to the mathematic, the accomplishing purifyings must be added; and the prelatie discipline, which elevates to inspection, must accompany the conversational release; for these latter, while they peculiarly purify and accomplish the spiritual vehicle of the rational soul, do, at the same time, separate it from its material *unvitalness*, and make it fit for the society of pure spirits, it not being admissible that what is impure should approach purity.”

This was probably intended only for the initiated procul, O, procul este profani.

Mr. R, who appears to have caught the true spirit of his author, subjoins the following *explanatory or illustrative note*.

“The prelatie discipline, which elevates to inspection, must accompany the conversational release. The subliming or elevating release

lease consists in a holding of mental converse with spiritual and invisible beings, by which a man becomes, in some measure, acquainted with them, and has a kind of insight into their natures and dispositions, without either *vocally* speaking, or *personally* seeing them; which, when they have leave, or have permission to that end, may not only be a very easy thing, but what may have occurred often, and to many. See 2 Esdras, xiv, 21; Hebrews, i, 14; and 1 John, iv, 1."

We think that the moral and religious instruction might be conveyed in terms more pleasing and familiar, without detracting from its extent or efficacy, and consequently that the commentary of Hierocles, although perhaps it affords matter of curious speculation for the learned, as containing the principles of an old philosophy has more charms in its Grecian drapery, than in its "English dress." Mr. R. has also translated the golden verses with more fidelity than elegance; and we regret his attempt at versification. The following are the first six lines;

"The immortal gods, as rank'd in law, revere;
The oath, as sacred, guard with holy fear;
Th' illustrious heroes next your homage claim;
Next the terrestrial princes, reverence them
With prompt and legal honours;—to your pow'r
Their wisdom cherish and their precepts store."

A translation of the moral characters of Theophrastus is also added, which we think possesses considerable merit.

ART. 52. *Anecdotes and Biography, including many Modern Characters in the Circles of Fashionable and Official Life, Selected from the Portfolios of a distinguished Political and Literary Character lately deceased. Alphabetically arranged by L. T. Rede.* 8vo. 7s. Pitkeathley. 1799.

A great number of old and often told anecdotes are mixed with some new, and occasionally interesting matter. But we doubt whether the sale will be considerable enough to reward the editor's labours.

ART. 53. *A Meteorological Journal of the Year 1798, kept in London, By William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases, in the City and its Vicinity.* 8vo. 28 pp. 2s. Bent, Paternoster Row.

We have annually noticed this journal, which continues to be published in a satisfactory form, as to the meteorological phenomena; and is illustrated by remarks, in which utility is blended with curiosity.

ART. 54. *Observations on the intended Tunnel beneath the River Thames; shewing the many Defects in the present State of that Projection.* By Charles Clark, F. S. A. 4to. 1s. 6d. Taylor. 1799.

We before intimated doubts of the wisdom, necessity, or final accomplishment of this Tunnel; and Mr. Clark's observations in this sensible pamphlet,

pamphlet, confirm our doubts into a certainty, that it had better be given up altogether.

ART. 55. *An Enquiry into the Feasibility of the supposed Expedition of Buonaparte to the East.* By Eyles Irwin, Esq. 8vo. 22 pp. 13. Nicol. 1798.

As this Enquiry has been printed in many fugitive publications, we have doubted whether it was necessary for us to notice it. Since, however, the reasonings of Mr. Irwin promise to be completely justified by the event, we could not resist the temptation of reminding the public, that such a tract was produced, while the whole expedition was yet hypothetical.

ART. 56. *A Narrative of the Loss of His Majesty's Ship the Proserpine, James Wallace, Esq. Captain. Compiled by John Wright, First Lieutenant.* 8vo, 6d. Hatchard. 1799.

This is a faithful and correct narrative of the loss of His Majesty's ship, which carried Mr. Grenville to Germany on an important political mission. That gentleman, and a greater part of the crew, were providentially preserved;—fifteen persons were lost.

ART. 57. *Extracts from a Letter of Dr. Zimmermann, Physician to His Britannic Majesty at Hanover, on the Order of the Illuminati. To which are added, Observations by the Editor.* 8vo. 3d. Hatchard. 1798.

We are well pleased with the motives of this publication, which is a confirmation of all that Barruel and Robison have written on the subject of the Illuminati. The following may be received as an axiom:—"Illuminatism is the theory of Jacobinism; and the transactions in France are only that theory reduced to practice."

FOREIGN CATALOGUE.

FRANCE.

ART. 58. *Mélanges de Mme. Necker.* 3 Vols. in 8vo.

These miscellanies consist of Reflections, Anecdotes and Bons Mots, collected by the author at different times, and brought together here without any particular arrangement. "Moral precepts," observes Seneca, "are likely to have greater effect when they are thus presented

ed in detached sentiments." "*Ces pensées,*" adds *Diderot*, her historian, "*sont autant de clous d'airain qui s'enfoncent dans l'ame, et qu'on n'en arrache point.*" Our readers will be enabled to form some judgment of their merit from the following extracts.

Sentiments and Anecdotes, extracted from the Miscellanies.

".... J'aurois voulu qu'on nous fît connoître la différence de la subtilité à la finesse. L'une distingue nettement les objets, l'autre les divise et les rend méconnoissables. Les pensées fines de l'homme de génie, comme les fils de l'araignée, sont tirés de sa propre substance et le ramènent toujours à sa toile. Mais il est des esprits fins qui, n'ayant point de principes, passent leur vie à partager leurs pensées à l'infini, et à s'ôter toute conscience et toute consistance.

"Quand l'homme est au dessus du besoin, il ne lui reste plus que deux moyens de s'amuser : l'exercice de son génie ou de sa vertu.

"Rousseau devint déshant par le mépris qu'il conçut pour les hommes, & il acquit des vices en s'occupant de ceux des autres."

"On voudroit avoir conçu les études de la nature pour avoir le plaisir de les refaire et de les mettre en ordre. C'est un livre que l'extrait pourroit rendre nouveau, et quis'agrandiroit de tout ce qu'on lui ôteroit avec choix."

"Tout écrivain qui fait bien l'extrait, qui présente bien l'enchaînement des ouvrages d'un homme de génie, cimente l'édifice et le fortifie, et c'est un droit à la gloire de l'architecte.

"Montaigne ne savoit jamais ce qu'il alloit dire, mais il savoit toujours ce qu'il disoit."

Rien n'est si transparent qu'un homme d'esprit : un sot cache son caractère plus aisément ; l'homme d'esprit en donne sans cesse l'empreinte dans la variété de ses idées et de ses mouvemens.

"M. de Ligne disoit : *Catherine le Grand* ; il croyoit qu'elle feroit faire cette saute de Français à la postérité."

"La perfection de la loi est de ne châtier le vice qu'en le condamnant à la vertu. Satan dit dans Milton, en parlant de la toute puissance divine : rassurons-nous ; elle ne pourra jamais nous obliger à faire le bien. C'est donc une punition pour les méchans, et rien de si beau, ce me semble, que de la trouver suffisante et de n'en pas joindre d'autres."

"Voltaire avoit fait une mauvaise pièce nommée la *Reine de Navarre*. Mme. la duchesse du Maine gagea qu'elle lui feroit convenir que c'étoit son meilleur ouvrage, et elle y réussit.

"Pour qu'une idée fasse impression, il ne suffit pas qu'elle soit fine et ingénieuse, il faut encore qu'elle soit juste, forte, et exprimée clairement, brièvement et simplement, sans qu'il soit besoin de temps et de réflexion pour la saisir. L'esprit d'un homme que vous obligez à vous écouter, ressemble à un cavalier affairé que vous obligez à s'arrêter. Si vous voulez le tenter par votre marchandise, mettez la sous ses yeux toute développée."

"Je conviens qu'on est plus vertueux en Suisse qu'à Paris ; mais c'est à Paris seulement que l'on parle bien de la vertu ; elle ressemble à l'Apollon de Délos, qui ne dictoit ses oracles que dans une caverne où ses rayons n'avoient jamais pénétré."

"Le

“ Le plus grand miracle de la nature, c’est un homme de génie, et M. de Buffon ne m’a jamais parlé des merveilles du monde sans me faire penser qu’il en étoit une.”

“ Deux choses sont nécessaires pour retenir les têtes de son caractère ; une étude attentive, qui réunisse les idées sur un seul point et calme la tête ; et quand elle est calmée, une suite de profondes réflexions sur le passé, le présent, et l’avenir.”

“ Il faut choisir le milieu entre la règle et la liberté, en sorte que la règle ne gêne point la liberté, et que la liberté ne gêne point la règle. L’habitude concilie bientôt la liberté avec la règle.

“ Une bonne poésie devrait offrir au poète des moyens de frapper sa propre imagination, de perfectionner, d’exalter cette faculté, de la détourner des objets dénués d’intérêt. Ces règles vaudroient mieux que les traités qu’on nous fait continuellement sur la manière de diriger les effets d’une faculté qu’il faudroit d’abord former et exercer, puisque l’effet n’est rien sans la cause, et qu’avec tous les préceptes les plus excellents et les plus profonds un homme qui n’a ni imagination ni chaleur, ne sauroit écrire ou peindre.”

“ L’art d’écrire est très difficile. Quand on a une idée, dit madame Buffon, il faut la considérer très-long temps, jusqu’à ce qu’elle rayonne.

“ Caraccioli disoit qu’en France on donne beaucoup de mouvement à l’esprit et point de force.”

“ On pourroit définir tous les crimes et toutes les fautes, le sacrifice de l’avenir au présent ; toutes les vertus et toutes les qualités, le sacrifice du présent à l’avenir.”

“ On démêle aisément dans la conversation ce qui part de la tête d’un homme, ou ce qui est acquis. L’un se présente avec une expression vive et neuve ; l’autre, avec des mots maigres qui semblent venir de l’hôpital.”

“ Il faut beaucoup lire et lire peu de livres.”

“ Thomas Cornville logeoit au dessus de son frère Pierre Corneille. Quand Pierre avoit besoin d’une rime, il appeloit Thomas par la fenêtre. Quand Thomas avoit besoin d’une pensée, il appeloit Pierre.”

“ M. de Marmonville étant en Hollande, y parloit beaucoup de tolérance. Pourquoi insistezvous autant, lui dit-on, dans un moment où tout le monde est tolérant ? C’est, répliqua-t il, qu’il faut travailler aux digues quand les eaux sont basses.”

“ On fit cette épitaphe pour la mère du duc d’Orléans : *Ci gît l’oisiveté ; à cause du proverbe, l’oisiveté mère de tous les vices.*”

ART. 59. *Essai sur l’histoire de l’espèce humaine* par C. L. Walckenaer, 1 vol. in 8vo. Paris, An. 6.

Mr. W. divides the history of Nations into six periods. The first is that in which men are supported by the spontaneous productions with which the earth presents them ; the second is that in which an increased population, and the insufficiency of these productions compel them to supply the deficiency by resorting to the chase, and to fishing. Having in the next place learnt to tame different animals, to collect them in flocks, to civilize them, as it were, before they are

are themselves civilized, and to procure for themselves, by means of their union, a certain subsistence; mankind may then be said to have arrived at the third period. In the fourth, the docility of some animals allows their possessors to avail themselves of them in agriculture; this produces exchanges, creates commerce, and the useful arts; easier circumstances multiply wants; a variety of wants introduces a division of professions, manufactures are formed, the arts of luxury are invented, society attains to some degree of perfection; this is the fifth period. The sixth is the history of its old age, and announces its decline.

On the subject of governments, this author observes, that “Des circonstances particulières, des réunions nécessitées par la conquête, formée pour la défense, ou associées par des besoins et un intérêt réciproques, telles furent, en dernier résultat, les causes qui mirent la souveraineté dans les mains d’un seul sans mélange et sans partage, ou dans la plus nombreuse partie du peuple, ou dans un chef qui la partage avec une portion du peuple, ou enfin dans celles des nobles, des riches ou des principaux. Dans le premier cas, le gouvernement prend le nom de despotique: dans le second, il est nommé démocratique; le troisième est le monarchique; le quatrième est appelé aristocratique.”

Mr. W, next examines what are the effects which may be expected to result from the progress of commerce and of industry, among different people, according to the diversity of their governments, and asserts that the development of the *germes* of the riches of a nation increases indeed the authority of the despot, whilst it diminishes the despotism, “car la puissance,” says he, “la gloire, les richesses de celui qui possède le souverain pouvoir, sont mêlées à leur maintien, à leurs succès, à leurs accroissemens; ils ne peuvent prospérer que par des mesures du gouvernement, conformes à la raison: à la justice, à l’équité.”

He then proceeds “Les progrès du commerce, des manufactures et des arts tendent à renverser le gouvernement démocratique, lors même qu’un peuple n’est point devenu conquérant, et n’a point dépassé ses anciennes limites. D’abord, le corps du peuple, devenu plus riche, plus indépendant par son industrie, luttera contre les principaux de la nation; poussé par des ambitieux qui voyent la possibilité de s’élever par son moyen, il voudra s’emparer de toutes les branches du gouvernement. D’un autre côté, l’administration publique, devenue de jour en jour plus compliquée par la multiplication des rapports que font naître les progrès du commerce, est sans cesse tourmentée par l’ambition de ces hommes éloquens et adroits, qui maîtrisent la multitude, toujours féroce et foible, ignorante et docile, et qui veulent parvenir aux places, aux dignités, au maniement de la fortune publique. Ceux-ci, divisés entr’eux de but et d’intérêt, ne tardent pas de diviser aussi leurs concitoyens en plusieurs factions dont ils sont les chefs et les moteurs; ainsi l’état offre le dégoûtant et affreux spectacle des guerres civiles et de l’anarchie; l’équilibre de la constitution est détruit; et enfin, fatiguée et exténuée par des convulsions violentes et successives, une pareille nation succombe sous les efforts de ses ennemis, ou plie sous le joug de quelque chef habile à qui elle a confié l’administration de ses revenus et les troupes stipendiées pour sa défense.”

In the state of civilization which characterises the fifth period, the progress of industry and of the arts, acquire a new degree of improvement. Under a tranquil, enlightened, and free government, the sciences advance rapidly towards perfection, though it is, at the same time, often seen that an over-heated imagination, and the desired innovation, produce hypothetical reveries, and systematic absurdities. “C’est surtout sur les fondemens du droit politique,” says this author, “sur les principes du gouvernement, que l’on verra les philosophes s’égarer sans cesse et disputer avec le plus grand acharnement car les hommes, dans ces recherches, sont trop portés à mettre la passion à la place de la raison : quelques-uns seront honteusement asservis à un vil intérêt ou à la crainte ; d’autres seront liés par l’ambition aux fureurs d’un parti : on en verra qui, égarés par une farouche misanthropie, régleront ce qui doit être d’après ce qu’ils désirent ; qui, sans considérer la fin et le but de l’association, la source de l’autorité qui en détermine la nature, raisonneront d’après des faits erronés et de fausses abstractions, dont les sauvages théories se propageront avec d’autant plus de succès, qu’elles flattent les plus universelles et les plus indomptables passions de l’homme, l’envie et l’orgueil, armes souvent funestes, qui ne serviront qu’à renverser les gouvernemens établis, troubler le repos des empires, et les accabler de tous les fléaux produits par les fureurs du fanatisme et les déchiremens de l’anarchie.”

He then continues : “Si le gouvernement est despotique, l’homme sera craintif, bas, et rampant envers ses supérieurs ; cruel et impérieux envers ses inférieurs ; fin et dissimulé avec ses égaux : s’il est démocratique, le peuple, fier de son pouvoir, sera orgueilleux et grossier. Dans les gouvernemens aristocratiques et démocratiques, le caractère du peuple tiendra le milieu entre ces deux extrêmes ; il sera vain, présomptueux, souple et adroit ; enfin, le caractère d’un peuple est encore déterminé par les occupations principales du plus grand nombre, qui sont ou la guerre, ou le commerce, ou l’agriculture, ainsi que par les autres peuples qu’il fréquente.”

To these may be added, since as *Rousseau* himself has pronounced : *jamais état ne fut fondé que la religion ne lui servît de base.*

The sixth *Period* presents some considerations on the decline of nations. Mr. *W.* does not, like many other authors, ascribe it to a too extensive commerce, or to the increase of riches, and the excess of luxury : he conceives that the true causes of these social decompositions are rather to be sought for in their imperfect organization, in the maladies of the body politic, which arrest the juices by which its life is to be supported, occasioning deviations, or compressions fatal to exertion of the different members of which it is composed. “Si le principe de vie,” says our author, “qui le fait subsister a plus d’activité que le principe de mort qui le mine, il n’aura rien à craindre pour son existence ; si ces deux agens sont en équilibre, il restera lui même dans un équilibre de population, de richesses, d’industrie ; si le principe de mort domine, il déclinera insensiblement et disparaîtra totalement.”

It seems that Mr. *W.* has placed too much confidence in the relations of Travellers and in the partiality of the Historian, to whom he has had recourse for his proofs. He has, in particular, relied too much on the *Lettres édifiantes*, on the *Histoire générale des Voyages*,
ages,

ages, on the *Encyclopédie méthodique*, and, more especially, on the *Esprit des usages et des coutumes des différens peuples*, which certainly cannot be considered as authority : he has also made Mr. *Levaillant* say directly the contrary of what he had advanced respecting the conformation of the Hottentot women. Upon the whole, however, we must allow the work to be well written, and that it contains many ingenious observations, sometimes, indeed, paradoxical, but, in general, sufficiently probable.

Espr. d. Journ.

ART. 60. *Notice historique sur l'état actuel, le commerce, les mœurs et les productions des îles de Malte et du Goze ; brochure de 60 pages in 8vo. par Jean François Meimaut. Paris.*

Malta is 60 miles in circumference by 20 in length and 12 in breadth. It is distant 60 miles only from Sicily, and 270 from Africa. Near it are two small isles named *il Gozo*, and *il Cumino*, fortified like itself. The principal towns of Malta are *il Borge*, the ancient capital, and the *città Valletta*, the residence of the Knights and of the Grand-Master. There are about 22 chief villages in the Eastern part, and the Western contains a great number of country-houses ; the population is said to amount to about 90,000 souls.

The inhabitants still retain some traces of Arabian manners. Their character is formed from those of the different people to whom they have been subjected ; their language a mixture of Arabic, Greek, Spanish and Italian. The women are beautiful, but possess so little liberty, that at the time of their marriage it is often made an article in the contract that they shall accompany their husbands to the different feasts which are annually celebrated there. The Maltese live chiefly on fish, fruits and vegetables ; their dress, or costume, is nearly the same with that of Italy. They cultivate the arts with some success, having musicians, statuarys, and painters, who are not without merit. The palace of the Grand-Master is filled with curiosities and antiquities, as also with pictures by the most famous painters of the Italian schools ; his library likewise contains valuable manuscripts and rare editions.

The heat is excessive in Malta during the summer, and the cold very intense in the winter. The soil is naturally barren, producing nothing without force. The whole island is only a rock which the inhabitants cover with an artificial soil, that is to be renewed every ten years, during which time it is scarcely less fertile than Sicily itself. It seldom rains there, the earth being watered chiefly by the dews, and the freshness of the nights. The principal articles of cultivation are corn and cotton ; the isle abounds in fruits of the best sorts ; its oranges and melons, more especially, are the most excellent that are known. The isles of Gozo and Cumino are equally covered with citron-trees, almond-trees, vines, &c. The asses of Malta are remarkable for their strength and size ; the Romans likewise set a particular value on their dogs with long hair, but the species is now degenerated. Lastly, there are to be found in the country some remains of antiquity, as also petrifactions, and other objects of Natural History.

There are some extracts from the tract which we here announce ; upon the whole, we may observe that the author has drawn his mate-

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rials from the most approved sources, and that, notwithstanding the precipitation with which he appears to have written, nothing essential, or of much importance, seems to have been omitted in it. *Ibid.*

GERMANY.

ART. 61. *Kurzer Entwurf der alten Geographie von Paal Friedrich Achat Nitsch.*—*Short sketch of ancient Geography by P. Fr. A. Nitsch, published and augmented by Conrad Mannert, Professor at Altdorf;* 350 pp, in sm. 8vo. Leipzig. 1798.

The Geography of *Danville* is not sufficiently clear and methodical in its divisions. Of the *Orbis antiquus* of Professor *Oberlin* the principal object is to point out the monuments of the ancient world; and the work, though very methodical, exhibits, in regard to Geography, nothing more than mere tables of names. Professor *Nitsch* conceived, therefore, that an elementary work, extracted from those of *Cellarius*, *Weigel*, *Schneider*, and *Danville* might be useful to youth; and the reception with which his book has met, shows that he has succeeded in the execution of it.

There were, however, still some defects, and no one was more capable of removing than Mr. *Mannert*, who took upon himself the care of this third edition.

This little treatise begins with a compendious literary history of ancient Geography. The common practice of other Geographers is to commence with Spain, and to proceed from West to East. Mr. *Nitsch* judged it more proper to begin with those countries which have been the most celebrated in History; we think, therefore, that, even according to this principle, the Geography of Greece should have preceded that of Italy.

Under the article of Italy, properly so called, is a short description of the fourteen regions of Rome; the whole is terminated by an ample list of the articles.

To this treatise may be joined an elementary work by *Samuel Augustus Gerber*, which has for its object the account of the part of the world subject to the Roman Empire.

This Geography is not so general as that of *Nitsch*: like that of Professor *Oberlin*, it presents little more than names; but the whole is drawn up with great perspicuity, terminated by excellent comparative tables of ancient and modern measures, by a very curious chronological list of the increases and losses of the Roman Empire, and, lastly, by a copious Index of Names.

The *Orbis antiquus* of *Oberlin*, the *Geographia Imperii Romani* of *Gerber*, and this third edition of the Geography of *Nitsch*, are three works which deserve to be translated for public instruction.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A Correspondent from *Birmingham*, whose signature is the letter *I*, defends the character of a Physician, whom we are not conscious of having attacked. We therefore suppose the Letter to have been sent to us by mistake. We are not certain that we rightly decypher a great part of the Letter.

The delay of our critiques on one or two works, mentioned by *Amicus*, has arisen not from inattention, but from circumstances of illness, and other unavoidable interruptions.

Modestus thinks us too severe on one or two authors whom he mentions; *Aristarchus* pronounces us too generally indulgent. How are we to please both? Let them know, that we wish *always* to be indulgent, but are obliged *sometimes* to be severe.

LITERARY INTELLIGENCE.

The particulars of an Embassy to the very extensive, but little known kingdom of *Ava*, by *Captain Symes*, who was employed on that service, may be expected in the course of a few months. The work will be illustrated by Charts and explanatory Plates.

The Narrative of *Mr. Brown's* extraordinary Journey, and long residence in Africa, is in the press, and will soon appear.

Mr. Coxe is preparing an account of a Tour in *Monmouthshire*, which will be rendered interesting by historical notices, and many plates.

A volume of *Sermons*, by *Mr. Gilpin*, is said to be in some degree of preparation.

The conclusion of *Mr. Maurice's* second volume, will be published some time in May.

Mr. Malone's edition of the prose works of *Dryden*, will now very soon appear.

We are informed, that *Professor Pearson's* edition of the *Phœnissæ* of Euripides is completely ready for the press.

An edition of all the works of *Robert Burns*, with an account of his Life, is nearly finished. It will amount to four volumes octavo.

Dr. Shaw's Lectures on *Natural History* will be resumed, ere long, at the *Leverian Museum*.

THE
BRITISH CRITIC,

For APRIL, 1799.

Tel vous semble applaudir, qui vous raille et vous joue.
Aimez qu'on vous conseille, et non pas qu'on vous loue.

BOILEAU.

Than false applause what satire more severe?
To counsel, not to flatt'ry, give thine ear.

ART. I. *The History and Antiquities of Staffordshire. Compiled from the Manuscripts of Huntbach, Loxdale, Bishop Lyttleton, and other Collections of Dr. Wilkes, the Rev. T. Fielde, &c. &c. including Erdeswick's Survey of the County; and the approved Parts of Dr. Plot's Natural History. The whole brought down to the present Time; interspersed with Pedigrees and Anecdotes of Families; Observations on Agriculture, Commerce, Mines, and Manufactories; and illustrated with a very full and correct new Map of the County, Agri Staffordiensis Icon, and numerous other Plates. By the Rev. Stebbing Shaw, B. D. F. A. S. and Fellow of Queen's College, Cambridge. Vol. I. Containing the Ancient and Modern History of Thirty Parishes in the Hundred of Offlow, arranged Geographically, with an Appendix of the most curious Charters, &c. Illustrated with Sixty-Two Copper Plates, and a copious Index. Folio. 560 pp. besides Appendix, &c. 3l. 10s. Nichols. 1798.*

THE patient industry which a topographical work of so great an extent as a county history requires, does not always or immediately receive the praise it merits. The reason is perhaps,

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haps, that its benefits to literature, and indeed its political importance, are not at first sight so obvious as those of many undertakings far inferior in excellence. But to trace the progress from ignorance to refinement; to mark the changes of manners, and variety of customs; to investigate the causes and the consequences of the transposition of property, and the creation and extinction of family honours; to record anecdotes of characters locally illustrious, with the various other objects of research which employ the attention of the historian of a county, collectively form a mass of instructive information, the value of which cannot, in justice, be lowly appreciated.

This work, of which the first volume is only now published, will, when completed, rank very high in the class to which it belongs. In his Preface, Mr. Shaw properly recapitulates the sources from which his materials are derived, and the individuals to whom he feels himself obliged. The Contents of this first volume may be thus concisely represented. There is a copious general history of the county, from the remotest period to the present; with a shorter view of its Natural History. To this part are subjoined some of the more curious records, and what perhaps might be dispensed with in such works, a List of County-Sheriffs, and Members of Parliament, from the reign of Henry II. Then follows the Parochial History of the greater part of the hundred of Offlow, extending, as is expressed in the title-page, to thirty parishes; with an Appendix of additional illustrations. The whole concludes with, not the least useful part, a very copious Index.

After describing Burton upon Trent and Rolleston, the third parish introduced is Tutbury; and as this place ever has been, and ever will be, a subject of interest to most readers, from its being one of the places of confinement for the unfortunate Mary Queen of Scots, our principal extract shall be taken from this portion of the work.

“ The above account, written in the beginning of the reign of Elizabeth, brings us to a period soon after, when the scenes of festive revelry, which formerly filled the castle, were now changed to gloomy melancholy, and its solitary walls became the prison of unfortunate royalty. In 1568, during the time of the duke of Norfolk's intrigues, Mary, queen of Scots, who has given celebrity to so many castles and old mansions by her melancholy imprisonment beneath their lofty turrets, was removed hither from Bolton castle, a house of the lord Scroop's, on the borders of Yorkshire, where she was confined soon after she had placed herself in the power of her cruel rival Elizabeth; but, upon some distrust of that nobleman's fidelity, was sent to the earl of Shrewsbury's seat at Tutbury, and placed under his care. In this castle, and at Wingfield manor, Hardwicke, and Chatsworth, in the county of Derby, queen Mary was under the care of George Talbot, earl of Shrewsbury, and Sir Ralph Sadler, seventeen years; during which period many a bitter pang,

rang, no doubt, had wrung her sorrowing heart; yet they ever treated her with the utmost gentleness and respect, and sometimes with a humanity and indulgence not always pleasing to the jealous and tyrannical disposition of their royal mistress. Having introduced, in the Appendix, so large and delicious a feast of unpublished papers*, relating to the latter part of the unfortunate Mary's confinement here, &c. I shall not detain the reader with any intermediate flowery accounts from Hume, Robertson, or other historians, but proceed to observe that though, at the time of her confinement here, the castle retained little of its ancient grandeur and magnificence, yet every necessary preparation had been made from time to time for her reception, as the letters in the Appendix fully shew, together with the following accounts from the same curious collection.

“ XX^o Januarii, xi^o Elizabethæ Regine.

Wardrobe stuff sent to Tutbury castle, by Rafe Rowlandson, groomer of the removing wardrobe of balls, for service of the Scottish queen.

From the Tower.

Six peeces of tapistry hangings, of the history of the passion, lyned with canvas.

It. vi peeces of tapistry hangings, of the story of ladyes, lyned with canvas.

It. vii peeces of hangings of tapistry, of the story of Hercules, lyned.

It. fowre great carpets, of Turkey making.

It. fowre beds and bolsters of tyke, filled with fethers.

It. fowre counterpoints of verdure, lyned with canvas.

It. fowre payre of fustians.

It. three chaires, of crimson clothe of gold.

It. eight cushions, of clothe of gold.

It. towne stools, the seats embroidered with clothe of gold upon crimson satin.

It. three foote stools, covered with tissue.

It. two bare hydes of oxen leather, to cover carts.

It. one standard.

From the Removing Wardrobe.

It. twelve small carpets, of Turkey making.

It. one synare stole, covered with tissue.

From the Great Wardrobe.

It. two payre of sheetes, of fyne Holland clothe.

It. two payre of pillowbeeyes of assay, of lyke Holland.

It. eight payre of pallet sheetes, of coarse Holland.

It. two cart canvasses, of vii bredthes of canvas.

It. 2,000 hookes; one thousand crockets, two hammers, one bolt of cords to trusse beds.

It. two clothe sacks.

It. one case of leather, for a bedstead.

“ State of the castle at the time Mary, queen of Scots, was confined there; taken from her keeper Sir Ralph Sadler's sketches and papers in 1584, &c.

* Some of those papers are, in fact, very curious. Rev.

“ The whole area, containing about three acres, was encompassed on all sides but one with a strong and lofty embattled wall, and deep foss, as the present ruins plainly shew. The principal entrance was by a bridge under the great gateway to the North, part of which is still remaining. At a small distance to the left of this gateway or lodge, stood a building, containing Mr. Dorel's office and bed-chamber, and four other rooms.

“ Along this North-east wall, about 160 feet from the entrance, was a lofty tower, embattled, containing four rooms, viz. store-house at the bottom; above that Curle's apartment; over which was the doctor's; and at the top the chief cook's. This tower is then said to be very much shaken and cleft, and now very little of it is remaining. At a little distance from this began the principal suite of the queen's apartments, extending along the East side: viz. the queen's dining chamber, her closet, and bed chamber, cabinet, place for wood and coal, and then her women's room. These were all above stairs; and underneath were lodgings for her attendants, &c. viz. Mr. Melvil, Nau, surgeon and apothecary, wardrobe chamber, queen's pantry and buttery, &c.

“ On the South side were other large apartments, viz.

“ The hall, containing in length lxi feet vi inches; in breadth xxix feet.

“ The great chamber in length xlv feet, in breadth xxix.

“ The lobby within the great chamber, containing in length xlii feet vi inches, in breadth xix.

“ The entre into the South tower, in length xxi feet, in breadth xi feet vi inches.

“ The outer chamber in the South tower, in length xxxix feet, in breadth xxiii.

“ The inner chamber containeth in length xxv feet, in breadth xix.

“ The hall and great chamber were one room, and, at the Scottish queen's last being at Tutbury, were divided with a wainscot partition, which yet continueth.

“ Adjoining to these were the pantry, buttery, and some other rooms.

“ At the South-west corner was the keep, called Julius' tower, but then destroyed. On this mound, an artificial tower has been of late years erected. From hence, along the West side, to the great gate-way, being naturally well fortified by the abrupt declivity, there required but little artificial strength; and the sketch, whence the above is principally compiled, represents a fence of pale and old wall alternately, beginning from the said tower with a pale of 20 feet, then an old wall of 60 feet, next a pale of 30 more, then a wall of 30 (opposite to which stood a yew-tree), and another pale of 140 feet; at the end of which stood a small tower, and thence a good embattled wall of about 40 feet to the great gate.

“ From these walls, which had so long echoed the sighs of the unfortunate queen, she was removed in 1585 to Charley, and thence, in Sept. 1586, to Fotheringay castle, in Northamptonshire, where her unhappy life was prematurely terminated in the flower of youth, and in the bloom of beauty.

“ The

“ The reign of James I. reversed the dreary scene. These venerable turrets, so lately re-echoing the sighs of distressed royalty, now resounded with the acclamations of surrounding multitudes, on the approach of majesty in its most splendid robes of pomp and magnificence. King James, in one of the memorable tours he made through England, honoured Tutbury with a visit. The following is a copy of certain charges, supposed to have been incurred by his majesty in that expedition; but, as it has neither date nor name, the circumstance of James's perambulation is the only reason for that supposition; he being at Hore-croft, August 30, 1617, and at Whichnor, August 21, 1621, the court being then held in the hall there. He also dined at Whichnor, August 19, 1624; and was afterwards at Tamworth, as appears by that register likewise.

“ A note of such charges as I have bin at concerninge the king's majestie's progresse at Tutbury, &c.

Imprimis, paid for malt	xis. o d.
Alfoe paid for hops	is. o d.
Alfoe paid for ould hay	iiis. iv d.
Alfoe paid for three load of wood kids	xiiis. o d.
Alfoe for carriage of three loads of kids to Tutbury.	
Alfoe wee carried three load of cord wood, and it was turned upon us back agayne.	
Alfoe spent with going with the teames two timesto Tutbury	xs. iii d.
Alfoe paid for lx lb. of sweete butter, at $iv \frac{1}{2}$ a pound	xxii s. vi d.
Alfoe paid for carriage of the butter to Burton, and money that they spent that did carry it	xvi d.
Alfoe paid for five dozen of pigeons	xs. o d.
Alfoe spent in goinge two days to seeke for pigeons, being fourth all night, and carringe them to Burton	ii s. ii d.
Alfoe paid for two carriages that did help to remove the king's majesties household to Tamworth.	
Alfoe spent in goinge with the teams to Tutbury, and afterwards to Tamworth to see it delivered	iii s.
Alfoe spent in going before the clerke of the verge of W. Leeke and W. Goodman	xvid.
Alfoe spent in going to Burton, to pay for malt, and hops, and hay, and oats, and the rest of the things	vid.
Alfoe, the first of September, spent in goinge to Burton, to looke for chargis which I had bin at concerning the king's majesties progress	vi d.
Alfoe paid for five strike of oats	xis. viii d.
Alfoe paid for seeking for oats, and caring them to Tutbury	xviii d.
Alfoe paid for acquittances	viii d.
Alfoe paid more acquitrances	viii d.

“ A few years previous to the troubles of Charles I. that sovereign we are told, spent a fortnight at Tutbury castle in 1634.

“ During the civil wars of his reign, this place, and its vicinity, suffered all the horrors incident to those destructive commotions. Preparatory to which, in 1642, the king sent the following letter to the sheriff of Staffordshire.

“ Charles

" Charles R.

" Our will and pleasure is, and we doe hereby command and au^{tho}rise you to raise sufficient forces of horse and foote, to bee paid by the county, and. to putt the same into the castle of Tutbury, for the defence and securetie of the same against all leavies of the rebells, or other ill affected persons in that or the neighbouring counties. And we hereby require you to use your utmost industry with our well affected subjects in that our countie, to perswade them to contribute horse, armes, ammunition, plate or money, to us for our assistance and defence. And wee doe hereby authorize you, by yourselfe, or such fitt persons as you shall appoynt on that behalfe, to receive the same. And you are to returne to us a list of their names and contributions, that we may make them satisfaction when God shall enable us, and remember it upon all occasions to their advantage. And we require and authorize you to convene all the gentlemen, clergie, freeholders, and other our well-affected subjects of our county, to the purpose aforesaid. And for soe doinge, this shall bee your sufficient warrant. Given at our court at Reddeinge, this 26th of November, 1642.

To our trusty and wel-beloved
our high sheriffe of our
county of Stafford.

" In the same year, lord Loughborough, who was zealously attached to the royal cause, held this castle a considerable time against the parliament's forces, as before shewn in our General History, from a curious MS. written at the time, which speaks thus of Tutbury.

" Presently after the queene left Ashby, wee besieged Tutbury castle, and in it Hastings, with many of his best commanders; and, when they were brought to great extremety, not able to hold out much longer, major Freton would needes be gone with Nottingham horse, and so caused us raise our seige, when that castle could not have held out two daies longer."

" Notwithstanding this, and the many other efforts of the besiegers, it had the good fortune to hold out several years longer, though at considerable expence and distress to the country around, as the following unpublished particulars plainly shew :

	l.	s.	d.
" 1643.—July. Paid for 5 horses to Tutbury and Burton, to draw the ordinance — —	0	5	0
October. My charges to Tudbury with peas and oats — —	0	1	0
Also paid G. B. towards his drought, which went to Tudbury castle with provisions — —	0	2	0
Nov. For 5 horses, to carry beds to Tudbury — —	0	5	0
Dec. For 25 strike of oats, which were sent for by warrant to Tudbury — — —	2	4	10
1644.—March 11. Paid to Tudbury castle money and returns — — —	50	0	0
May 7. For 8 C. 2 q. 17 lb. of Cheefe to Tudbury — —	7	15	10
— For 5 pots of butter to ditto — —	0	12	0
June 13. For 6 dozen of sheep skins, to go to Tudbury, by warrant — — —	2	2	0
July 8. Paid in money and returns, to make the skins up 50l. — — —	47	18	0
		August	

		l.	s.	d.
August 8.	Paid money and returns to Tudbury	—	50	0 0
Oct. 21.	Paid 4 men's charges, and 4 horses, sent for to Tudbury by warrant from lord Loughborough, concerning the 100l. fine imposed upon the town	—	0	8 0

“ The following curious letters, &c. though they interrupt the remainder of these accounts, yet they properly belong here in point of chronology.

“ To the Constable or Headborough of Marchington cum membris:

“ These are, in his majestie's name, to charge and command you, immediately upon sight hereof, to bringe to Tedbury castle to me foure sufficient able horses, or twenty pounds in money; to provide the same towards the recruitinge of my troope. And, if any of your parishioners refuse to contribute to the same, you are hereby required to bringe them to me, to answer their neglect. Fayle not, as you will answer the contrary att your utmost perills. Given under my hand the 6th of March, 1645.

Gilbert Gerard.

“ To the Constable of Marchington Cumbris.

“ These are to charge and command you to provide, and bringe in to our quarters at Tutburie, upon sight hereof, provision for 100 footc. You are to continue the same dayly, untill further order. You are to be excused for all other quartringe. Hereof fayle not at your perills.

Tutbury,
March 13, 1645.

You are to bring the provision
to Amye Drayton's house.

Jo. Bowyer.

“ To the Headburrow of Hanbury, &c.

“ These are, in his majestie's name, straitly to charge and command you to fulfill the warrant you received; under the hand of the right honourable Henry, lord of Loughborough, for provision for the persons infected in Tutbury. Hereof faile you not at your utmost perills. Given under my hand, att his majestie's garrison of Tutbury castle, the 28th day of October.

Fra. Ward.

“ About the same time, the headburrowes of Faud and Coton are ordered to bring divers loads of hay to the same garrison.

“ Also, in Dec. 1645, the constable of Marchington cum membris was ordered to bring six loads of hay, and ten quarter of oates, for his majestie's horse, and divers other provisions for the garrison at Tutbury castle.

Signed Fr. Ward:—H. Loughborough.

“ And to return to the chronology of Uttoxeter, we find the following:

1645.—October 6.	To captain Steward, at Tutbury, for the bulwarks	—	—	—	1.	s.	d.
					0	3	0
1646.—Jan. 1.	Paid for 1 mutton, 1 veal, for the lord Loughborough, and for carrying them	—	—	—	2	0	0
							1646.

1646.—Jan. 1. Paid for a standing piece of beef, a quarter of mutton, and a fat pig; and for carrying them to Tudbury — — — 1. s. d.
— — — — — 0 8 0

Jan. 16. for 2 horses, and our charges, to carry 14l. 13s. 8d. by reason of the army that was quartered at Tudbury — — — 0 4 0

Feb. 8. Paid general Egerton at Tudbury — 30 0 0

“ Note. Sir George Wharton, in his chronology, called *Gesta Britannorum*, has the following passages.

“ 1646.—Feb. 15. A sharp encounter betwixt a party of the king's troops from Tudbury castle, and a party of the parliament's from Barton House, in Derbyshire.

“ Feb. 29. Paid for a bay mare, taken by the cavaliers, going to Tudbury with oats — — — 1. s. d.
— — — — — 0 2 0

Also paid to Gilbert Gerrard, in lieu of 6 horses, and furniture for them — — — 21 0 0

March 14. For 2 horses and a man, to carry bread and cheese to Tudbury, being in great want — 0 3 4

Paid for provisions for Tudbury, upon col. Bowyer's warrant, and cartying them — — — 8 17 2

— 22. For bread, beer, and cheese, for major Smith and captain Hemmersley's souldiers marching to Tudbury — — — 0 15 6

— 30. For provisions to the leaguer at Tudbury 7 4 6

April 8. For Ditto — — — 11 2 9

— 21. For bread, beer, cheese, and drink, for Leeks souldiers marching to Tudbury — — 0 7 0

May 4. Paid to Sir William Brereton, for gaining Tudbury, and marching against Dudley — — 16 0 0

May 20. Paid captain John Cloyd, for pulling down the bulwarks at Tudbury — — — 3 0 0

October. For a sack lost, going to Tudbury with oats 0 7 6

1647. To 15 men, for pulling down Tudbury castle 2 10 4

1648.—June. Paid to free us from going to pull down Tudbury castle — — — 4 0 0

“ From the above it appears that this noble castle, after a long and stout resistance, being at length much battered, was forced to be surrendered into the hands of colonel Brereton, and was then greatly demolished by the rebels; though the final destruction of it was delayed till the event of the war was more fully determined; when, by order of Parliament, it was soon after attacked with all the savage ferocity their agents could exert. Their demolition, and the mouldering hand of Time, have reduced this once noble edifice to the picturesque ruin exhibited in the annexed views; the largest of which (Pl. IV.), though it does not display so much of these noble ruins, yet it shews to great advantage the fine commanding situation, on a bold rocky eminence; beneath which, like another Nile, the beautiful river Dove pours its fertilizing streams.

“ Erdeswick gives the following description:

“ The

"The hill is, as it were, thrown out of the forest (a great woodland, and an high ground), into the meadows and brave pasture grounds, upon the Dove. It hath a large and brave prospect, both to it, in it, and from it. North-west and North, it looks up the goodly meadows and pastures to Utcester, Roweester, Ashburne, and Derby. Eastward, it looks down the rivers Dove and Trent, even to Nottingham; South-east towards Burton, Drakelow, Gresley-castle, and Ashby-de-la-Zouch. Upon the South-east and South, it is shadowed, as it were, with the woodland, where is a goodly forest, and a great number of parks, (I think) a dozen at the least, whereof a great many belongs to the said castle and honour."

"Dr. Plot also praises this castle, both for its lofty and healthy situation. He likewise mentions a curious large bridge standing (within memory of a person there, who saw it pulled down) over the castle ditch, that was made of pieces of timber, whereof none were much above a yard in length, and yet was not supported underneath with pillars or arch work, or any other prop. Sir Simon Degge says it was about 30 yards long; but the arches that bore up the bridge and planks were of considerable length. They affirm that the more weight was upon it, the stronger it was, and may be, if well loaded, it would not quake so much as he had made it with his weight.

"The small plate annexed as a frontispiece to this account exhibits a large portion of the South-east side of these magnificent ruins, which remain nearly in the same deplorable state as left by the iron hand of Cromwell and his party, and are principally of hewn free-stone, with admixtures of gypsum. The area of the castle is about 3 acres, and surrounded with the remains of walls, in which are towers and buildings with hewel-stair-cases, and traces of divisions of rooms, with fire-places, &c.

"The ancient gateway in part remains, and, with the round tower, in imitation of ruins (erected by lord Vernon, the present possessor of the castle, by lease from the crown), on a high mound, the site of the keep of the ancient castle, are pleasing objects to all the circumjacent country. Near this is a building, with a large room, partly of brick, and of later date than the castle, inhabited by a family. Here the steward entertains the tenants occasionally; and at wakes, &c. it is used for assemblies. The green or park around the castle hill is now used as a pasture for sheep and cattle. This eminence commands a very extensive prospect, but none more picturesque and interesting than the adjacent forest of Needwood." P. 46.

The plates are of unequal merit and execution, which must be invariably the case when different artists are employed. For example, Plate 20, of Lichfield Cathedral, is entitled to every praise; and Plate 15, containing a view of Armitage Park, &c. &c. disgraces the work. The designs are in general good, and are chiefly by the author himself.

The account of Lichfield is necessarily important from various considerations; not the meanest of which is, its having given birth to Johnson. But of this great man, very little is here related which was not already known. The account of Mr. Green's

Green's Museum, if we mistake not, has been already published in the Gentleman's Magazine. Mr. Shaw is fully adequate to his undertaking; and it cannot be at all necessary for us to introduce any further specimens of his talents, as what we have already given must be highly satisfactory to the lovers of antiquity, and collectors of topographical publications.

ART. II. *Historical Memoir on Italian Tragedy, from the earliest Period to the present Time: illustrated with Specimens and Analyses of the most celebrated Tragedies, and interspersed with occasional Observations on the Italian Theatres: and Biographical Notices of the principal Tragic Writers of Italy. By a Member of the Arcadian Academy of Rome**. 4to. 338 pp. and an Appendix of 66 pp. 1l. 1s. Harding. 1799.

ALTHOUGH it may seem an ungrateful return for the pleasure which we enjoyed in perusing the very elegant volume now before us, we shall commence our observations by noticing its defects, and suggesting what, in our opinion, would render it a more finished work. The ingenious author will not, however, have any reason to accuse us of injustice or severity in this mode of proceeding; for, when a reviewer recommends additions to a quarto volume already of a reasonable bulk, he may well be supposed sincere in his approbation of the work. The defects to which we allude, are such as he laments who, having enjoyed a favourite luxury, finds it too suddenly exhausted. Mr. Walker rather abruptly enters on the history of dramatic compositions exhibited early in the fourteenth century: we think he might have added to his Introduction a few pages, tracing the Italian drama from the decline of the Roman stage, the vestiges of which cannot have been totally effaced; and we believe that every lover of animated and elegant poetry will regret with us, that the author's obligations to the Rev. Mr. Boyd have not been more frequent. Translations should have accompanied all the important quotations. Having noticed these slight objections, we proceed to give Mr. Walker his full tribute of praise, for one of the most ingenious and entertaining productions that have for a considerable time been submitted to our inspection.

* Joseph Cooper Walker, Esq. The name is not printed in the title-page, but subjoined to the Preface.

It appears, from the first section of this work, that although attempts were made to exhibit dramatic spectacles so early as the year 1304, and in 1502 the *Sophonisba* of *Gulrotto del Carretto* was presented by the author to Isabella d'Este Gonzaga, Marchioness of Mantua, yet the *Sophonisba* of *Trissino* was the first regular tragedy which appeared in Europe after the ages of Gothic darkness. To this celebrated composition Pope alludes, in his prologue to the *Sophonisba* of Thomson.

“ When learning, after the long Gothic night,
Fair o'er the western world, renew'd its light
With arts arising, *Sophonisba* rose,
The tragic Muse returning wept her woes;
With her th' Italian scene first learn'd to glow,
And the first tears for her were taught to flow.”

And to this also Voltaire alludes, when he says,

“ Les Italiens furent les premiers qui élevèrent des grands théâtres, et qui donnerent au monde quelque idée de cette splendeur de l'ancienne Grèce, qui attiroit les nations étrangères à ses solennités, et qui fut le modele des peuples en tous les genres.”

This tragedy (p. 16) was represented, with great magnificence, in the presence of Pope Leo X. at Rome, in the year 1515. After his remarks on the *Sophonisba*, Mr. Walker, in a short account of *Trissino*, gives a very favourable specimen of biographical talents.

The *Sophonisba* was soon followed by the *Rosmunda*.

“ Encouraged by the success of *Trissino*, his contemporary and friend Giovanni Rucellai, nephew of Lorenzo de' Medici, and cousin-german of Leo X. entered the dramatic walk. In the year 1516, his *Rosmunda* was recited in his garden at Florence, in the presence of Leo. This tragedy is founded upon a story of strong interest in the history of the Lombards, which is related with simplicity and perspicuity in the *Istoria Fiorentina* of Machiavelli, and splendidly embellished and minutely detailed in the luminous page of Gibbon. In this drama, Rucellai gave the first proof of his dramatic powers. But he seems to have succeeded better in his *Oreste*, in which he is allowed to have supported the character of that unfortunate prince with ability, and to have painted the passions with vigour and with truth. It should, however, be observed, that in the *Rosmunda*, Rucellai appears an original writer; but in the *Oreste* he only affects the humble character of an imitator. He constructed, upon an historic basis, the fable of the former; but the fable of the latter is borrowed from the *Iphigenia in Tauris* of Euripides.” P. 35.

“ The tragic Musé,” says Mr. Walker, “ being now roused in Italy, found several votaries. Amongst the many pieces as well original as translations which covered her altars, the *Edipo rè* of Orsatto Giuf-

Giustiniano, a Venetian nobleman, particularly recommends itself to our notice, not only by its intrinsic merit, but from the adventitious circumstance of its having been the first drama represented in the famous Olympic theatre of Palladio in Vicenza, where, says an Italian author, it was recited in 1585, "con sontuosissimo apparato." This tragedy becomes attractive also, from another anecdote attached to its scenical history. When it was first exhibited, the part of Œdipus was performed with great ability,—“sostenuta egregiamente,” says an Italian critic,—by Luigi Groto, commonly called il cieco d’Adria, from the circumstance of his being totally deprived of sight; a misfortune which befel him on the eighth day after he was born. This extraordinary man was not only an actor of merit, but a fruitful and successful writer.” P. 49.

This person claims particular notice, on account of his tragedy called “Hadriana,” which appeared in 1578, and is founded on a story of “*infelici amanti*”, two ill-fated lovers, whose fate strongly resembles, in many respects, that of the Romeo and Juliet of our immortal Shakspeare. The following passage from the Hadriana will remind the reader of that celebrated scene in the third act of the English tragedy.

“*Jul.* Wilt thou be gone? It is not yet near day;
It was the nightingale, and not the lark,” &c. &c.

“*Lat.* S’io non erro, è presso il far del giorno.
Udite il rossignuol, che con noi desto,
Con noi geme fra i spini, e la rugiada
Col pianto nostro bagna l’herbe. Ahi lasso,
Rivolgete la faccia all’ oriente.
Ecco incomincia a spuntar l’alba fuori,
Portando un’ altro sol sopra la terra.

Had. Ahimè, ch’io gelo. Ahimè, ch’io tremo tutta.
Questa è quell’ hora, ch’ogni mia dolcezza
Affatto stempra. Ahimè, quest’ è quell’ hora,
Che m’insegna a saper, che cosa è affanno.
O del mio ben nemica, avara notte,
Perche sì ratto corri, fuggi, voli,
A sommerger te stessa, e me nel mare?

Lat. If I err not, the day approaches fast.
Hear’st thou the nightingale that wakes with us,
And thro’ these lone shades trills her plaintive notes
In melancholy concert with our woes?
The dew, fast falling with our tears, impearls
The beauteous flow’rs that spread their mingled blooms.
Behold the east, my love. Alas, the morn,
Ris’n from the oozy caverns of the deep,
With rosy steps advances. In her train
Observe the bright divinity of day
Close following.

Had.

Ah, an icy chillness

Thrills

Thrills thro' my veins. Unwonted tremours run
 O'er all my frame convuls'd. This is the hour
 Long doom'd. The fatal time, alas, is come,
 Which teaches me how vain were all my hopes.
 O cruel enemy, invidious night!
 Why urge thus rapidly thy ebon car?
 Why halte, why fly to plunge thyself and me
 In ocean's deep abyfs?" P. 57.

In p. 62 Mr. Walker gives a Sonnet, selected from the *Rime* of Groto: one of those extraordinary *Concetti* which the author justly compares to a string of false brilliants. It begins

Se'l cor non ho, com'esser può, ch' i viva?

The English version subjoined is executed with singular ingenuity; which, however, cannot veil the faults of the original.

After a description of the Olympic Theatre at Vicenza, (p. 64) and some anecdotes of the celebrated tragedy by Spertoni, entitled *Canace*, Mr. Walker informs us,

"About this time (the end of the sixteenth century) flourished Giambattista Giraldi Cinthio, to whose novels our Shakspeare has many obligations. The fruitful invention of this author produced nine tragedies. *L'Orbecche*, the best, and, I may add, the bloodiest of these, was composed in two months, and represented (1541) with splendid scenical decorations, before Hercules II. duke of Ferrara, in the house of the author;—a presumptive proof (did we require one) that Cinthio was not stimulated to write by the clamours of an hungry muse. I shall select one passage from this tragedy, to show the author's happy powers in describing scenes of horror.

Giace nel fondo di quest' alta torre
 In parte sì solinga e sì riposta
 Che non vi giunge mai raggio di sole,
 Un luogo destinato a' sacrifici,
 Che soglion farsi da' re nostri all' ombre
 A Proserpina irata, al fier Plutone,
 Ove non pur la tenebrosa notte,
 Ma il più orribile orrore ha la sua sede.

Low in the bosom of this lofty pile
 In gloomy loneliness sequester'd deep,
 Unvisited by sun beam, or by star,
 A place there lies for dire oblations made,
 Which, to the ghosts of our departed kings,
 To the pale queen of Hades, and her lord,
 Are offer'd duly. There, not only night,
 But the magnificence of horror, holds
 Her court in dreadful pomp." P. 76.

The

The *Orbecche* of *Cinthio* (p. 79) was the first Italian tragedy of which the Prologue did not constitute the first act.

“ I am inclined to think,” says Mr. W. “ but I shall not venture to assert, that the *Epilogue*, as well as the *Prologue*, owes its independence to *Cinthio* : for, after the action of the *Orbecche* is finished, and the moral delivered by the chorus, Tragedy appears, and enters into an elaborate defence of the author’s deviations from the common usage of the Italian stage ; and expatiates on the merits of the several writers, who had preceded him in the same department of letters. This appendage to the tragic drama does not, however, seem to have been relished ; at least, it was not adopted by the tragic writers who followed our author.

“ Led by the spirit of innovation, or impelled by the noble daring of genius, *Cinthio* proceeded still farther. Approving of the occasional suspension of the fable, which prevailed on the Roman stage, he departed from the Greek model, so servilely followed by *Trissino* and his admirers, and recommended by precept and example, the divisions of *Acts* and *Scenes*.” P. 80.

In describing the *Torrismondo* of *Tasso*, we are informed, in a note, that this celebrated poet,

“ In his letters, often complains to his friends of the want of books, particularly during his confinement in St. Anne’s, where he was even sometimes denied pen, ink, and paper, and often left in total darkness when the sun withdrew its beams from the grate of his dungeon. A sonnet, addressed to his cat, is preserved, in which he begs she will indulge him with the light of her eyes, in order that he might finish a poem, on which he was then employed. The sonnet concludes thus :

Fatemi luce a scriver questi carmi.” P. 93.

Of the scene which Mr. Walker gives (p. 115) from the tragedy of *Acripanda*, by *Decio*, we must confess ourselves more pleased with the translation than the original. The necessity of proceeding to other matters will not allow us to present the reader with more than a few lines.

“ *Ghosts of the Twins.* Thou to whom our birth we owe,
Lov’d in life and in the tomb,
Turn and hear a tale of woe,
Turn and mark thy children’s doom !

Acrip. Heard I not a solemn strain
Rising on the midnight gale ?
Yonder—hark ! it comes again.—
Did you hear it, virgins, tell !

Chorus. We too heard it.

Acrip. Round and round
Still I turn my aching sight ;
Still I hear the doleful sound,
Still the cause is lost in night.

Ghosts.

Ghosts. See thy daughter! see thy son!

Thou to whom our birth we owe,
Are those features still unknown?

And these kindred sounds of woe?" P. 118.

This celebrated scene, Mr. Walker observes (p. 123) is one of the first *Scènes-à-machine** that he has met with in a regular Italian tragedy, though the invention of machines has been generally attributed to the Italians, and the French acknowledge having received them from their neighbours. Yet Mr. W. traces their origin to an entertainment exhibited in France, so early as the year 1378, by Charles V. in honour of his uncle, the Emperor Charles IV. when the Italian stage was only struggling into existence.

The author's account of the Semiramide of Manfredi, closes with the following passage.

"It should be remembered to the honour of Manfredi, that he visited Tasso in his dungeon at Ferrara, and endeavoured to mitigate the rigour of his confinement. Seraffi has inserted in his elaborate *Vita del Tasso*, a passage of a letter from our author to a friend, in which he bears testimony to the sanity of Tasso.—With what mingled emotions of pain and horror did I explore this dungeon in the year 1792! Damp, dimly lighted, and too low in many parts to allow me to stand erect, I could hardly persuade myself that I was visiting the "prison-house" of the greatest modern epic poet, and of a truly amiable and highly accomplished man, whose only crime was ambitious love!" P. 128.

Mr.

* This we presume to be French; but, in Mr. Walker's text, it is introduced somewhat equivocally. *Rev.*

† "Alphonso's motive for imprisoning Tasso has given birth to a great variety of conjectures. But I will confess myself inclined to the opinion of M. Mirabaud. Vide *Vie de Tasse*, Paris, 1735, p. 69. *Life of Tasso*, prefixed to *Doyne's Trans. of The Deliver. of Jerusalem*. Dub. 1761. Tasso was, I believe, enamoured of the Princess Leonora; and there is good reason for supposing that the princess was not insensible to the talents, accomplishments, and personal charms of the author of the *Gerusalemme liberata*. Anxious to vindicate Leonora from any criminal passion for Tasso, Seraffi asserts she was a temple of honour and chastity—"tempio d'onore, e di castitate." *Vita del Tasso*. p. 150. That this fair temple did not yield to the amorous assaults of Tasso, I am willing to believe; but it is probable that Alphonso thought it necessary to oblige the poet to raise the siege. This, however, is no apology for his conduct. He might have forbidden Tasso his court, or banished him from his dominions; but he ought not to have deprived him of his liberty, and endangered his mental health.

—The

Mr. Walker concludes his first Section with general remarks on the drama of the early period, and observes (p. 137) that it was rather from the Roman than the Greek theatre that the Italians borrowed the horrors of a bloody scene.

“ If, however, we should attempt to trace out the causes which led the Italian tragic writers to select fables in which horror predominates, we must not seek them either in the national religion, or in the national character. The Italians of the sixteenth century did not, like the ancient Greeks and Romans, worship gods whose attributes were rage, revenge, and lust,—they adored an all-perfect and all-merciful Being; nor can we discover any thing cruel or ferocious in the character of the nation, except where the spirit of democracy prevailed. In fact, the Italian dramatists of this period, wrote without any regard to the national character. Enthusiastic admirers of the ancients, they followed them implicitly; and the public taste gradually formed itself to endure, if not to relish, their scenes of complicated horrors.” P. 137.

In the second Section of this work, after mentioning the private theatres of the Jesuits, and other ecclesiastics, Mr. W. adds :

“ Nor were the Italian nuns denied this elegant indulgence. I once conversed with an Italian ballerino, who assured me (and I had no reason to doubt his veracity) he had borrowed from the wardrobe of a public theatre, in a small town on the confines of the kingdom of Naples, stage dresses for the nuns of a neighbouring convent; but as the door was barred against his sex, he could afford me no information respecting the representation for which those dresses were procured. Neither have I met with any dramas, like the *Athalie* and *Esther* of Racine, professedly written for female religious houses. But Signor Signorelli informs me, that at the request of a lady who lately presided in a nunnery in Naples, he furnished some dramas for the private amusement of her “*colombes timides*.” Amongst these were *la Zaira*, et *il Prodigio in America*; the latter written by Signor Signorelli himself; the former a translation or imitation of Voltaire’s *Zayre*, a tragedy in which, says the author, “*j’aye osé m’abandonner à toute la sensibilité de mon cœur*.” It is not my business to inquire here, whether a girl covered with the roses of youth, and breathing love, may safely follow a poet through all the intricate windings of the passions, meeting occasionally the embrace of a feigned lover in private rehearsal or public representation. But this we certainly know, that the nuns of Venice abusing, at length, the indulgence granted them, were prohibited the exercise of their theatrical talents,

—The comic muse of Goldoni sports with the passion of Tasso, in his comedy entitled *Torquato Tasso*. And the supposed mistress of the unfortunate poet appears a goddess,—*DIA HELIANORA*,—in the cloyster of Strawberry-Hill. *Descrip. of the Villa of Mr. Horace Walpole. Strawberry-Hill, 1784, p. 2.*

and

and only allowed to exhibit their persons in the orchestra during the inactive performance of an oratorio." P. 154.

The address to an Arch-Angel, in the very rare drama of *Adam*, by *Andreini*, so often quoted in reference to our great poet Milton, will strike the reader, both in its Italian and English form.

“ O tù, che forse di rubin celeste
Vesti lorica ardente,
Forte archangelo sacro
Guerrier forte, e pieroso, e l' aureo crine,
Ti copre de be' raggi elmo lucente,
Con la destra vibrando asta vittrice,
E con la manca man libra aurea ergendo
Chiudi le ricche d'or dipinte piume,
E volgi mite il guardo
A chi prostrato al suol t'onora, e cole.

O thou, that seem'st with rubies of the sky,
To deck thy radiant mail,
Prime of the dazzling bands on high,
Celestial warrior, hail!

A crest of floating gold thy helm adorns,
The beam of conquest in thy right hand burns,
Thy left Aftrea's scales obey,
And, in mid air suspended, play.

O close thy plumes, and look benignant down
On us that here below thine awful presence own." P. 165.

It appears, from p. 205, that, at the beginning of the seventeenth century, there were not any established rules among the dramatic writers of Italy, for the division of their tragedies. Some were divided into seven acts, and one (the *Vergeria* of Pietro Paolo) was divided into ten; but of this, the representation employed two nights.

The third Section of this Historical Memoir (p. 207) opens with an account of the celebrated Academy of Arcadians, by which the spirit of literary emulation was first roused in modern Italy, and of which the author has the honour of being a member.

“ The literary society which gave birth to the *Accademia Degli Arcadi*, was formed by Vincenzio Leonio, a native of Spoleto, and rose into notice under the auspices of Christina, Queen of Sweden. On a fine evening, in the summer of 1690, while this society held a meeting in a verdant meadow, watered by the Tiber, near the castle of Sant' Angelo, the idea of giving a pastoral name to the body was conceived. Touched with the recital of an eclogue, a member exclaimed, in a fit of enthusiasm, “ methinks I behold at this moment the Arcadia of ancient Greece, and hear the sweet and simple strains of

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its shepherds!" The same enthusiastic spirit instantly pervaded every breast, and it was resolved, on the spot, that each member should assume a pastoral name and character, and the society be denominated gli Arcadi. From the open fields the meetings were now removed to silent groves, or to the "trim gardens" of the Roman metropolis. The nobility of both sexes, and even crowned heads, associating with this troop of literary shepherds, a feat amongst gli Arcadi became an object of ambition. When John V. King of Portugal visited Rome in 1726, he was so much pleased with this institution, that he purchased a garden on the Janiculum, and had it fitted up for the reception of the academy, under the direction of Antonio Canevari, a celebrated Roman architect. In this garden, which is now called Bosco Parraio, the laws of the society are inscribed on marble tablets, and monuments are raised to the memory of distinguished members. Here stated meetings are held between the months of May and October.—And as the customs and manners of Arcadia are affected, the proceedings are dated by olympiads. Crescimbeni, the historian and first custode of this academy, relates, that at a meeting held in the gardens of prince Giustiniani in 1705, the olympic games were performed on a circular theatre covered with green tapestry, and surrounded with lofty wooden pyramids clothed with laurel branches, each pyramid bearing, in the front presented to the theatre, an inscription in marble to the memory of a deceased member." P. 208.

We find (p. 213) that within a year of the appearance of Addison's *Cato* in England, a translation of that admirable tragedy was undertaken by Antonio Maria Salvini, and represented, during the Carnival of 1714, at Leghorn.

After a masterly critique on the principal tragedies which have appeared during the early part of the present century, Mr. W. makes honourable mention of Alfonso Varano, a nobleman of Camerino, whose *Giovanni di Giscale* and *Agnese* are well known to Italian students, and justly admired.

"The former," says the author, "is rendered most interesting by the nature of its subject—it rolls* on the destruction of Jerusalem, a circumstance upon which no Christian can reflect with frigid indifference." P. 261.

Having mentioned the *Mysterious Mother* of Lord Orford with due applause, Mr. Walker makes the following very just observation.

"Amongst the canons of the stage, there ought to be one proscribing the appearance of characters stained with the foul crimes of incest or adultery: for, whenever the stage shall render such crimes familiar, it will cease to be a school of morality." P. 273.

* A Gallicism. Rev.

The author closes his Memoir by the repetition of a wish, that Mr. Boyd, the excellent translator of Dante's *Inferno*, would continue his versions of Italian poetry. In this wish, we believe all lovers of genius and of taste will unite with Mr. Walker and with us.

From the Additional Notes (pp. 336, 337) we shall mention two persons of illustrious character, who died during the composition of Mr. Walker's Memoir: Count Pepoli, and the lovely and accomplished Marchioness Rondinini.

"During the progress of this work," says Mr. W. "I was often animated by the hope of gratifying her with this feeble attempt at tracing out the history of an art she loved, and in which she was highly qualified to excell. But when my labours were drawing to a conclusion, heaven, in pity, snatched her from the agonizing sight of her beloved Italy, humbled before the fell spirit of Democracy—" *Heu! flore venustatis abrepta!*"

An Appendix of 66 pages contains the following articles:

No. I. Conjectural and Critical Observations on the Sophoniska of Thomson—the Cato of Addison—and the Catone of Meraffasio.

No. II. *La Furie. Megere. Entremêts de la Tragedie de Sophoniske.*

No. III. On the Origin of *Verfo Sciolto* (Blank Verse).

No. IV. Description of the House of Trissino, near Vicenza.

No. V. An Attempt to ascertain the Site of the Villa near Naples, in which the Marquis Manso received Tasso and Milton; with Notices of the Manso Family.

No. VI. Thoughts on the Origin of Milton's *Paradise Lost*.

No. VII. Remarks on the *Tarantata* or *Tarantella*, with the Musical Notes of that extraordinary Tune.

No. VIII. Dedication prefixed to the *Adamo* of Andreini, published at Milan, 1613.

No. IX. Passage from *L'Adamo* of Gio. Battista Andreini, printed at Perugia, 1641.

No. X. An Analysis of the Drama, entitled "*La Scena Tragica d' Adamo ed Eva; da Troilo Lancetta, Benacense; Venetia, 1644.*"

No. XI. *Advertimenti agli Attori, prefissi all' Eduigi del Conte Alessandro Pepoli.*

No. XII. Further Thoughts on Addison's Obligations to the *Catone Uticense*; with some Account of that Drama.

The ingenuity, research, and enthusiasm displayed in every page of this volume, would, without any other consideration, have demanded our full approbation, and induced us to

recommend it to the lovers of Italian literature. But Mr. Walker's claim to our esteem is not merely grounded on talents, extent of research, or minuteness of enquiry. Untainted by a residence in an infected country, the alluring charms of the favourite object of his pursuit have never had the power to seduce him from the paths of decency, truth, and religion. His chaste sentiments are clothed in elegant language; and his work forms a suitable offering to the amiable personage* whose name graces the Dedication.

ART. III. *Archæologia, or Miscellaneous Tracts relating to Antiquity. Vol. XII.*

(Concluded from our last, p. 284.)

“NO. XXIV. A Letter, concerning the Lives and Writings of various Anglo-Norman Poets of the 12th century,” is written by the Abbe de la Rue, the author whom we have praised so highly before, for his account of Robert Wace. We must commend him no less for the present article. It discovers the same spirit of enquiry, the same happiness of discovery, and the same judiciousness of observation. But our limits will allow us only to make three extracts from it, all short and general.

“A long time before the Conquest,” says the author; “Thibaut de Vernon, Canon of Rouen, translated into French verse the lives of Wandrill and many other saints, held in reverence by the Normans. The minstrel Taillefer, at the head of the Roman army, announced the moment of the celebrated battle of Hastings, by chanting the song of Charlemagne and Roland; and, repeating this composition, the troops marched on to victory†. After the combat, again did the Normans express by songs their love for their victorious leader; and in this manner celebrated his triumphs§. When the conqueror divided with his followers the fruits of his victory, a minstrel named Berdic, and attached to the court, was rewarded with the gift of three parishes in Gloucestershire||.” P. 299.

But, as M. de la Rue adds afterwards,

* Lavinia, Countess Spencer.

† “Acta Ord. S. Bened. vol. iii, p. 379.

‡ Polychron. Ranulph Higden.

§ Gul. Pictav. Hist. apud Duchesne, p. 193.

|| Domesday-Book.”

“ the office of Taillefer was not alone confined to the singing of the song of Charlemagne and Roland, at the head of the Norman army; the poet [Geoffrey Gaimar] informs us, that advancing on horseback towards that of the English, the minstrel three times cast on high his lance in the air, and received it as often by the point; that the fourth time he threw it against his enemies, one of whom he wounded; that afterwards he drew his sword, and, darting it as before three times in the air, he caught it again with such address, that his adversaries could not help regarding these flights of hand as miraculous and the effect of enchantment; that at length, after these manœuvres, he galloped full-speed towards the army of the enemy, and, precipitating himself amidst the ranks, he laid on furiously upon each side of him, thereby giving to the Normans the signal of battle.”
P. 311.

After giving an account of six poets, Philip de Than, Samson de Nanteuil, Geoffroi Guimar, David, Benoit, and Guernes, M. de la Rue concludes thus :

“ Such are the fruits of a part of my researches concerning the Anglo-Norman poets. But this letter having already attained to a great length, I think it right to put an end to it in this place. The subject, however, being extremely ample, and at the same time very honourable to the English nation, I pledge myself to continue its discussion in other dissertations. It is much to be lamented, that the domestic avocations of Mr. Moyfant, an Honorary Member of the Society of Antiquaries of London, have prevented him from assisting me in the history of French poetry amongst the English. His information upon this subject would have been of great service to me; but I shall not on that account persevere with less zeal, in endeavouring to prove that England formerly had its *Trouveurs**, as well as Provence its *Troubadours*.” P. 326.

We are happy to announce this promise to the public, and shall be still happier to see it executed; M. de la Rue's papers forming two very capital articles in the present volume. The path was unexplored in England before, and leads apparently to information historically new, and in itself amusing. The author has made great use of MSS. in the British Museum.

“ No. XXV. Discoveries in a Barrow in Derbyshire,” restores us to the acquaintance of our long-lost companion, “ Hayman Rooke, Esq.” He is here busy in exploring a barrow, and ascertaining its owners.

“ The barrow,” he informs us, “ is situate on the summit of a hill, that has a gradual rise from the south-east, and at about two

* It is rather singular, that M. de la Rue, though one or two passages might lead to it, makes no mention of Le Grand, and his opinions on the North of France.

miles north-west from Ashford. This hill is called *Fin Cop*. These are evidently British names, with but little variation from their radicals *Fyn* and *Coppa*; the former, in the ancient Cornish and British language, signifies an end or a boundary, which this hill has on every side; and *Coppa*, the top or summit." P. 328.

Mr. Rooke, as we have seen before, is very inattentive to the course of his own ideas. He here displays the same defect. "This hill," he says, "has an end or a boundary on every side;" though he has previously said, that the hill "has a gradual rise from the south-east." The two parts of the name also, he adds, "are evidently British;" and he proves his point, by discovering only "the former" part "in the ancient Cornish and British language." He thus makes "the ancient Cornish" too, totally distinct from the "British"; and that which is, in fact, a *species* under this *genus*, he elevates into a *genus* by itself. Mr. Rooke indeed has substituted the *Cornish* for the *Armoric*; there being no such word as *Fin* in the former, whereas it actually appears in the latter with that signification annexed to it. We are almost inclined to think he had written *Armoric* originally, because of the opposition which he has made between this and the British, an opposition *then only* proper in itself. Yet, even then, something must be supplied to complete the sense, and the Welch *Ffin* be cited to stand for the British language. The whole name indeed is composed of two *Welsh* words, *f-fin* and *Coppa*, not signifying the hill "to have an end or boundary," terms almost without a meaning, but to be "an end or boundary" to the manor, the parish, or the hundred. "I am much inclined to think," exclaims Mr. Rooke, as his fancy kindles with the view, throwing a visionary gleam of light over these wild moors, and turning the commonest object there into monuments sacred or military, "that this elevated spot, thus secured by a double fence, may be the site of a British town or fortress, and that the barrow was the sepulchre of the chieftain and his relatives." What then is the double fence, which secured this elevated spot, and gives it this aspect of "a British town or fortress"? It is a *couple* of little earth-works, *not connected together*, and *not uniting* therefore *into one whole*.

"At about seventy-two yards south-east of the barrow," as he assures us some pages before, "is a work thrown up, with a ditch on the inside of the vallum, which surrounds the top of the hill except on the north-west side, where there is a precipice fourteen yards from the barrow; at the distance of one hundred and sixty yards beyond this work, is another ditch and vallum, where the ditch is on the outside."

How then can these possibly form one fortress or town? And as "the ditch on the *inside* of the vallum" in the former,
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proves this to have been made merely for the "games, consisting of twenty-four kinds of exercises, used by the ancient Britons," and still remembered in the chronicles of Wales*; so the other, with the ditch on the outside, was probably made for the same purpose. Incapable of forming one fortress from their distinctness and distance, they could be only earth-works for games from their smallness, and from their nearness as well as difference for two different kinds of games. But in the barrow were found some remains that attract our notice, as well as that of Mr. Rooke. He thinks on the whole, that "this barrow was of very remote antiquity." Some circumstances, however, seem to prove the point, while others seem to disprove it. In one of two graves "cut into the solid rock" on which the barrow lies (which Mr. Rooke very improperly calls "Kist-vaens," a term borrowed by antiquaries from the Welsh, and appropriated by both to tombs above ground, as "there are certain stone-monuments to be seen in many places in Wales, called Cist-seinit"); in one of these, he found "a skeleton placed with its face downwards, and on the top of the skull was an oblong piece of dressed black Derbyshire marble, which plainly appeared to have been fixed to the skull by a strong cement, part of which now adheres to the stone and skull." The *dressing* of the marble, and the *cement* with which it was fastened to the skull, intimate a period of time as late as the Romans; when our ancestors first learned the art of dressing their marbles, and first used *calx*, *cealc*, or lime, for cement. But both are greatly strengthened in their intimation, by what he notices afterwards as equally found in the same grave, a "flat circular stone," which "has a thin body of *stucco* on both sides; the top is of a yellowish colour, and *plainly appears*, to have been *varnished*." Yet the "arrow-heads of flint," and the "urns of very coarse *baked* earth," point at a period anterior to the Romans. How then shall we decide between the opposite reasons? Mr. Rooke, in his indiscriminate mode of narration, leaves us to decide by ourselves; or, in his mode of inattention to the points that should draw him back, leaps to his conclusion at once.

We must therefore come to a regular conclusion for him. The urns and the arrow-heads *demonstrate* a period purely British. The other articles therefore, as less decisive in themselves, must be interpreted by those. Then the "*stucco*" and the "*cement*," one and the same thing assuredly, however diversi-

* Richards's Welsh Dictionary under *Camp*,
Cist.

Ibid, under

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fied by names, will be only that mortar of clay, we believe, which has been certainly used in all the later ages, and probably therefore in all the earlier too. A few years ago, and in Ireland, we apprehend, a skeleton was found with a cap of clay upon the skull, that was marked with an instrument in a manner something similar to point lace: and the pillars, the imposts of Stonehenge, a building undoubtedly prior to the Romans, have been all apparently shaped and dressed by a tool. The dressed marble also, "two feet in length, nine inches broad, and six inches thick," must have been placed across a hollow formed for the skull; as, otherwise, it must long ago have crushed the skull into atoms. Nor is "the smooth stone, found on the top of one of the urns," and "differing only in shape from the common boulder stones," likely to have been what Mr. Rooke, in the true spirit of imperfect antiquarianism, always flying to the most improbable surmises, conjectures it to have been; what "the superstitious Britons might have preserved, as one of some scarce and valuable amulets." This very "kind of stones," as Mr. Rooke himself confesses, is to be "usually met with in sandy grounds." The stone itself indeed is merely a rude sort of head for a battle-axe, clipped round the middle by the wooden handle, and striking with a rounded edge at both ends. It thus agrees with the arrow-heads of flint, and with a "spear-head, shaped out of a piece of lime-stone," all equally discovered in the barrow, all equally military weapons, and all moulded nearly with an equal degree of rudeness.

We should here have closed our review of this work. But an article in the Appendix detains our parting hand. This is an exhibition of an instrument, by Philip Rashleigh, Esq. M. P. with one remark made upon it by himself, and a corroboration of this remark by Mr. Gough, who was Director when this volume appeared. "The substance of this instrument," says Mr. Rashleigh, "with a piece of amber set at one end, and the great depth at which it was found," ten fathoms, "are evident marks of great antiquity, and leave but little doubt of its having belonged to ancient Britons or Druids." In this the conjecturer, we think, is more bold than well-informed. But he goes on to prove what he has here asserted. "The celebrated golden hooks (as they have been usually called) for pulling down and gathering mistletoe, were probably neither gold or [nor] made to cut, as the softness of gold made that metal very unfit for such purposes; the resemblance which this bears to gold, might give it that name." Mr. Rashleigh, we apprehend, here assigns to "the celebrated golden hooks" of the Druids, an office, which was never assigned to them before, "for pulling down and gathering mistletoe;" and so assigns it to them, merely to make them similar

lar to his own instrument, which is long and tapering, with a slender crook at the end. But "the softness of gold," he remarks, "made that metal very unfit for such purposes." This alledged impropriety is nothing in itself, as gold, by alloy, can be made fit for much harder purposes. But what is very observable in the management of this reasoning, the "hooks for *pulling down*," are said to be not probably made to *cut* ;" and as the writer proceeds, "the *resemblance* which *this* bears to gold, *might* give it that name." So very problematical the argument *professedly* is, and so very improbable it certainly is! The *Gauls*, who knew the nature of gold nearly as well as we know it, are the people described by history to have armed their Druids with golden hooks, or sickles, for *cutting down* the mistletoe: "non est omnittenda in eâ re *Galliarum* admiratio; sacerdos candidâ veste arborem scandit, falce *aureâ*," &c. Could then the *Gauls* ever mistake the very sickles of their priests, and denominate them golden, because the metal had some resemblance to gold? The *possibility* alone is urged by Mr. Rathleigh, and the very possibility must *historically* be denied by every one. Yet the writer *instantly* concludes, that "from these circumstances there is *little reason to doubt*, of *this instrument having been a Druid's hook* for gathering mistletoe." By such a quick process is a possibility in the premises, worked up into an almost certainty in the inference! But Mr. Gough comes forward to support a failing friend. "The circumstance of the *golden sickle* of the Druids," he tells us, (avoiding, very properly, that ambiguous name of *hook*, with which Mr. Rathleigh has deceived himself, and substituting the true name of *sickle* for it) "rests entirely on the authority of Pliny, N. H. xvi, 96 [44]," an authority surely competent for such a point; "where Dr. Borlase suggested no mistake, but Dr. Lort suggested a query, whether we should not read *aerea* instead of *aurea*." Queries however may be made without reason, and multiplied without end. The only doubt therefore can be, what is the reading of the best manuscripts. Did then Dr. Lort appeal to any? No! He only proposed to change the reading arbitrarily, "as Virgil expressly says, herbs for magical purposes," among the Romans, "were cut with *brazen sickles*, *falcibus ahenis*, where," (as is very superfluously observed, when no reading whatever had been alledged from manuscripts) "the name of the metal cannot be affected by any various reading." The remarker then goes off to mention

* Pliny's Nat. Hist. xvi, 44.

the nature of the metal, in *other* instruments “used by our ancestors;” and concludes by noting from Governor Pownall, that *their* metal “exhibits more of the colour of gold than of brass or copper.” It does not appear then that these remarks have added any to the testimony of Mr. Rashleigh. But all the rules of historical propriety in evidence appear to resist him. The sickles are averred by history to be golden. Against this averment, what shall a poor query, the child of frigid criticism, oppose? What shall a reference to *another* nation, under *another* priesthood, and in rites entirely of *another* nature? They are both as nothing in themselves. They are even worse than nothing, if possible, when brought to prove the hook of Mr. Rashleigh a sickle of the Druids; a hook found in Britain, a sickle of the Gaulish Druids; and a hook, that is allowed to “consist chiefly of copper,” one of their sickles of gold. The hook is *rounded in all its length*, having no edge, and is *absolutely incapable of cutting*; while the golden, the Gaulish, was a real sickle, and actually *cut down* the mistletoe, “*falce aureâ demetit*.*” So very groundless is this conjecture. We love a freedom of speculation, united with prudence and sagacity: we are not averse to novelty of opinion, properly supported, and not interfering with matters too important. But opinions so hazarded, and speculations so obtruded as this is, demand to be repelled, if we would preserve any rational use of criticism.

Here however we terminate all our remarks upon the present volume. We have been much pleased with some articles, but we have been offended with many. Nor has the volume, in our opinion, done what we had reason to expect it should do, by outstripping all its predecessors in the race of merit. It has hardly kept an equal course; but rather, we fear, will be found to have shrunk much behind them.

* The whole passage is strikingly opposed to this new notion: “non est omittenda in eâ re et Galliarum admiratio; nihil habent Druidæ (sua suos appellat magos) visco sacratius; sacrificiis (pulvisque rite sub arbore præparatis, duos admovent candidi coloris tauros; sacerdos candida veste cultus arborem scandit, falce aureâ demetit; candido id excipitur fage; tum deinde victimas immolant.” Pliny, xvi, 44.

ART. IV. *Some new Experiments, with Observations upon Heat, clearly shewing the erroneous Principles of the French Theory. Also, A Letter to Henry Cavendish, Esq. containing some pointed Animadversions; with Strictures upon some late Chemical Papers in the Philosophical Transactions, and other Remarks* By Robert Harrington, M. D. 8vo. 126 pp. Cadell and Davies. 1798.

THE contents of this work are: *Some new Experiments, with Observations upon Heat*, which form a sort of preface, of 30 pages, to *A Letter to H. Cavendish, Esq.* in which are introduced, *Observations on Dr. Pearson's Experiments, with some other Remarks. Observations on Dr. William Henry's Paper. Observations on Dr. Wells's Paper, with other Remarks.* and, *Observations upon Count Rumford's Paper.*

The author of this strange publication finds fault with almost all the modern philosophers and chemists. Few are mentioned with that respect which is due to their merit; and fewer still, if any, are the objects of his praise. But his praises and his animadversions are of equal value; since they are generally founded on uncertain, mistaken, and often misrepresented facts.

The equivocal sense in which he uses the terms of science; the strange result of some of his experiments, which surpass the bounds of credibility; the vulgarity of his expressions; his presumption, and his conceit, are obvious in almost every page, and must be very unpleasant to every reader.

We should readily have entered into a particular examination of the principal articles of the book, if such an examination could have been attended with instruction or entertainment to our readers; but it would be improper to employ our labour where much rubbish must be removed, in order to discover what, after all, is hardly worth observing. In justification, however, of our own conduct, we have thought it necessary to select, and to subjoin, the following passages, amongst a great number of others, upon which we have founded the foregoing general remarks.

“The repulsion of fire is one of the most interesting subjects that chemistry can investigate; and it is a principle which has never been introduced in explaining the phenomena. Fire and matter have a very strong attraction for each other, and this attraction, when it takes place, that is, when fire and matter are united together, can only be decomposed in two ways. First, by other bodies having a greater attraction for either of the compound bodies than they have for each other. As in lime; thus the calcareous earth has a strong attraction

attraction for fire, producing lime ; but, if an alkali is added to the lime there is a decomposition ; the alkali having a stronger attraction for the fire, attracts it from the calcareous earth ; and the fixed air of the alkali is attracted by the calcareous earth.

“ Also, the lime may be decomposed by the joint operation of fixed air and water, but neither can do it separately.

“ But, secondly, the most common way by which fire is set loose from its chemical combination, is by combustion ; which operates principally by repulsion. Thus, when a body is set on fire, the pure air's fire is set loose, and also the combustible body's fire, which produces so strong a heat, that the fixed fire, which both the air and the burning body possesses, is repelled from its chemical combination, so as to become free, or actual fire. A spark being applied to the combustible body, sets free the fire of the air contiguous to it, then both fires act by repulsion, upon the combustible body's fire, and so on ; as one part of the air and burning body's fire is set free, it acts upon its neighbouring part till the whole body is consumed.” P. iii.

“ To see whether fire would have any influence upon the acid, I took a tube of glass whose diameter was very small ; into this tube I introduced a golden wire which nearly filled it ; having placed it near half way into the tube, just at its point I melted the glass around it, so that it was impervious to air and water ; then, at the other end of it, I dropt into the tube a few drops of the nitrous acid, and introduced another golden wire ; and when the acid was all concentrated, in the middle, between the two gold wires, I melted the glass round the last introduced wire, in the same manner as the first. Now here I had the acid placed between the two wires, and the glass closely melted near the point of the wires, so that there was no passage for the acid. Upon passing, for a long time together, the electric fire through the acid, I found, upon examination, it was principally dissipated. That the passages were thoroughly closed upon the wires, and that the acid could not pass through any opening, I was certain, by examining each end of the tube, there being not the least acid. Therefore, it must have united with the fire, and passed with it through the body of the glass ; the best examination of the acid is to see what proportion of alkali it will saturate before and after the operation.” P. xviii.

“ We are inclined to doubt whether this experiment could have been actually performed. The author does not tell us in what manner the electric fluid was conveyed through the acid. If in the form of a gentle stream, it is highly improbable that it could have produced any sensible effect on the acid ; and if it was passed in a condensed state, such as the repeated discharge of an electric jar, the glass tube would, most likely, have been burst by the very first discharge. Dr. H. does not mention in what manner he ascertained the escape of the nitrous acid through the pores of the glass, as he does not appear to have either weighed or measured it ; which any person of the least caution would have undoubtedly done, in confirmation of
a fact

a fact so very remarkable in natural philosophy, as the result of this alledged experiment.

“ There is great difference between light and sound ; the former is from the pure fire, or rays of light striking the optic nerve ; the latter from fire united to matter, striking the auditory nerve : and that by means of an agent, the drum, or tympanum of the ear.” P. xxviii.

The Letter to Mr. Cavendish commences with the following paragraphs :

“ In the year 1788, I wrote a letter to you and others upon the extreme errors and fallacy of the French system, and also upon your two experiments, the firing inflammable and pure airs, and passing the electric spark through pure and atmospherical airs ; proving, to the satisfaction of candour and common sense, your very erroneous conclusions from these experiments : which letter you have never been able to refute.—I now address to you another upon the same subjects, but I do not expect more candour from you towards this letter than the former ; I am sensible there is a most powerful and illiberal combination formed against *me* and *my system*. But, Sir, whatsoever be the arts, influence, and conspiracy, time will unravel the whole.

“ Though this combination is supported by so numerous a body ; a phalanx who flatter themselves their names can command every thing ; yet truth will and must prevail. If your opinions, experiments, and conclusions are just, then I am willing to stand condemned as censuring you unjustly ; and in that censure, as being too confident of my own opinion. But I am not like you and your confederates, who skulk from investigation. I do here seriously call upon the public to arraign us both at their tribunal, and to pass their sentence according to their justice. But, in fixing their judgment, I hope, they will carefully weigh the facts *pro* and *con*.

“ No doubt, Sir, you will call this letter presumptuous ; and if I do not prove the French theory to be *egregiously* false, and also, if called upon, shew that every mean, illiberal, and shameful artifice has been made use of to repress fair investigation, I will agree with you that it is presumptuous. When a man believes he has truth and justice on his side, when his opponents dare not openly refute, but take every method that cunning and art can invent to suppress fair investigation, after they have been publicly called upon ; then under those circumstances, Mr. Cavendish, I think, that I neither do justice to science, truth, nor myself, if I do not state my grievance to the world. I acknowledge that my language is harsh and pointed ; but, Sir, I appeal to your behaviour for its justification : I am aware of the great influence of this overbearing combination, I know that it is great and mighty, and, like many tyrants, has its janissaries (the herd of reviewers) to strangle its adversaries.” P. 1.

How severe an insinuation against us all, who have nothing, it seems, in common but our enmity to Dr. Harrington ! This author's great theory is comprised in the following paragraph :

“ Our aerial philosophers seem to have got into the greatest errors concerning the doctrine of combustion, supposing it is conducted by attraction ;

attraction: but combustion is clearly the separating or breaking down the formation of bodies, and not attracting or building up new ones. Thus fire enters into the integral substance of all combustible bodies, which bodies are those which possess the greatest quantity of fire; therefore when those bodies are destroyed by fire, or have their fixed fire set loose as actual, the composition of them is entirely broken down; from two causes. First, As the fire made an integral part of the bodies, and secondly, as the free fire's great principle is repulsion: therefore, as the fire is let loose, all the component parts of the burning body are repelled or forced from their chemical combinations by the repulsatory principle of fire; and unless chemists will introduce this great repulsatory principle of free fire into combustion, they never can account for the phenomena; for this great repulsion of fire is as certain an agent as chemical attraction.—Therefore our late chemical theories teaching that the air acts in combustion by attracting the supposed elements, carbone, inflammable air, or phlogiston, from bodies when burning, is erroneous, as the air acts in combustion as the agent: it being a combustible body formed of fire, fixed air, and water, and its fire being slightly attracted to the fixed air and water, is therefore easily set loose in the combustion, and then acts upon burning bodies as nature's great agent in setting loose the combustible bodies' fire; and in respiration, putrefaction, and other processes, this fixed fire is easily attracted from its union with the fixed air and water of the pure air uniting to the blood in its fixed state." P. 4.

"But to prove, beyond all controversy, my theory. If the *pure volatile alkali* is thrown into a red hot crucible, previously filled with the pure dephlogistified or atmospherical air, the volatile alkali will burn; but, instead of turning the dephlogistified air into water, it turns it into *fixed air*. This experiment is best performed with a crucible in the form of a bottle, with a bladder fixed to its mouth containing the volatile alkali; and when the crucible gets red hot at the bottom, the alkali is then to be put into the crucible; or it may be performed without the bladder.

"Now, Mr. Cavendish, I appeal to common sense, that the solution of these phenomena can only be from my theory; and bodies burning in dephlogistified air, change it either into a condensed acid and water, or the aerial acid and water, according to the degree of its combustion. If very intense, it takes from the pure air totally its aerial form, and when not so intense, leaves it in its aerial form as fixed air: in proof of which I have all along brought the most conclusive experiments and arguments, in my publications.—I shall here name only one, as I am tired with going over so repeatedly the same ground. If the red precipitate, which yields only the purest oxygen-gas, be heated with the filings of iron, which yields the purest inflammable air; the purest fixed air is produced, and in the greatest quantity. The cause of which is this: these airs are generated very slowly, therefore the combustion of the airs takes place in a gentle manner, and in consequence, the heat is not sufficient to make that active combustion so as to condense the dephlogistified air's acid, but leaves it in its aerial form. O! when will men's candour open their eyes?" P. 39.

"Now

" Now, I call upon all the philosophers, teachers of chemistry, &c. no longer to patronize this absurd French theory, so opposite to common sense. But if they are still deaf to reason, candour, and justice, I hope the impartial world will pass a just, public, and fair censure upon them. I have called upon them to relinquish or defend their absurdities. I have challenged, coaxed, and irritated them to it; but all to no purpose. They well knowing that to defend them, would bring them to public notice; and their absurdities would be condemned, laughed at, and ridiculed.—Therefore, they presume, upon their supposed *great* names, their pompous apparatus, and their artful combination.

" But I positively declare, that all their boasted experiments in their laboratory, are only to be rationally explained upon my theory; calling upon them to produce *even* one against it; for, when closely examined by their own, there are the same absurdities, inconsistencies, and errors, as I have just shewn that there is in its explaining the phenomena of respiration." P. 77.

" I have now taken a review of all the chemical papers in the Transf. except Mr. Tennant's, upon the combustion of the diamond. And here, Mr. Cavendish, you must excuse my not entering into any discussion of it. For, to endeavour to treat with serious argument, that absurdity of absurdities, viz. that the diamond is pure charcoal, would be an equal absurdity, though it has had the sanction of the Phil. Transf. I have related a similar absurdity which this theory of your's has given birth to. See page 75.

" *The best of all manufactories would be burning charcoal into diamonds*, which is only chrySTALLIZING it; for, Mr. Cavendish, your chemical powers certainly can do it." P. 124.

Such is the work of an author, who labours hard to be ranked at the head of modern chemists; but labours unfortunately in the wrong way: not by judicious efforts to surpass them, but by censuring others, and commending himself.

ART. V. *Substance of a Speech made by Lord Auckland, in the House of Peers, on Tuesday the 8th Day of January, 1799, on the third reading of the Bill for granting certain Duties upon Income.* 8vo. 36 pp. 1s. Wright. 1799.

Substance d'un Discours, prononcé par Lord Auckland, &c.
The same translated. Wright.

THE abilities of this Nobleman, which on all subjects are entitled to respect, claim peculiar attention on every question of finance. It is with pleasure therefore, that we see them applied to the illustration of a measure so important as the

the Duty upon Income, and have an opportunity of giving our testimony to the force of arguments, which must (we conceive) have carried conviction to the minds of all by whom they were heard.

In the beginning of this Speech, the noble Lord effectually clears himself from a charge of inconsistency, in holding an opinion in some degree different from that which he had expressed in a publication which he produced twenty years ago. The charge indeed is, on the very face of it, futile; since no one could, at that period, foresee the imperious necessity that would arise for such a measure as the present; or the great increase in opulence and resources, which enables the nation to carry it into effect.

Lord Auckland then proceeds to account for the circumstance, that no similar measure had been before adopted. Till the funds began to be depressed, the expediency of such a plan was less evident. But there was another and a paramount reason.

“ There were too many among us to whom the progress of the French revolution, and the events of the war, had not yet developed the infernal views and tendency of Jacobinism, or the principles and practices of those, who both secretly and openly were supporting its cause.”

The rupture of the negotiation at Lisle, and the avowed design of France to destroy and extirpate the British empire, rendered it (he observes) “ manifest that a steady and vigorous prosecution of the war was indispensable to our existence as an independent people.”

The measure of additional assessed taxes, and voluntary contributions, laid the foundation (his Lordship states) of the system now under discussion. The imperfections of that measure he admits; but, “ with all its imperfections, it was of such evident utility, as to excite a general wish to improve and extend it.”

After enlarging upon this topic, upon the flourishing state of the kingdom and its revenue, during the operation of that tax, and upon the distresses and bankruptcy of the enemy, the noble speaker states the nature and operation of the measure in question; which, with the war-tax on imports and exports, he estimates at twelve millions; whereas the former tax, with that addition, and also that of the voluntary contributions, amounted only to about seven millions and a half.

His Lordship next takes a summary view of the advantages to be derived from the tax proposed; which are, œconomy in preventing the increase of permanent taxes, and accelerating the salutary effects of the sinking fund (both of which he
clearly

clearly explains) the maintenance of public credit, and the equally important advantage of "demonstrating to our enemies that we possess inexhaustible resources, together with the disposition to use them, and that we are determined to assert and to secure that proud position which we hold among nations."

Lord Auckland then briefly notices and refutes the objections to the bill; namely, 1st. that the principle of gradual rise ought to have been pursued through all the higher classes of income; and, 2dly. that one species of income is more valuable than another, and therefore ought to pay in proportion to its value. As he admits the latter of these objections to be the more plausible, we will extract his Lordship's answer to it; which may satisfy many who have entertained doubts on this part of the subject.

"I confess that, for a moment, and when this notion first occurred in the debates of the last session, I conceived it to have some solidity; but a little reflection will shew, that the whole difficulty arises from a confusion in terms, and from blending together the ideas of income and of capital. Income, as income, cannot be distinguished, and brought into a scale of taxation, whatever may be the nature and value of the fund from which it is derived. The moment that income is rated by its value in the market, it ceases to have the properties of income, and becomes capital. And then a new question presents itself:—will you impose your contribution upon capital? I conceive that a tax on capital would be unattainable. How would it be possible to value the different estates of the owners and occupiers of land, and all the different modifications, conditions, settlements, remainders, and reversions, to which real property is liable? Still more, at how many years purchase, and by what rules, will you value the varying incomes of artists, manufacturers, and mercantile and professional men? They are in the nature of incomes, for life or for years, and generally with the advantage of being in a course of increase and improvement. It is true that they are subject to innumerable accidents and changes; but they cannot be distinguished in their average from other annuities, no more than those annuities can be distinguished from incomes which are nominally for ever.

"Will it be contended, that, in point of real value, an unsettled estate, which its owner will leave to his son, is of more worth to him, than if the same estate were for his life only, and already settled on his son and his descendants? Would an estate, so settled for life, with remainder to his son, be more valuable to him, than it would be if he had no son, and it were settled on some distant relation, or on a stranger? And if on a stranger, how is it more valuable to the possessor than any other annuity for life? The income arising from commerce or a profession, becomes, on the retreat or demise of its present owner, the property of another, just as much as the income arising from an estate, or from an annuity for life or years. In short, we cannot look to income, as liable to a different valuation in every spe-

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cific case ; nor as a property fairly to be deemed an object of taxation, with a reference to a longer interest than the life of its possessor :

Tanquam

Sit proprium cui-quam, puncto quod mobilis horæ
Nunc prece, nunc pretio, nunc vi, nunc forte supremâ,
Permutet dominos et cedat in altera jura.

And therefore it is, that by this Bill, in all cases indifferently (and if it were not indifferently it would be unjustly) the accruing income of the year is made liable, for that year, to a deduction in a rated proportion which equally affects all." P. 27.

The remainder of his Lordship's Speech affords very enlivening prospects to this country, in case we steadily persevere in the contest. He exhorts us never to forget, that the security of Europe is essential to the security of the British empire ; and very liberally distinguishes between the French people, as they are at present, " blind instruments of the corruptions, caprices, and crimes of a few desperate regicides," and that nation, as he once knew them, and hopes to see them again, " composed of a brave and generous nobility, and a good-tempered and ingenious people."

After the account we have given of this Speech, it is almost needless to add our testimony to its ability and excellence. We have given as full a view of it as is consistent with other objects ; deeming it not only important in itself, but peculiarly seasonable at the present crisis.

Subjoined is an Appendix, containing An Account of the Total Value of the Imports into, and Exports from Great Britain, from 1790 to 1797 inclusive (the Accounts for 1798 being as yet only made up to the 10th of October) A Comparison between the Value of Exports and Imports, in the three Quarters ending on the 10th of October, 1798, with the three Quarters ending on the 10th of October, 1797. Also, Average Accounts of the Produce of the Permanent Taxes, at several different Periods ; and a Computation of Income, on which is founded the Estimate of what the last Duty may be expected to produce.

The translation of this Speech is neat and accurate ; but the publication of it in French seems to promise very little advantage, unless it should be circulated on the Continent ; where it might very usefully display, both to friends and enemies, the vast resources of this kingdom.

ART. VI. *The Speech of Lord Grenville, in the House of Peers, on the Motion of the Duke of Bedford for the dismissal of Ministers, Thursday, March 22, 1798.* 8vo. 31 pp. 6d. Wright. 1798.

WE find in this Speech a very manly, temperate, and able defence of the conduct of Administration, of Parliament, and indeed of the country in general, since the commencement of the dispute with France. The following passage, respecting the conduct and designs of our enemy, will afford a good specimen of the noble Speaker's arguments, and a general answer to several tracts on the side of Opposition, which we have had, or shall have, occasion to notice.

“ From this part of the subject Lord Grenville passed to the origin of the war, which had again been brought forward, and particularly by one noble Lord*, who for the second time referred to supposed opinions delivered in that House long before he was a member of it. If the noble Lord was really desirous of obtaining information as to the causes of the war which France had declared against us, he might refer him to the Journals of the House, and to the other authentic documents of those transactions. But he thought the noble Lord might even spare himself the pains of acquiring more accurate information of former transactions, and might easily form his judgment from what was now passing before his eyes. For, if it was true that present conduct afforded any criterion by which to judge of past intentions; or that the character and views of men and governments were expanded and developed by success, he might rest the question of French aggression on that ground alone, abandoning for the moment every one of those arguments and proofs on which that point had long ago been decided by their Lordships. He would pass over every ground of jealousy or complaint which preceded the war—the occupation of the Netherlands; the navigation of the Scheldt; the repeated insults to our allies; the orders to Dumourier to attack Holland; the orders to Genet to stir up America against us; the decree of universal fraternity; the public audience given by the Convention to the ambassadors of British treason; the declaration of the French Minister of Marine to the Brest fleet, that they should plant the standard of Liberty in England; the whole language and conduct of Chauvelin; nay, even the declaration of war itself, made in the midst of negotiation, and at a moment when, by the confessions of Brissot, Robespierre, and Dumourier, England had manifested an unequivocal desire for the maintenance of peace—all these he consented to omit:—The views of ambition and aggrandizement pursued by France upon the Continent;

* Lord Holland.

her unjust aggression against Austria and Prussia; her unjust invasion of the German empire; her unprovoked war against Spain, Sardinia, Naples, and even against Portugal, the ancient ally of Great Britain—to none of those would he desire their attention; though there was not one which would not in any good period of our history have been deemed a sufficient reason for calling forth all the energy of this country—But when we saw Geneva and Avignon given up to plunder and massacre, without even the shadow of pretence—when Genoa was revolutionized as the reward of unjust partiality to France; when Venice, on no other ground than her obstinate adherence to neutrality, in the midst of surrounding hostilities, was attacked, subdued, and obliterated from the rank and catalogue of nations; when Rome was made the victim of pretences which add mockery and insult to savage cruelty; when every maritime neutral nation saw its commerce and navigation the prey of unbridled rapacity and avarice; when neither recent friendship nor the sense of reciprocal benefits, nor remoteness from the scene of European politics, nor long and patient forbearance under every injury, foreign and domestic, could protect America in the enjoyment of that tranquillity which she had endeavoured to purchase by so many sacrifices; when even Switzerland herself was now driven to contend for her existence—the oldest friend and ally of France—venerated by all surrounding nations as the first asylum of liberty in Europe—respected always in the midst of the fiercest contests, as the inviolable sanctuary of peace, industry and virtue:—when such was the present conduct of France, might he not ask the noble Lord himself, whether it did not demonstrate one invariable and uniform system, pursued alike against every nation, hostile or friendly, in peace, in amity, or in league, but always most inveterate against those governments which best provided for the happiness of their subjects?" P. 16.

So able a speaker as Lord Grenville must ever command attention in the House; and the soundness of his reasoning renders his speeches little less satisfactory to the reader than they were at first to the hearers.

ART. VII. *Medical Records and Researches, selected from the Papers of a private Medical Association.* 8vo. 288 pp. 7s. 6d. Robinsons. 1798.

THE practice of forming societies for the purpose of discoursing and receiving essays upon literary and philosophical subjects, has contributed very much to the improvement and diffusion of knowledge. The Royal Society was one of the earliest associations of this kind; and, after that example, similar institutions have arisen in every civilized country in the world. In the transactions of these societies, medical cases

cases and observations have always held a conspicuous rank. But as those works became in time so voluminous and expensive, as to make it difficult for the practitioners in medicine, to whom such cases are particularly interesting, to purchase them, the physicians and surgeons of Edinburgh very early united themselves into a society, for the purpose of collecting Essays and Observations relating to medicine solely, but in the extended sense of the word, including surgery, pharmacy, and chemistry. The first part of their work, which was extended to eight octavo volumes, was published in the year 1731; and as the persons who composed that society were eminent for their talents and knowledge, they were careful only to introduce into their collection such observations as were likely to advance the science they professed to cultivate. On the dissolution of this society, a part of their members, with the addition of some new associates, collected a series of papers, which they published in succession, in three volumes, under the title of Essays, physical and literary. In these Essays, equally valuable with the former, medicine, though not the sole, is the principal object of enquiry. While this work was going on, a society of physicians in London engaged in a similar undertaking, and, between the years 1757 and 1784, published six volumes of Medical Observations and Enquiries, equal at least in value to any thing that had preceded them. Stimulated by their example, the College of Physicians in London published three volumes of essays and observations, the last in the year 1785, under the title of Medical Transactions, executed in such a manner, as to leave the public to regret that they so soon terminated their labours. The advantages however of this mode of communicating to the public facts and observations relating to medicine, were too obvious to suffer the plan to be deserted. Other societies, instituted with similar views, have followed the track that had been so judiciously entered. In the years 1784 and 1790, two volumes of cases and observations were published, under the title of Medical Communications, which may vie with any preceding collection; and, in the year 1793, another society furnished an equally interesting and valuable volume of medical and chirurgical transactions. The London Medical Society have also given four volumes of Memoirs, containing similar observations, many of them curious and valuable, but not all selected with equal care. Besides these channels for conveying single facts and observations, which might otherwise have been lost to the public, the Edinburgh Medical Commentaries, now continued under the name of Medical Annals, have constantly allotted a section in each of their volumes for the reception of similar pieces. A still larger

larger portion of the London Medical Journal, now continued under the title of Medical Facts, has been appropriated to the same purpose, and filed in a manner equally honourable to the editor, and advantageous to the public. The work before us is announced as the production of a society instituted upon a similar plan. But as papers proper for such collections should only contain accounts of diseases not before described, anomalous or uncommon symptoms attending diseases, or modes of treating those diseases that are known, more efficacious than those generally practised, it is evident that these sources, however ample, must be limited; and as so much has been done, great care should be taken to avoid repeating observations before published.

In the volume before us two cases of *rabies canina*, in which opium was exhibited in unusually large quantities, are given with such minuteness, as to fill thirty-six pages, that is, one eighth part of the volume. We see no purpose, either of curiosity or utility, these cases can serve, many similar observations having been before published. The author gave to one of the patients 180 grains, three drachms, of opium within the space of fifteen hours, with no effect, except that of increasing the delirium. It is a melancholy truth, that no remedy has yet been found powerful enough to conquer this dreadful complaint, after the poison has once manifested its effects. Extirpation of the part bitten, as early as may be after the accident, seems the only adequate precaution, and should be constantly practised. We shall offer no opinion on the propriety of giving such enormous doses of opium as were exhibited in this case, but we wish the author had contented himself with saying, very large doses had been given, without marking the quantity; as we are fearful, that, in this age of experiment, some young experimentalist may be tempted to have recourse to similar doses, on less warrantable occasions.

Proceeding in the volume, we find ten cases, with observations, on the cure of hydrocele by injection. The cases are detailed at length, and occupy sixty pages, or something more than a fifth part of the volume. This mode of treating hydrocele was recommended by Mr. Earle, and has been practised by most of our surgeons with various success. No new light is thrown on the disease, or the treatment of it by these ten cases. A single case detailed at length, and slight notices of any deviations, either in the disease or in the effects of the remedy, that occurred in the others, would have abundantly answered the purposes of publishing the account. If every practitioner who has attempted to cure hydrocele, or to perform any other operation, should thus pour out his journal upon

upon the public, confusion and disgust must follow; and medicine, instead of being improved, would degenerate into a state of barbarism. We trust that these observations, intended to preserve the dignity of communications of this kind, will be received with candour. We shall now proceed to notice the articles contained in this volume, in the order wherein they are placed.

No. I. *A Case of Strangulated Hernia, in which a Part of the abdominal Viscera was protruded into the left Cavity of the Chest.* By Mr. Ashley Cooper, Lecturer in Surgery, and Assistant Lecturer in Anatomy at St. Thomas's Hospital.

A large circular opening was found in the muscular part of the diaphragm, in this subject, through which a considerable portion of the colon and of the omentum had passed into the left cavity of the thorax, and the lung on that side was reduced to a third part of its natural size. The author quotes a case nearly similar from Desault, in which the hernia was the consequence of a fall, occasioning a laceration of the diaphragm. But in the case here given, there is reason to believe that it arose from an original mal-conformation of the diaphragm. The woman, who lived to be 28 years of age, had been afflicted from her childhood with difficulty in breathing, and as she advanced in years, the least hurry in exercise, or exertion of strength, produced pain in her left side, a frequent cough, and very laborious respiration. As she was obliged to labour for her living, these symptoms at length occurred more frequently, attended with pain in the upper part of the abdomen; vomiting, and a sensation of something dragging to the right side. The cessation of the symptoms used to be as sudden as their accession; after suffering severely for a short time, the pain and sickness ceased, and allowed her to resume her usual employment. The symptoms in the paroxysms which terminated her existence, were similar to those in strangulated hernia; to which were joined, cough, difficulty of breathing, and the sensation of dragging, of which she had before complained.

“When the size of the opening,” the author observes, “and the importance of the diaphragm as an agent in respiration, are considered, it seems singular that this disease had not proved fatal at an earlier age; but it is probable that the aperture was originally small, and had been gradually enlarged by the protrusion of the abdominal viscera.

“Before it became thus dilated, it was probably closed in common inspiration by pressure from some abdominal viscus, most probably by the omentum, as it adhered firmly to its edges. But under the deeper inspirations consequent upon extraordinary exertions, the abdominal viscera, instead of simply covering the orifice were forced into it, and then

then becoming compressed by its edge, slight symptoms of strangulation succeeded: hence the sickness, pain, and sense of dragging, of which she so frequently complained. The situation of the aperture, however, favoured the descent, and return of the protruded parts into the abdomen." P. 8.

The aperture at length being enlarged, a more considerable portion of the intestines passed into the thorax, and being retained there, occasioned strangulation of the gut, of which she died.

"From a review of the nature and situation of this disease," the author adds, "it would appear that in any future case the erect posture will be found the most favourable to the return of the protruded parts into the cavity of the abdomen, and the warm bath, with the other remedies commonly used, will be equally proper in this, as in other cases of strangulated hernia. The frequent recoveries which this woman experienced from violent and dangerous symptoms, shew clearly the propriety of such attempts, and render it highly probable that their issue will be successful."

We have given the author's observations on this case, which appear to be extremely judicious, as they may lead to the knowledge of this uncommon disease, and prove highly important in practice.

No. II. *A Case of Tic Douloureux, or painful Affection of the Face, successfully treated by a Division of the affected Nerve.* By John Haughton, M. D. Physician to the Eastern Dispensary, and Lecturer on Physiology and Midwifery, Guy's Hospital.

The patient, a lady, aged seventy-four, had for thirteen years been at times afflicted with a severe and acute pain of the right side of her face. The seat of its greatest violence was, however, confined to the ala nasi, and a small portion of the upper lip on that side, whence it darted upwards towards the orbit. It was most frequent in cold and windy weather, but was often excited also by coughing or sneezing, and sometimes by speaking or taking her food. The duration of each pain seldom exceeded half a minute. Sometimes she had not more than five or six of these pains in a day; sometimes the same number in the space of an hour. They were sometimes moderate; at others, so intense as to extort screams. After using a variety of remedies, without obtaining permanent relief, Dr. Haughton, from considering all the circumstances, imagined it might be occasioned by an affection of the suborbital branches of the fifth pair of nerves, which are distributed to the ala nasi and upper lip, where the pain constantly originated. In this opinion he was confirmed, on finding

finding that, by pressing those nerves against the bone with his finger, he could obtain an immediate cessation of the pain. He proposed therefore to his patient, that she should allow him to divide these nerves; to which she consented. The operation was successful, the lady not having since suffered any return of the pain. For the description of the operation, we must refer our readers to the volume, as it would not be intelligible without the accompanying plates.

No. III. *Account of a ligamentous Union of the Tibia, after the removal of a carious Portion of that Bone. By Mr. Richard Smith, Surgeon of the Bristol Infirmary. Communicated by Mr. Aspley Cooper.*

About three inches of the tibia were, in this case, taken out with the saw. The wound healed readily; at the end of a month the patient, a boy, was able to walk about the ward; and, in a fortnight more, the limb appeared so strong, that no doubt was entertained of ossification having taken place, and filled up the space formerly occupied by the tibia. At this period he was seized with the small-pox, and died. On examining the limb, they found that the space between the ends of the tibia, was filled with a tough ligamentous substance, and that very little ossific matter had been deposited. The boy had therefore been enabled to walk, principally from the support afforded by the fibula. The early death of the patient leaves us in doubt, the author observes, what the termination of the case would have been.

No. IV. *A Case of a penetrating Wound, by a Bayonet passing through the Heart, in which the Patient survived the Accident upwards of Nine Hours. Communicated by William Babington, M. D. Assistant Physician to Guy's Hospital, by the Permission of John Lind, M. D. Senior Physician to his Majesty's Royal Hospital at Haslar.*

The bayonet, in this case, passed through the colon, stomach, diaphragm, the eighth ventricle of the heart, and both the lobes of the lungs.

No. V. *An Account of a Rupture of the Aorta, near the Heart. By Mr. Lynn, Jun. Surgeon at Woodbridge. Communicated by Mr. Aspley Cooper.*

This patient had no symptoms but such as are common in pregnancy, until a fortnight of the completion of the term of gestation. She then complained of a pain in her side, and a sense of oppression at the region of her heart. The labour at first

first went on favourably. The os uteri dilated regularly, and the head of the child gradually descended into the pelvis, when she suddenly started up in her bed, complained of a severe though momentary pain in her heart, and said she was dying. Her body became cold, her face pale, her lips and nails livid, and no pulse could be felt at the wrist. After drinking some brandy, she began to revive, complained of being heavily disposed to sleep, and of having lost her sight. At the end of two hours, the pulse could be again perceived, and slight labour-pains returned. The author fearing that, by the exertion of the pains, the rupture of the heart, which he suspected to have taken place, should be increased, delivered her with great ease, with the forceps, of a full-sized child. After recovering from the faintness consequent on delivery, and during the fourteen following days, the woman gradually improved in health. She regained her appetite and strength; she sat up several hours in the day, and entertained hopes of a complete recovery. But, through the whole of this time, the author says, her pulse continued to be quick and weak, and she still complained of the oppression at her chest.

“ She went to bed this night, the fourteenth, very sleepy and fatigued, and after about half an hour called her nurse, saying, that the pain in her heart had returned with more violence than ever, desired something to drink, but before it could be procured expired.”

On examining her body, the aorta was found ruptured, within an inch of the heart, to the size of a goose's quill. This case is illustrated by an engraving, neatly executed, showing the state of the heart when it was examined.

No. VI. *On the Use of the Tinctura Ferri Muricati, in those Suppressions of Urine which arise from a Spasmodic Affection of the Urethra.*

Mr. Cline found the Tinctura ferri muricati very useful, he says, in suppression of urine arising from spasm of the urethra. It may be tried when a bougie or catheter cannot be introduced into the bladder, prior to performing an operation. Ten drops may be given every ten minutes, until some sensible effect be produced.

No. VII. *Three Instances of Obstruction of the Thoracic Duct, with some Experiments, shewing the Effects of tying that Vessel. By Mr. Aspley Cooper.*

This is a curious and instructive paper. In three subjects examined by the author, a considerable part of the thoracic duct

duct was found diseased and impervious; but the obstruction was prevented from proving fatal, by anastomosing absorbents performing the functions of the duct, and entering it above the diseased parts. Two well-executed engravings accompany this paper.

No. VIII. *Two Cases of Rabies Canina, in which Opium was given, without Success, in unusual large Quantities. The one by William Babington, M. D. the other by William Wavell, M. D. Communicated by Dr. Babington.*

We have before given our opinion of the inutility of recording these cases; it is right, however, to observe, that they are well written, and accompanied with some ingenious observations.

No. IX. *A Case of the Cæsarean Operation performed, and the Life of the Woman preserved. By James Barlow, Surgeon, late of Chorley, Lancashire, but now of Blackburne, in the same County. Communicated by Dr. Haighton.*

A woman, who had borne several children, had the misfortune to be run over by a loaded cart. After recovering from the accident, she became again pregnant. On labour commencing, the midwife, who had before attended her, was sent for; but as she found, after waiting three or four days, that no part of the child could be perceived, the author of this paper was desired to visit her. On examining, he found the bones of the pubes pressed so near to the sacrum, as scarcely to admit a finger to pass between them. Calling in another gentleman, it was agreed to perform the Cæsarean section, as the only possible means of extracting the child. The mother consented, and the operation proved completely successful. The woman at this time, the author says, at the end of three years, enjoys a good state of health. The patient hardly complained during the operation. The child was dead. This case is worthy of being recorded, as the only well-authenticated instance of the operation being performed, with success, in this country.

No. X. *A singular Case in Lithotomy. By R. B. Chester, M. D. Communicated by William Babington, Esq. M. D.*

The ingenuity exerted by this gentleman, in disengaging a large stone, that was strongly embraced by the bladder, which was much thickened and contracted, is highly honourable to him. He relates another case, in which the stone was with some difficulty found; and this we shall transcribe, with his concluding observations.

“ Many

"Many years ago," he says, "I cut a boy for the stone, which I readily ascertained, on searching, and as readily felt on introducing the staff, at the time of the operation. After I had completed the incision, and passed my forceps into the bladder with the hope of immediately extracting the stone, no such substance could be met with, after a long and careful examination with that instrument. On withdrawing it, I introduced my finger into the bladder, and after some time found the stone embedded, and suspended in the upper part of the bladder by a fold of its coats, so that I could but just feel the surface of it. On endeavouring to dislodge it with the point of my nail, I found the spasmodic action of the part gradually to relax, and the stone, dropping into the cavity, was afterwards extracted with the greatest ease; and the boy recovered as expeditiously as could be wished. Is not a similar circumstance," the author says, "likely to be mistaken for an encysted stone? And may not such a state of the bladder be occasioned by the sudden emptying of the bladder, in consequence of the introduction of the staff, or passing of the gorget?" P. 180.

No. XI. *Observations on the Cure of Hydrocele by Injection.*
By J. R. Farre, Surgeon. Communicated by Mr. Astley Cooper.

After relating the circumstances of ten cases in which the injection had been tried, the author adds :

"Here ends my experience of this operation, and I regret that its success did not meet the full extent of my expectation. The event of three of the cases remains undecided; of the others, three succeeded, and four failed, under the first injection; but of these, two, on being again injected, were cured. It yet remains to be determined, which is the most effectual mode of treating the disease."

On the whole, however, he prefers the method by injection, to incision or caustic, as attended with less pain and danger.

No. XII. *An Inquiry concerning the true and spurious Cæsarean Operation, in which their Distinctions are insisted on, principally with a View to form a more accurate Estimate of Success; to which are annexed, some Observations on the Cause of the great Danger.* By John Haighton, M. D.

The danger of the operation does not arise, Dr. H. thinks, from the admission of air into the abdomen, as has been supposed, but from the size of the wound necessarily made into the uterus, and from the blood which escapes during the operation into the cavity of the abdomen, and there becomes putrid; against which accident, there seems little hope of finding a remedy. In far the greater number of cases recorded by Roussel, and other writers, on the continent, in which the Cæsarean section has been said to have been successfully performed,

formed, the fœtus was not contained in the uterus. The operation for extracting the fœtus in these cases, the author properly calls the Spurious Cæsarean Section, in which the danger is ordinarily inconsiderable. In the true Cæsarean operation, there is reason to believe they were not more successful than later practitioners, or than our own countrymen have been.

No. XIII. *A Case of imperforated Hymen, attended by uncommon Circumstances.* By John Sherwen, M. D. Enfield, Member of the Corporation of Surgeons. Communicated by Dr. Haighton.

Near twelve pounds of black congealed blood were discharged by the operation; "and the patient experienced," the author says, "a degree of ease and comfort, to which she had been many years a stranger."

ART. VIII. *An authentic Account of the Embassy of the Dutch East-India Company to the Court of the Emperor of China, in the Years 1794 and 1795, subsequent to that of the Earl of Macartney; containing a Description of several Parts of the Chinese Empire unknown to Europeans. Taken from the Journal of André Everard Van Braam, Chief of the Direction of that Company, and second in the Embassy. Translated from the Original of M. L. E. Moreau de St. Mery. With a correct Chart of the Route. Two Vols. 8vo. 14s. Debrett. 1798.*

WE have waited for some time, in expectation of being gratified with a yet more authentic account than the present, of the Dutch embassy to Pekin; but as the accomplishment of that hope appears still to be remote, and as this publication possesses considerable merit, it seems expedient no longer to with-hold its contents from the reader's curiosity.

It might very naturally be expected, that the embassy of Lord Macartney to the Imperial Court of China, should excite the attention, and awaken the jealousy, of the Dutch East-India Company. It is represented indeed, at the commencement of the work, that M. Van Braam, the principal person in the direction of the Company at Macao, received an invitation to this effect, from the Chinese Governor of Canton. But it may easily be imagined, that a nation such as the Dutch then were, always jealous of the English, and indefatigably vigilant

vigilant whenever their commercial interests were involved, would require very little inducement to take the first opportunity that might offer, of counteracting any advantages which might be presumed to result from the recent visit of Lord Macartney to Pekin. Accordingly, on the very first intimation that a similar compliment, on the part of the Dutch, would be acceptable to the Chinese court, the Commissaries General at Batavia determined to send thither M. Isaac Titzing, one of the ordinary Counsellors of the grand Council of the Dutch Indies, as their Ambassador, accompanied by the gentleman from whose notes the present publication has been formed, and by other individuals.

The principal objects of curiosity which are here exhibited to the public, are confined to the different routes taken by the Dutch in their progress to and return from Pekin, and the treatment they experienced from the Emperor himself, as well as from his principal Mandarins. The most peculiar circumstances of Chinese manners, the state of the arts, of agriculture, and commerce, have before been detailed, and receive but little illustration from this performance. The first thing which will impress the reader of these volumes, will doubtless be the far greater obsequiousness shown by the Dutch on all occasions, in their compliance with the ceremonies exacted of them by the Chinese, than was found, on corresponding occasions, in our own countrymen. If this should explain the reason why they were treated with more attention and seeming kindness at the Chinese Court, than Lord Macartney and his suite experienced, it does by no means necessarily follow that any superior advantages were finally obtained, or that the impression left upon the minds of the Mandarins was ultimately more favourable to the Dutch than to ourselves.

We will give an example of a ceremony performed by the Dutch, with which the English would on no account comply.

“ He added, that this opportunity would be taken, for us to make the salute of honour due to his Imperial Majesty, and that the ceremony would end with an imperial dinner, where we were to be regaled with all the persons belonging to the Direction in the garden of *Lopqua*; and that plays, and other shows, were to be exhibited there for our amusement.

“ 13th. We kept ourselves in readiness accordingly. *Paonkéqua*, and a *Lingua*, (interpreter) came to take us on the morning of the 13th, and a handsome *Sampane* landed us on the other side of the river, opposite to the Factories and the city of Canton, in the suburb called *Honan*. Thence we were conducted to the Pagoda, *Hany-tsong-tsi*, where we found several hundreds of Chinese soldiers under arms, and lining the road through which we were to pass, for more than two hundred

hundred yards. The Ambassador's body guards were placed at their head.

" At the entrance of the Pagoda, a large double tent was pitched, covering on one side the imperial dinner, and on the other, that is to say, on the eastern, a kind of saloon furnished with carpets and with chairs for the Mandarins, the Ambassador, and myself. These seats, placed nearly in a half circle, were so disposed that the *Tjong-tou*, the *Kou-yuen*, and the *Hou-pou* were to fill the three that stood as it were in the centre, and that his Excellency and I were to be at a small distance to their right, and turned a little towards them; while on their left were four seats intended for the *Pau-tchang-tsu*, the *On-tcha-tsu*, the *Gim-ouan-tsu*, and the *Leong-taz*.

" When his Excellency and I approached the pagoda, we found the *Tjong-tou*, and the six other Mandarins, on the right of the road. We were desired to pass before them, and were conducted to a kind of altar, hung with yellow, on which was a vase with perfumes burning in it, and a board (*Chap*) on which the names and titles of the Emperor were inscribed in letters of gold. Round the back of the altar was a yellow screen.

" Two cushions were laid upon the ground for us, and we were told to do the salute of honour to the Emperor. We performed this ceremony according to the Chinese custom. It consists in kneeling down three times; in saluting at each prostration, by bowing the head three times to the ground; and in rising quite up after each third inclination of the head, in order to kneel down anew. All these motions are directed by the voice of a Mandarin, who measures the time by regular intervals, in like manner as an officer exercising troops." P. 20.

The embassy, with the persons attached to it, proceeded in a flotilla, consisting of more than thirty vessels, from Canton, under the conduct of three Mandarins of distinction.

" To conduct us we had three Mandarins of distinction. The first, called *Fang-ta-loyé*, wore the dark blue button, and was versed in political matters; the second, named *Ming-ta-loyé*, wore the blue transparent button, and was a military man; the third, called *Sau-ta-loyé*, was of the white transparent button, and a great Mandarin of letters: each of them had under his command several inferior Mandarins carrying gold sticks. The military Mandarin was a Tartar, and the two others were Chinese." P. 39.

The progress to Peking is detailed in the form of a journal, to the more particular circumstances of which we shall advert. At p. 43, the writer was surprised at seeing large fields sown with buck-wheat, and numerous sugar plantations. A sugar-mill, of simple construction, greatly excited the admiration of the travellers; few opportunities however occurred to pursue such amusements as at p. 51. We are told that the voyage was made in the most rapid and hasty manner; and, in this part of China at least, namely, in the province of Kiang-si, it is impossible not to be struck with the insubordination of the lower classes

of people. They were obliged to wait whilst the Mandarins made a levy of sailors.

"After half an hour's navigation, we were obliged to stop again, on account of a want of hands to track our vessels: As all the other *Sampanes* experienced a like want, we were obliged to wait with patience while the Mandarins were making a levy. But even those means were little efficacious, because the sailors, upon receiving their hire, made off one after another; so that in a few minutes, out of ten which I had for my vessel, no more than four remained. The rest even while aiding in the navigation, leaped into little *Sampanes*, and in that manner made their escape." P. 57.

At Nan-tchang-fou they quitted their barks, and travelled by land, and again went on board at Kieou-kiang-fou. In the whole of their route by land, nothing more remarkable occurs than the following :

"In the conveyance of our baggage, we met with a great many difficulties, of which the *Coulis** were the principal cause. It seemed as if the Mandarins had but little authority over them.

"Our road this day led us again through several handsome villages and hamlets, and over very fertile arable land, of which a great part was sown with corn, turnips, and horse-beans. All these plants were growing in straight lines, and in an order that might vie with that of our kitchen gardens. It appears that the Chinese never scatter the seed with the hand, but sow always in furrows, and with a dibble. This symmetrical regularity gave a charming appearance to the fields, which were already in a state of vegetation.

"Upon the hills there are a great many hollies, cypresses, and woods of beach and oak.

"I observed also that the hogs in this part of the country differed entirely from those of *Quang-tong*, being quite black, and apparently of a wild breed. Their belly does not hang down; their snout is short and turned up; and their ears are long and pendant. Their hair is also both thicker and stiffer.

"It is equally easy to see that there is a difference in the men, particularly in the colour of the skin. In general they are here of a

* "This name, which is borrowed from India, is applied to all sorts of labourers, but particularly to those who carry persons, merchandize, &c. an occupation which is considered as the lowest of all, because it is that of such individuals as can get nothing else to do. Almost all of them go with their head and feet naked.

"M. Van Braam thinks that the pay of those employed in the journey of the Embassy from Canton to *Pe-king*, was about twenty-five French *sous* (a shilling English) per day.

"All authors concur in praising the Chinese *Coulis* for the address with which they carry the heaviest loads, by means of bamboos, which they lay across their shoulders, and to which the load is suspended by a cord." *Notes prefixed.*

much

much ruddier complexion than the inhabitants of the south of China; a circumstance that is still more perceptible among the women, whose cheeks are as red as those of European females, in the full bloom of youth and health.

“ Among the carriages employed in this country is a wheel-barrow, singularly constructed, and employed alike for the conveyance of persons and goods. According as it is more or less heavily loaded, it is directed by one or two persons, the one dragging it after him, while the other pushes it forward by the shafts. The wheel, which is very large in proportion to the barrow, is placed in the centre of the part on which the load is laid, so that the whole weight bears upon the axle, and the barrow-men support no part of it, but serve merely to move it forward, and to keep it in equilibrium. The wheel is, as it were, cased up in a frame made of laths, and covered over with a thin plank, four or five inches wide. On each side of the barrow is a projection, on which the goods are put, or which serves as a seat for the passengers. A Chinese traveller sits on one side, and thus serves to counterbalance his baggage, which is placed on the other. If his baggage be heavier than himself, it is balanced equally on the two sides, and he seats himself on the board over the wheel, the barrow being purposely contrived to suit such occasions.

“ The sight of this wheel-barrow thus loaded, was entirely new to me. I could not help remarking its singularity, at the same time that I admired the simplicity of the invention. I even think, that in many cases such a barrow would be found much superior to ours.

“ In addition to this, I should say that the wheel is at least three feet in diameter, that its spokes are short and numerous, and consequently, that the felloes are very deep; and that its convexity on the outer side, instead of being nearly flat, like common wheels, is of a sharp form. This narrowness of the outer edge of the wheel appeared to me at first sight very unsuitable. It seemed that if broader it would have been better adapted to a clayey soil; but I recollected that at *Java*, the carts drawn by buffaloes have also wheels with narrow felloes, on purpose that in the rainy season they may cut through strong grounds, in which broad wheels would stick fast; as experience taught the learned M. Hooyman, who attempted to employ broad wheeled carts in the environs in Batavia, but found himself obliged to follow the custom of the country. I am therefore convinced that the Chinese wheel is the best suited to a clayey soil.” P. 95.

After various inconveniences, many perils, and some indignities, the embassy arrived at Peking; and here the narrative and reflections of the writer may not be unacceptable.

“ At half past four we came to the gate of the suburbs of *Pe-king*. On entering them I was surprized to find that the street was without any pavement, while there was so fine a one in the highway without. This street, which runs in a straight line, is more than a hundred feet wide.

“ The houses, which stand on both sides, are equally destitute of regularity in form and position; and the very small number of handsome shops to be met with frequently stand next to miserable hovels.

E e

“ After

“ After having proceeded along this street for about three quarters of an hour in an eastern direction, and having followed another that turned off to the north for about ten minutes, we arrived at the gate of the city of *Chun-ting-fou*, or *Pe-king*, sometimes called also *King-tching*. The suburbs are called *Agany-lau-tching*.

“ The gate of *Pe-king*, like that of its suburbs, is guarded externally by a bastion of semi-circular form, the passage through which is defended by four very strong gates, thickly plated with iron, and occurring in the space of twenty-four yards, that being the thickness of the bastion.

“ The entrance of the city itself, through the ramparts, is, on the contrary, only protected by a single door plated with iron, though the length of the passage is no less than thirty paces. Above the ramparts, at the place where they overlook the entrance of the city, is an edifice of the form of an oblong square, of three stories, and, according to my estimate, of at least sixty feet in breadth. Each story has twelve small embrasures for cannon.

“ We had not proceeded far through this gate when the *Coulis* set us down in the street, no doubt to wait for orders as to the place whither we were to be conveyed : this I at least thought I perceived to be the case. In effect such orders came a few minutes afterwards, directing us to be taken back to the suburbs, which was accordingly done. As soon as we got out of the town the gates were shut upon us, as is constantly the custom at sun set.

“ We were carried a little way beyond the gates of the city to a *Conquan* or public-house generally frequented by carmen, some of whose horses we perceived already in the stables. Indignant at treatment so little conformable to the character of an Ambassador, and finding his Excellency impressed with the same sentiment, I insisted on being carried to better lodgings, but was told in answer that no better were to be had.

“ Shortly after two of the Mandarins, our conductors, came to tell us that they had announced our arrival to the Prime Minister ; that lodgings were prepared for us in the city, but that we could not occupy them till the next day, because the gates were shut.

“ They made us many apologies for the badness of our inn, assuring us that it was impossible to find another in all the suburbs, and adducing, as a proof of their assertions, the necessity they were under of taking refuge there themselves. We were consequently obliged to submit.

“ The Mandarins ordered some viands to be brought us cooked in the Chinese way, but we contented ourselves with a little fruit ; and, after a day’s journey of more than a hundred and twenty *li* (twelve leagues), found ourselves obliged to sleep in our clothes upon the floor. Our other gentlemen were not more fortunate in their way of passing the night.

“ Thus, on our arrival at the celebrated residence of the Emperor, were we lodged in a kind of stable ! Who could have expected such an adventure ! No where, in the whole course of our journey by land, did we experience so many inconveniences as in the province of *Tche-li*.

“ 10th. Early in the morning all the persons attached to the Embassy, who also put up last night at a stable, to say nothing of the two preceding

preceding ones, which they passed in carts, came to join us. As soon as the gates were open our conductors went again into town, and returned at nine o'clock, bringing with them carts for his Excellency and me. They begged us to get in that we might be conveyed to our proper lodgings, whither the rest of the persons of the Embassy would repair in the carts in which they had travelled. We accordingly seated ourselves in our new vehicles.

“ They are only intended to carry a single person. The outside is neat and covered with cloth, and in the sides are little windows, by means of which the person within can see every thing while sitting on a cushion laid in the bottom of the carriage, according to the Chinese custom.

“ Thus seated we were carried through the city, followed by the whole diplomatic train. The street, which is as wide as that of the suburbs, is paved in the middle for the width of about thirty feet. The houses are only one or at most two stories high, agreeably to the usage in China, and like those of the suburb are not built in a regular line, which hurts the eye exceedingly; but this also is a Chinese prejudice.

“ In general, however, the houses in the city have a respectability of appearance of which those in the suburbs cannot boast, and there are even shops of which the fronts are decorated with carvings or sculpture in wood or stone, and gilt or varnished from top to bottom. The street, even in the parts that were not paved, was covered with tents, under which the shopkeepers displayed all that the loom can produce, as well as provisions and goods of every other kind, which gave it, to us, exactly the appearance of a fair; and the great concourse of people, assembled in European towns on such occasions, is an additional trait of resemblance. This spectacle, the noise of carriages, horses, mules, and dromedaries; the assemblage of so many men and animals; the appearance of new dresses, manners, and faces; every thing, in short, put in its claim upon my curiosity, and captivated my attention.

“ After driving for a quarter of an hour with considerable rapidity, we passed a noble stone bridge of five arches, built over a spot where the water was frozen. From this bridge we had a fine view of part of the edifices composing the Imperial palace, which was at no great distance, and through which the water under the bridge takes its course. A few minutes after quitting this bridge, at each end of which is a large and handsome triumphal arch, built of wood, with three gateways, our little carts stopped in a narrow street, where our lodgings were situated. We were immediately going to alight, but were requested to wait in our carriages because the house was in confusion, there not having been time to put it in order. We were strangely astonished at this proposition, and were again obliged to recur to our great remedy—patience.

“ After waiting an hour we were requested to alight and walk into the house. We found it passable, and pretty well laid out, but in the Chinese way, that is to say, all divided into little apartments, and, besides, badly swept, and covered with dust. As soon as each of us knew what apartment he was to occupy, the servants were employed

in making them more decent, and in cleaning the floors and benches. We had mats laid over the former, which were of stone, but in the mean time we suffered much from the severity of the cold, and although we expressed our sensibility in that respect, it was an age before we could obtain a little fire, or procure the other things that we were most in want of. Nothing was to be found without a great deal of trouble, and upon our expressing our astonishment at this want of preparation, the apology was that we were not expected before New Year's-Day. Such was the consequence of a letter dispatched by our first conductor to the *Vos-tehong-tang*, ten or twelve days ago, in which he told him, that being overtaken by bad weather, it was probable our journey to *Pe-king* could not be brought to a termination by the appointed time. The arrangement of our lodgings had therefore been deferred. It seems, however, that as we were expected, it would have been more prudent and more decent at the same time not to have put it off till the last moment. On the other hand it must be confessed that two hours suffice to arrange every thing in a Chinese house, and they had no idea of preparing it for us in the European fashion. Notwithstanding all we suffered from the cold, we were obliged with our own hands to put every thing in order that we wished to be so." P. 175.

(To be continued.)

ART. IX. *Memoires pour servir a l'Histoire du Jacobinisme ; par M. l'Abbé Barruel. Quatrieme Partie. 8vo. 619 pp. 7s. 6d. Dulau, 107, Wardour-Street ; De Boffe, Gerard-Street, &c. 1798.*

ART. X. *Memoirs illustrating the History of Jacobinism. Written in French by the Abbé Barruel, and translated into English by the Hon. Robert Clifford, F. R. S. and A. S. Part IV. Anti-social Conspiracy. Historical Part. Second Edition, revised and corrected. 8vo. 650 pp. 8s. Booker, 65, Bond-Street. 1798.*

AGES have their characters, as well as individuals and nations. Certain general effects, produced by co-existing causes, diffuse to a very wide extent the same dispositions and the same tendency of opinions. A moderate degree of intercourse, and similarity as to knowledge and progress in civilization, seems sufficient to establish this general character. Thus the whole of Europe has been at some times disposed to theological subtleties and disputes, at others to theological wars: now ready to adopt superstitious notions and practices, then prepared for improvement and reformation. The character

rafter of the present age is strongly marked by a proneness to political speculation, a disposition which the historian need not despair to trace to its predisposing causes, but which appears to pervade far beyond the usual limits of such similarity. To this character must be added, in too many places, a licentious freedom in religious notions; encouraging every kind of latitude of interpretation, and every attempt, however wild, at novelty in doctrine; attempts which lead regularly, and not slowly, from faith to heresy, from heresy to scepticism, from scepticism to infidelity, from infidelity to atheism. Whatever therefore may be agreed, or whatever disputed, concerning the degree of original connection between the conspirators in various countries, it is certain that in general they found the minds of men but too well disposed to listen to their seductions, and embrace their dangerous novelties with ardour.

Between the author of the present work, and another eminent and useful writer*, a difference has arisen, which ought not, in our opinion, to impair the credit of either. M. Mallet du Pan, strongly accusing Voltaire of a regular and methodized plan for subverting Christianity†, acquits him altogether of being involved in the disorganizing plot. But still he owns that he taught his disciples that method of systematizing and combining their projects which made them formidable as a body, when they turned their arms against the state. M. Barruel, confessing also, in his first volume, that this apostate was originally a favourer of nobility and monarchy, is inclined to think that he became a profelyte to his own disciples, and co-operated with them in their conspiracy against social order. But whether this conversion took place or not, is of little consequence; certain it is, that from him originated the evil, though its progress might extend, as generally happens, very far beyond his intentions. M. Mallet attributes the most powerful effects to the *Contrat Social* of Rousseau; in which opinion, he declares himself supported by the very respectable name of *Mr. de Luc*. Rousseau, as a philosopher evidently and openly disunited from all the rest, has apparently been too little noticed by M. Barruel‡, who has attended chiefly to the combined

* See his *Mercure Britannique*, Vol. ii. No. 14.

† “Voltaire—prémédita, poursuivit, et gouverna avec méthode, le projet de subvertir le Christianisme. Il forma dans les lettrés cet esprit de secte et d'enrôlement, qui rendit les philosophes puissance organisée, qui leur rallia la jeunesse, et qui concourut à enfanter les rassemblemens, convertis depuis en arsenaux révolutionnaires.” *Merc. Brit.* vol. ii, p. 363.

‡ See, however, his first volume, p. 301, &c.

forces of the anarchists. Yet, whether more or less of influence is attributed to one author, still it remains true, that many were labouring for the same end, at the same time; whether more or less of regular co-operation is distinguishable in their proceedings, still it must be acknowledged, that altogether they produced the dreadful effects which we have seen. These writers appear again to differ as to their notions of the degree of effect to be ascribed to the illuminizing teachers of Germany, on the revolutionary plots of France. But whether the connection were more or less strong, it is certain that they were taking the same steps nearly at the same time, and that the corruption of Free-Masonry, and the abuse of secret societies, were operating in a similar manner on both sides of the Rhine. In matters of so much intricacy, we must not expect too exact a coincidence of opinions; and such writers must be allowed to state their own observations, without being considered as intentionally or directly hostile to each other.

To the progress of the present important work we have paid the attention it deserves; as may be fully seen by consulting our former volumes*. The plan of the author divided itself into three parts; the first describing the conspiracy of the Sophists against religion; the second their plots against monarchy; the third their attack upon society in general, however governed or however regulated. The materials for this third part being much more copious than the others, they have been digested by the author into two volumes; the former (vol. iii.) containing the doctrines of the German *Illuminists*, and other anti-social conspirators; the latter giving the history of their proceedings, which we are at present to examine. Those readers whose attention has been excited by the account of Weishaupt and his plans, given in the third volume of this work, and in Professor Robison's "Proofs of a Conspiracy†," will find the history of his proceedings, and those of his confederates, clearly detailed in the present volume. A very ample list of his adepts, with their assumed names, is laid before the public, and much of their correspondence exposed and placed in a proper light. The lists of the adepts occur in p. 271, &c. of the original, and p. 277, &c. of the translation. This history occupies the first ten chapters of the fourth volume. The eleventh chapter attempts to connect the German conspiracy with that of France, by means of the deputations sent by the *Illuminists* to the French Free-Masons. That such

* Brit. Crit. vol. x. pp. 156, 407; and vol. xi. p. 285.

† See Brit. Crit. vol. x. p. 416.

a connection existed, and produced extensive ill effects, we see little reason to doubt; but the author appears to go somewhat too far, when he ascribes the whole of the French revolution to these machinations. Still this chapter is very curious, and not a little important. The account it gives of the *Grand Orient*, or principal lodge of Free-Masons in France, with the influence of the Duke of Orleans as Grand Master, extending to the various lodges, well deserves attention.

It does not appear, however, that the particulars of this connection between the German Illuminati and the corrupted Free-Masons of France, are very clearly made out. The following passage is the most pointed to the subject of any that we have found, and it plainly confesses a deficiency of information.

“ Let it then be remembered, that it was to the Committee of the *Amis-réunis* that Mirabeau had directed the illuminizing brethren from Germany.—Savalette and Bonneville had made this committee the central point of revolution and of the mysteries. There met in council, on the days appointed, not only the Parisian adepts, but those of all the provinces who were judged worthy of being admitted to the profound mysteries of the Sect. There were to be seen the Elect of the Philaletes, the profound Rosicrucians and Knights Kadosch, the Elect of the *Rue Sourdière*, of the *Nine Sisters*, of the *Lodge of Candour*, and of the most secret committees of the *Grand Orient*. This was the landing-place of the travelling brethren from Lyons, Avignon, and Bourdeaux. The emissaries from Germany could not find a central point better adapted to their new mysteries than this committee; and there it was that they unfolded all the importance of their mission. Weishaupt's code was ordered to lie on the table, and commissioners were named to examine it and make their report.

“ But here the gates of this secret senate are shut against us. I do not pretend to penetrate the dark recess, and describe the deliberations that took place on this occasion. Many brethren have informed me, that they remember the deputation, but they scarcely recollect *Amelius-Bode* and *Bayard-Busche* under any other denomination than that of the *German brethren*. They have seen these deputies received in different Lodges with all the etiquette due to visitors of high importance; but it was not on such occasions that a coalition was debated on, between the ancient mysteries of Masonry and those of the modern *Spartacus*. All that my memorials say on the subject is, that negotiations took place; that the deputies reported to their Areopage; that the negotiations lasted longer than was expected; and that it was at length decided, that the new mysteries should be introduced into the French Lodges, but under a Masonic form; and that they should all be illuminized, without even knowing the name of the Sect whose mysteries they were adopting. Only such parts of Weishaupt's code were to be selected as the circumstances would require to hasten the revolution. Had not the facts that immediately followed this negotiation transpired to point out its effects, we should still have been in the dark as to its great success; the news of which *Amelius* and *Bayard* carried

carried back to their illuminized brethren in Germany. But, happily for history, facts have spoken; and it will be easy to see how far this famous embassy influenced the French Revolution," P. 369.

The facts here alluded to are those events, and that state of things in Paris, which immediately preceded and accompanied the Revolution. At the same time, when it is considered what was the disposition and tendency of men's minds in Paris at that period, it will easily be granted, that a very slight communication of ideas with the illuminized teachers of Germany, might be sufficient to produce an extensive and considerable effect. In sketching the progress of the Revolution, M. Barruel does not hesitate to pronounce Necker a decided traitor and conspirator. After producing some strong allegations against him, in the text and notes, he thus concludes that part of the narrative.

"The fatal union of the three estates at length takes place, which subjects the two first estates to the will of the multitude; for the conspirators were certain of the support of all those apostates and dastards who by their intrigues had been returned among the deputies of the Nobility and Clergy, because Necker had doubled the number of the deputies of the third estate, to ensure the majority of the votes in favour of the decrees which the party were to propose. He had organized the States-general according to the views and wishes of the sophisters; he may, it is true, whimper and weep over the disasters and crimes of the Revolution; but the hand of time shall engrave on his tomb, that *he was the grand agent of them all.*" P. 398.

Of the flight to Varennes, M. Barruel asserts that the whole design was betrayed to La Fayette by one *Rochereuil*, a woman in whom the Queen had placed confidence; that the departure of the Royal Family was purposely connived at, the whole plan for bringing them back, and the very part which Drouet was to act in it, being already contrived and settled*. This is, in our opinion, much more probable than that such an escape should have been conducted, at that period, without any kind of suspicion. The manner in which the destroyers of France have mutually destroyed each other, is stated in a compressed and vigorous abstract, in the following terms.

"Thus did the Sect, under the name of *Fraternity*, by the frenzy of its Equality, by the very nature of its principles, and by the horrid rites of its Lodges, so *degenerate* the hearts of its adepts, as to form (like the old man of the mountain) clubs of three hundred assassins at a time. Thus do the mysteries explain the ferocious joy of a Marat, of a St. Just, of a Le Bon, of a Carrier, of a Collot d'Herbois, and

* See p. 419.

the still more ferocious serenity of the Sophisters of the revolution in the midst of massacres and rivers of blood.

“ But the vengeance of that God who has permitted so heavy a scourge to befall France, now appears to have taken another turn. In that country the altar of Christ is overturned, and the throne of its kings annihilated. Those who had conspired against the altar and the throne now conspire against each other. The intruded clergy, the Deists, and the Atheists, butchered the Catholics. The Intruders, the Deists, and the Atheists, now begin to cut each other's throats. The Constitutionalists drive out the Royalists, and are in their turn put to flight by the Republicans. The Democrats of the Republic, *one and indivisible*, murder the Democrats of the *federative* Republic; the faction of the *mountain* guillotines the *Girondin* faction, and then split into the faction of Hebert and Marat, of Danton and Chabot, of Cloots and Chaumette, and in fine into the faction of Robespierre, who devours them all, and is in his turn devoured by the faction of Tallien and Freron. Brissot and Gensonné, Gaudet and Fauchet, Rabaud and Barbaroux, with thirty more, are condemned to death by Fouquier Tinville, just as they had condemned their King; Fouquier is himself sent to the scaffold, just as he had sent Brissot and Co. Petion and Buzot perish with hunger in the forests, and are devoured by the wild beasts; Perrindies in prison; Valazé and Labat stab themselves; Marat falls beneath the arm of Charlotte Corday; Robespierre dies on the scaffold, and Syeyes alone survives, because the cup of vengeance is not yet exhausted on miserable France. *Pentarques* (or the government of five), with a two-fold senate, are now become a new curse on this unhappy country. A Rewbel, Carnot, Barras, Le Tourneur, and a Reveillère Lepaux, assume the command of its armies, drive away its deputies equal and free, fulminate its Sections, and rule it with a rod of iron. Every thing trembles before them; when they grow jealous of each other, they plot destruction, and drive each other into banishment; but new tyrants succeed and unite together; and at this present time the ruling Deities in France are banishment, stupor, fear, and the Pentarques. Terror has imposed silence throughout the Empire, and this vast prison contains twenty millions of slaves, all cowering into obscurity at the very name of a Merlin or a Rewbel, or at the threat of a journey to Cayenné; such is the *Majesty* of that people so frequently declared *Equal, Free, and Sovereign*.” P. 446.

Having concluded his account of what happened in the interior of France, the author takes a general view of the operations of the disorganizing sect of *Illuminati* in other countries. In this part there are few things more remarkable than the taking of Mayence by Custine.

“ Long before this had all these adepts been occupied with the plan of delivering up the left bank of the Rhine, and the fortress of Mayence, to the Jacobins; they had been disposing the minds of the inhabitants of the towns and country towards the revolution, by the encomiums which they were continually pronouncing on it. No sooner does Custine take the field, than his aid-de-camp, since become his

his historian, describes him as placing all his confidence in *Stamm*, the famous adept of *Straßbourg*. Soon after a deputation of the principal Illuminees invite *Custine* to advance into the country, and assure him that by so doing he will meet the wishes of the majority of the inhabitants. They added, that should he be uneasy as to the means of surmounting certain apparent difficulties, they could assure him, that they and their friends had power enough to engage to remove them all; that they were the organs of a numerous society entirely devoted to him, and actuated by the greatest zeal for his success. At the head of this deputation is the adept *Böhmer*; and, together with *Stamm*, he is entrusted with the whole confidence of the General. These adepts, in conjunction with the subordinate deputies, now take the whole direction of the Jacobin army; they lead it into *Worms*, and propose next to carry it against *Mayence*. *Custine* is in a tremor at the idea of such an enterprize; the adepts insist, and he at length resolves to let his army proceed against this bulwark of the empire. But at the very sight of its ramparts his fears seize him again; the brethren soothe him, and dictate the summons that he is to send to General *Gimmich*. The answer he receives makes him prepare for his retreat even before he had thought of an attack, when, lo! during the night a letter from the brethren in *Mayence* to the adept *Böhmer*, transforms his fears into hopes of success. This letter stated, that the friend who enjoyed all the confidence of the commander was determined to employ all his influence to persuade him of the impossibility of defending the place; that the brethren had so worked upon the inhabitants, that it would only need to add a few more threats in the next summons that was made. Faithful to his instructions, *Custine* assumes the tone of a conqueror, who has prepared a general assault, and is on the eve of delivering *Mayence* over to pillage and all the fury of the soldiery in case of resistance. The illumined friend, or the Lieutenant-Colonel of Engineers, *Eickenmayer*, who enjoyed the whole confidence of the Commander, and the Baron *Stein*, the Prussian Envoy, join in their efforts to prove to the Council of War, that it was impossible to defend the place (and this against an enemy who had not the means to attack it, and who was actually determined to take to flight should he meet with resistance). The other brethren spread the alarm among the inhabitants. The brave *AUDUJAR*, and his eleven hundred Austrians, are indignant, but in vain; the capitulation is signed, and *Custine*, with an army of 18,000 men, destitute of heavy artillery, trembling lest he should not be able to make his retreat with sufficient speed, should he but meet with resistance, obtains possession, within the space of three days, and without firing a shot, of those very ramparts that had struck him with so much terror. In such a manner are towns taken in which the Sect predominates." P. 468.

Throughout all Europe M. Barruel pursues the conspirators, and finally discovers them even in England. This passage is remarkable.

"To my certain knowledge, there are two men in England who have been tampered with by the Apostles of Illuminism. One of these, who belongs to the Navy, still preserves that honest indignation which must naturally arise in an upright heart at seeing itself so atrociously

ciously duped by an Insinuator, who, under pretence of initiating him into the secrets of Masonry, was plunging him head foremost into Illuminism. The other, a man of great merit, who might have known more had he not discovered his real sentiments; but his letters bear testimony of the following particulars:

“ Of those books which show the multitude of Illuminized Lodges, there is one bearing the title of *Paragrafin*; and it is often put into the hands of certain candidates by the Insinuators. In this production we may see the travelling adept Zimmerman boasting of having illumined Lodges in England, just as he had done in Italy and Hungary. In some of these Lodges the tenets of Illuminism were well received; but of five that have come to my correspondent's knowledge, two soon abandoned the mysteries of the modern *Spantacus*, the other three are not known to have rejected them.

“ Another apostle soon succeeded to Zimmerman; this was a Doctor *Ibiken*, an assumed name perhaps, as it was customary with the travelling adepts to change their names according to circumstances. Whatever may have been the case, this *Ibiken*, an emissary of the Eclectic Lodges of Illuminism, began by uniting with some Quakers. He was afterwards received into certain Lodges, and introduced some of the preparatory degrees. He even succeeded in completely illuminizing some of the duped brethren. He also boasted of his successes in Ireland and England. He would foretel to his English pupils, that a great revolution was about to be operated in the pitiful and miserable Masonry of their country. Those to whom this language was perfectly unintelligible at the time, have told me, that they have perfectly understood his meaning since they have perused my publication. They have lost sight of the Doctor, which was the natural consequence of his being admonished to depart with his mysteries by those who watch over the public safety.

“ Another emissary soon after appeared, and, coming from America under the name of *Reginhard*, declared himself an Alsacian, and formerly an Almoner in the French navy. He expected to be well received by certain English Lodges in correspondence with those he had just left at Boston, and which, according to his account, had made a surprizing progress since they had fraternized with the brethren that had gone from France to America. This *Reginhard* did not appear so zealous as the other apostles; he even signified his disgust with a mission that so little became his station of life. It was through him more particularly that my correspondent became acquainted with the existence of Illuminism on the banks of the Thames.

“ This is certainly enough to prove, that the illuminization of England was not neglected by the conspiring brethren. I will say more, that notwithstanding the honourable exception I have made in favour of the English Lodges, I am no longer surprized to hear of Illuminism being well received by certain Lodges. And I here think it necessary to repeat, that when I made the exception, I only meant to speak of what is called the *National Masonry, restricted to the first three degrees*. I should have been more circumspect in my exception, had I known of a pamphlet entitled, FREEMASONRY: *a Word to the Wise*. Here, in vindication of the Grand Lodge of England, I see

the most violent complaints preferred against the introduction of a variety of degrees, of which, in a political point of view, it is certainly the duty of a well-ordered government to repress the vice and immorality; the *impiety* of the Rosicrucians is particularly complained of (page 9); and I think that in the course of these Memoirs I have pretty clearly proved, that from the profound Rosicrucian to the mysteries of Weishaupt there is but a short step.

“ There is also extant another work, printed *fifty* years ago, *On the Origin and Doctrine of Free-Masons*. This work would have been of the greatest use to me had it fallen into my hands a little sooner. Let me no longer be accused of having been the first to reveal, that an impious and disorganizing *Equality and Liberty* were the grand secret of the Occult Lodges. The author of this work was as positive in this assertion as myself, and at that time clearly demonstrated it, by following step by step the Scotch degrees of Masonry as they existed in those days. Time may have changed certain forms; but all the numerous degrees styled *philosophical* have not been able to add an iota to the systems at that time followed in the Lodges of the *Scotch Architects*. That species of Masons is as bad as the Illuminees. It can scarcely be conceived with what art they proceed. As they are still extant in Great-Britain, it is not too late to point the attention of the ruling powers toward them.” P. 534.

In his concluding section, the author does not hesitate strongly to exhort all the English Masons to forsake their fraternity, and close their Lodges; since it is certain that corruption has insinuated itself into many. To each he says:

“ Your particular Lodge may not be one of those with whose honor the sect has tampered; we are willing to believe it; but what proofs can you adduce? The sect knows too well how to clothe perjury in the garb of innocence.” P. 577.

The translation of this work is well performed, excepting that fault from which few translations are wholly exempt, and which is daily tending to corrupt our language, the adoption of French expressions. We have here *evasjon* for escape, twice or more times repeated; *brigands* very frequently: we have the unnecessary and foolish word *isolate*; and, if we mistake not, *paralyze*, which at least has crept in through a similar channel. Translators cannot be too careful on this point, as it is a temptation to which they are constantly exposed.

Of the work itself, we see no reason to change our opinion. It is highly important. It may be too much loaded with repetitions, of which, however, the intention is to enforce the most important truths; it may pursue rather too far the idea of a connected conspiracy; yet if the same depravity, and the same dispositions, are operating at once in almost every country, it cannot but be highly useful to show in what manner they have proceeded where detection has exposed their arts; and to guard us against similar machinations, whether

ther actually connected with the first or not. The Jacobins and Anarchists of every country are of necessity connected, by holding the same tenets, and pursuing the same objects. Under whatsoever name they may be found, or in whatever place, their uniform endeavour is to overthrow religion and society, and to domineer over a world corrupted by themselves. No man has done so much to detect and expose them, under all their various forms, as the Abbé Barruel; for which he is entitled to the thanks and gratitude of this and every other country. The enmity of those who are connected with such conspirators, has already proclaimed his merit; let not those whom he labours to warn be remiss in expressing their commendations; nor let them, for any shade of difference in opinion, undervalue a work, the result of much investigation, produced with courage, and replete with the most momentous truths*.

ART. XI. *A Sermon, preached before the Lords Spiritual and Temporal, on Wednesday, February 27, 1799. By Shute, Lord Bishop of Durham.* 4to. 1s. 6d. Rivingtons. 1799.

WE are not always advocates for the publication of single sermons, having too frequent occasion to see and to lament, that their appearance in print is solicited as a mere compliment on one hand, and complied with from an idle vanity on the other. The case is very different with respect to this sermon. An individual, not more exalted in station than in talents, and in character and conduct highly exemplary, is called upon to deliver his sentiments upon a solemn and momentous occasion, before the first assembly in the nation. The curiosity and interest of the public mind are naturally excited in this and similar instances, and a discourse so circumstanced in all its particulars, may be expected to make a general and momentous impression.

* If any one maxim, more particularly than any other, results from the facts displayed in this book, it is this; that SECRET SOCIETIES ARE IN ALL CASES TO BE AVOIDED, AS ALWAYS LIABLE TO BE ABUSED TO THE VERY WORST PURPOSES.

Subjoined to this volume, in the translation, is a long and important note, by the translator, containing the application of M. Barruel's facts to the secret societies of Great Britain and Ireland; but as this, with some additions, is printed also in a separate tract, we shall speak of it more particularly in our Catalogue, under the article POLITICS.

The

The object of the learned prelate, in this sermon, is to convince the hearer and the reader, that the warnings of Providence, in this awful period of the world, have not hitherto been attended with a suitable effect upon the hearts and conduct of our countrymen. The fate of states and kingdoms, and the misery of millions, are viewed with a kind of indifference, and have excited little or no change in the religious disposition of the mind. The same ardour for amusements of every kind, the same thoughtless levity is apparent, as if the profoundest tranquillity prevailed in the nations around us. We are not sufficiently affected by our situation, our religion dwells chiefly on our lips, and we either despise or do not sufficiently regard the warning voice with which heaven addresses us, in the great and calamitous events which have happened to our neighbours.

The following account of the progressive corruption of Christianity in papal countries, is entitled to every praise, both for its perspicuity and truth.

“ A form of Christianity exceedingly corrupt, and by it's corruptions liable to the objections of thinking men, and still more exposed to the sneers and shafts of infidelity, had obtained an establishment in many of the most powerful nations of Europe. The establishment of the Popish creed, however at first acquired, has been for many years continued on the part of the governments which have adopted it, and of the higher classes of men of the communities in which it prevailed, not from any opinion of it's evidence and truth, but from an utter indifference to all religious truth whatever. This appears for some time to have been the disposition of Roman Catholic countries with respect to the religion professed among them. It's effects upon those who conducted public affairs, or who ruled the public manners, were habitual insincerity in themselves, and a neglect of that attention, and of those provisions which are necessary to inculcate the principles of any religion, or to preserve it's influence upon the people. I am persuaded that Christianity can exist under no form whatever, in which it will not contain a great deal of what is good. It's lines are so strongly, so plainly, and so deeply inscribed on the tablet, that no injury can entirely efface them. But the want of belief in the truth of the public religion, considered as a system, produced a coldness and aversion towards every part of it; and not only so, but towards the name and thoughts of revealed religion itself. The consequence was, a general omission, or negligent application of those means by which what was good, and true, and of the greatest importance, might, though mixed, it is probable, with erroneous and unauthorized opinions, have been upheld in the minds and hearts of the people. Every thing, in the countries alluded to, operated against Religion. The lower orders observed in their superiours an ill concealed, indeed, a hardly dissembled contempt of the religion of the country; and no care that had been taken, no education that was given them, supplied principles which might resist the influence of these observations.” P. 10.

The

The undiminished zeal with which public amusements are prosecuted, and the levity with which serious subjects are too frequently discussed, are thus energetically represented.

“ When any great loss hath suddenly reduced our worldly substance, or any great danger threatens our affairs; when any disease hath destroyed our health; when death, sickness, or misfortune, visit us in our families or our friends, then are we universally affected, and, without question, sincerely. And what is the alteration within us which such sensations produce?

“ Amongst other changes this constantly is one, that it takes away our taste and relish for public diversions. We do not prohibit diversions to a man under anxiety and afflictions. It is unnecessary: he enters not into them. He wants not to be laid under restraint respecting them: his abstinence is voluntary; his mind being too burthened or too agitated for the enjoyment, and too occupied for admitting even the thought of them. There is nothing artificial or affected in this conduct; it is the natural result of the state of his mind. I put, it is true, the case of sufferings and sorrows, the most personal, the most interesting, of any which we are capable of enduring. It is not to be expected that the view or even the experience of public calamities, can ever be brought so near to us as these: but in whatever degree we are truly impressed with concern or solicitude about them, in a proportionable degree the same effects will follow. But are these effects to be found amongst us in any degree whatever? Is there any abatement, (I speak not now of its being extinct, or even suspended,) but is there any abatement of an eagerness after pleasures and diversions? Are they less frequent, or rather constant, more chastised, or more sober than they were? Do men sacrifice less in pursuit of them, or suffer less of their time, and attention, and fortune, and study, to be engrossed by them? Do these things form what is their place and use, a relaxation from the business, the duties, the weighty offices of life, or do they not constitute that business itself? If they be now as profane, as loose, as exceptionable in kind, as exceptionable in degree, as they were in times of the greatest apparent security, yet as universally, as intemperately, and immoderately sought after, what other conclusion are we permitted to draw from this appearance, but that which we alledge, namely, that we are not, whatever we may for form's sake profess, affected in our hearts by the terrible scene which is passing in the world?

“ Again: there is one fault, for which anxiety, when real, is an infallible cure; and that is levity of mind: and there is one way, in which this levity of mind, when uncorrected, is wont to betray itself, and that is, by an undistinguishing, and unreasonable passion for ridicule. I ought not, perhaps, to have called it an undistinguishing passion, because it commonly loves to attach; and exercise, and display itself upon those precise subjects, which are, of all others, the most improper for it, and lie the furthest out of it's legitimate province. It is impossible for a man to be sincerely affected by any subject, and not to become, on that subject at least, serious. In truth, a real and rooted concern spreads a general seriousness over the whole disposition. Now
a serious

a serious mind finds no entertainment in seeing made themes of ridicule, the sport of a playful fancy, or malicious wit, topics upon which it never meditates but with heart-felt trouble and concern. It invites not, it encourages not, this treatment of subjects on which it feels itself so deeply interested; but endures it with repugnancy and pain. I am not now describing the decorum which belongs to weighty and important questions, but the internal sensations of a mind by which that weight and importance is felt. Were I therefore to propose a test, by which it should be judged whether we are, or are not, affected as deeply as we ought to be by our public situation, I would fix upon this, whether, in the discussion of what related to it either in writing or conversation, we always or usually met with that gravity of thought and language, not only which is due to great and momentous interests, but which in fact we constantly do meet with, when men are truly in earnest, and truly solicitous about what they treat of." P. 14.

This excellent Sermon concludes with great and dignified emphasis, recommending religion to be made a personal concern to each, and to all; advertising us also, that the influence of such conduct cannot fail to being speedily obvious in its effects; and that, in such a case, our country may assure itself of stability in the protection of "that Almighty Being, who sent his religion to bless and to save the world."

ART. XII. *A Retrospect; or a Collection of Tracts, published at various Periods of the War: including some Reflections on the Influence of Mr. Locke's Theories of Government, in producing that Combination of Anarchy and Oppression which has assumed the Name of Jacobinism: with a general Preface.* 8vo. 387 pp. 6s. Longman. 1798.

THERE have been few political writers, during all the long and important contest in which this nation is still deeply engaged, who have so uniformly merited and obtained a general attention and approbation, as the author of the very useful volume now in our hands. In addition to his perfect acquaintance with the subjects he has undertaken to discuss; in addition to his being, on all subjects, a close and accurate reasoner, as well as a singularly correct, forcible, and occasionally an eloquent writer, there are, in his compositions, such unquestionable proofs of his being perfectly sincere in every position he states, and every opinion he gives, that he well deserves the confidence he has obtained.

The

The volume now before us is, as its title declares it to be, "a Collection of Tracts published at various Periods of the War." The first of them is, "The real Grounds of the present War with France," &c. on which we very honestly bestowed our unqualified commendations in the first number of our Review*. This particular tract was inserted in a former collection of "Tracts, legal and political," republished by the author in 1793; and, containing as it does nearly the sum and substance of all that either has been, or can be said, on this leading point in the subject, and proving the war to be, on the part of this nation, clearly defensive, far from thinking that it has already sufficiently solicited the notice of the public, we freely give it as our opinion, that it neither can be brought forward too often, nor be too carefully perused.

The object of the second tract is, to examine and refute such objections as had been made to the continuance of the war. The first edition of this pamphlet was anonymous: but a second being almost immediately called for, it was republished, with considerable additions, and with the author's name. This also we reviewed, and spoke of with the approbation to which it appeared to us to be well entitled†.

We next come to two tracts, published in 1794, within a few months of each other, entitled "Reflections submitted to the Consideration of the combined Powers," &c. and "Farther Reflections," &c. Both these were reviewed, at some considerable length, in the *Brit. Crit.* vol. v. p. 97. We then investigated and unfolded, with considerable attention, that important object, the restoration of monarchy in France, and the means of effecting it; this having appeared to us to be the leading purpose of the author, who laboured to recommend it to the powers of Europe. We then declared, what we now repeat, that these were "the works of a man who possesses a varied and extensive knowledge of the subject, and its collateral branches; who reasons with force, and who knows how to rise from the easy level of a clear philosophical style, when the subject naturally calls for it, into energy and rapidity; or to vary it with images, which illustrate while they ornament his train of reasoning."

The two remaining tracts in the volume, namely, "Thoughts on the Origin and Formation of Political Constitutions," and "the Dangers of premature Peace," were reviewed in a some-

* See *Brit. Crit.* vol. i. p. 100.
p. 539.

† See *Brit. Crit.* vol. iii.

what inverted order (the last noticed having been first published) in the Brit. Crit. vol. vi. p. 628, and p. 51.

Though these are the only tracts now again brought forward in this Retrospect, they are by no means all, even of a similar tendency, which this author has published with his name. In 1796, "Two Letters to a British Merchant," were published anonymously; and, in 1797, a continuation of discussions similar to those that were instituted in the two first Letters, was announced in "A Third Letter to a British Merchant, by John Bowles, Esq." which we regarded as an explicit avowal that he was also the author of the two preceding Letters. With the general question of aggression, and the necessity of union, the author also blended, in these publications, some topics that were more immediately domestic, and peculiarly our own. These accessory topics were, the propriety of a general contribution; a wise measure, which, happily for the nation, has since been adopted: and, next, a demonstration of the mischievous tendency of the conduct of Opposition, which (from whatever motive it originated) is certainly now less active, and of course less dangerous. These pieces, we suppose, the author thought could not, with propriety, be admitted into a republication of tracts, obviously addressed more especially to the powers of Europe in general. On the same grounds, we presume, he has also omitted his Answer to Mr. Erskine, published in 1797, which he probably considered merely as the controversy of an individual with an individual; though a large portion of the work discusses a variety of topics that have a general interest, being occupied with reflections on the French Revolution. We trust however that, ere long, some favourable opportunity will offer, for giving to these other tracts a more durable form; to which may perhaps be added, another very interesting and valuable publication, under the title of "Letters of the Ghost of Alfred," published in 1798*; which (though we confess we speak only on the authority of general opinion, added to their internal evidence) we have always thought to be written by Mr. Bowles. It can hardly admit of a doubt, that, if carefully revised, they would, like the present work, be well received, and do much good.

In the late momentous crisis, when the fate of Europe seemed to depend almost solely on the decision of one single court, every man capable of reflection, who attentively contemplated the awful prospect before him, must have looked with anxiety for that decision. It seems to have been Mr. Bowles's uniform opinion from the beginning, that such a

* See our Catalogue, under the article *POLITICS*.

decision could produce the happy effects hoped for from it, only by its being favourable to a general confederacy of all those civilized states who feel a just anxiety for preventing the human race from relapsing into barbarity. It is his opinion, and we suppose now the general opinion, that such a confederacy can be formed, and kept together, only on principles of a common interest; and by a conviction of their being exposed to one common danger, which can be resisted and guarded against only by a common defence. This conviction Mr. B. has endeavoured, and we think successfully endeavoured, to impress strongly on the minds of his readers; not only by showing that even the semblance of an union in the common enemy could be kept up only by the disunion of those who oppose them; but also by proving that such disunion could no otherwise be effectually prevented, than by attaching all the discordant interests and passions of such a confederation to one common object. This object is no other than the restoration of the French monarchy, the system of government which alone appears equally compatible with the welfare of France, and the peace of the surrounding nations; and a measure more likely than any other to secure the cordial co-operation of a large portion of the people of France. Nor can there be an expedient better calculated to put an end to all those little but fatal jealousies and rivalships among the combined powers, which their enemies have been but too successful in fomenting.

The new matter contained in this volume (and it is to this chiefly that both the plan of our Review and our general practice require us to restrain our remarks) is not inconsiderable, whether regarded as to its quantity, or its quality. The volume is introduced to the notice of the world, by a singularly strong Dedication to Louis XVIII, the present claimant to the throne of France. Besides being manly and generous, we are not sure that such a dedication is not highly politic; as setting an example well deserving the attention not only of individuals in general, but of the combined powers in particular. Were this monarch, who is said to have great virtues, and certainly deserves respect from his sufferings, thus explicitly acknowledged by all those who profess themselves to be the enemies of the usurpers of his throne, it can hardly admit of a doubt that the acknowledgment would, in various ways, promote both his cause and the common interest.

Next follows a well-written Preface of thirty-six pages, in which the author thus clearly avows his purpose in this republication.

“To inculcate the necessity,” he says, “of a general and persevering combination of the powers of Europe, for the destruction of this anarchical, and inexpressibly mischievous, Republic; was the

main object of the following tracts; which were published at different periods of the war, as circumstances seemed to give occasion for fresh observation. As their object is still at least as important as ever, it is conceived that they will not be found unseasonable at this moment, and that their being presented, collectively, to the public eye will not be deemed impertinent, or assuming. If the advice they contain has been fully sanctioned by experience—if it be now proved by events to be a great and general misfortune, that such advice was not followed.—They may perhaps speak more forcibly to the mind, than a work possessing the recommendation of novelty, though it were the production of a much abler pen. At all events the re-perusal of them will assist in producing that retrospect which it is so material to take at the present crisis, when the fate of civil society may depend upon an immediate discovery and correction of past errors, and upon the adoption of that line of conduct, which dear-bought experience prescribes." P. xix.

One of the most material additions is a regular dissertation, containing a masterly refutation of a position in Mr. Locke's elaborate *Treatise on Government*, of which some ill-principled writers have too long made a very bad use. It is incorporated into this new edition of "*Thoughts on the Origin and Formation of Political Constitutions*;" where, with great propriety and advantage, it occupies twenty or thirty pages. The position here combated (and, as we think, successfully combated) is, that men are by nature free, equal, and independent; that all lawful government is founded in the consent of those who are to live under it; and that, of course, no government is lawful, which is not so constituted. The people of this nation, in general, have so long been in the habit of paying almost an implicit deference to the authority of this eminent philosopher, in all the great questions that relate to government, that they will probably feel a more than ordinary degree of reluctance to give up their great master in the science; but, for our own parts, we have long felt the entire conviction, that several of his principles on that subject are ill-founded, indefensible, and highly dangerous. Many able writers have lately shown, that this great (and, as we think we may safely add, this good) man either did not see, or did not sufficiently attend to, some of the consequences which are fairly deducible from some of his principles; but it was necessary to the credit of the cause, which his party had to support, that some particular tenets should be brought into discredit, and he therefore suffered himself to be imposed on by such sophisms and fallacies as, in any other instance, he would most probably have detected. We still entertain so high a respect for his transcendent abilities, and hold his many and great virtues in such undissembled veneration, as willingly to believe with the author now in our hands, that

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“ were Mr. Locke now to arise from the tomb, and behold the fruits which have been produced by *his* tree of liberty, which after languishing for a century in this country has at once obtained a luxuriant maturity, by being transplanted into Gallic soil, he would himself lay the axe to the root of that tree. He would implore forgiveness of God and man for the mischief he had unintentionally done,—for the very large share he had had in causing the inexpressible miseries which, for these nine years, have afflicted the human race—He would recognize the hand of God in the government of man. He would intreat the world to be no longer misled by the pernicious doctrines he once taught, but to return to a sense of their indispensable obligation to respect, and obey lawful authority.”

A passage of extraordinary eloquence and sublimity occurs in the course of this investigation, in p. 308. and another in p. 316. We could transcribe them with pleasure, did the limits to which we must restrict ourselves admit of it. We cannot bring ourselves, however, to put this volume out of our hands, till we have again warmly recommended the perusal of it to our readers of every description.

ART. XIII. *Observations relative chiefly to the Natural History, Picturesque Scenery, and Antiquities of the Western Counties of England, made in the Years 1794 and 1796. Illustrated by a Mineralogical Map, and Sixteen Views in Aquatinta, by Alken. By William George Maton, M. A. Fellow of the Linneæan Society. Two Volumes. 8vo. 11. 16s. Easton, Salisbury; Robson, &c. London. 1797.*

WE peruse, with sincere pleasure, the writings of men of taste and science, who have travelled in our own country with a view to explore its advantages; and who describe their travels with a view to improve and extend those advantages, by attracting to them the public attention, and making them more generally understood.

“ The following Observations were made,” the author says, “ during two tours, one comprehending the more southern parts of Dorsetshire and Devonshire, and the county of Cornwall,—the other the northern parts of the two former counties, and Somersetshire.” Vol. i, p. vii.

“ There is certainly no portion of the kingdom, of equal extent, that exhibits such a diversity of interesting objects as the western. For the study of mineralogy, in particular, and the mining art, this district possesses superior advantages. Cornwall, a county of quite a primeval aspect in regard to the stratification of substances, contains an inexhaustible store of metal in its bowels. The bold mountains
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of Dartmoor and Mendip also are not without their metallic treasures, and here too nature appears in her rudest and wildest form,—

“——— immunis rastroque intacta nec ullis
Saucia vomeribus.”

Of sublime as well as decorated scenery the most striking specimens will be found; with respect to the former, some parts of Cornwall and North Devon cannot be exceeded in our island, and, as to the latter, the southern coast of Devonshire and many spots in Somersetshire are perhaps unrivalled.—The stupendous remains of ancient architecture, —of structures erected in the earliest ages; the extensive military works; and the more modern relics of monastic grandeur scattered on all sides, must be in the highest degree interesting to the antiquary, and cannot but awaken the feelings and meditations of the man of general taste.” Vol. i, p. viii.

We shall place before our readers a few specimens of this work; by which some of them may be induced to procure and read the volumes, and others may be gratified without proceeding to that expence, which indeed is not inconsiderable.

“ At Lullworth Castle the *connoisseur* will have the gratification of seeing a collection of portraits, in pencil, by the late Mr. Giles Hussy.

“ The notions entertained by this very ingenious artist, and the principles which he practised in the exercise of his profession, were very peculiar. He contended that the principles of harmony obtained generally throughout nature, and even in the proportions of the human form, these proportions being as delightful to the eye, in works of art, as they are in sounds to the ear; and that the former sense was as capable of judging of these harmonious proportions as the latter. Ideas similar to these indeed were entertained by many of the early philosophers, particularly by Pythagoras, but it does not appear that they were ever applied, or extended, in so extraordinary a manner as by our artist. He always drew the human head by the musical scale, alledging that every human face was in harmony with itself; that however accurate the delineation of it from nature might be, in consequence of an artist having a very nice eye and hand, yet some little touches necessary to complete the likeness would be wanting, after all possible care; and that the only true criterion by which it could be known that any two things in drawing were exactly alike, was to procure a third, as a kind of mean proportional, by a comparison with which the exact similarity of the other two might be proved. Accordingly, after he had sketched a drawing of a face from nature, he applied thereto his musical scale, and observed in what correspondent points (taking the whole face, or profile, for the *octave*, or fundamental) the great lines of the features fell. Adhering to his principle, that every face was in harmony with itself, (though sometimes it might be a *concordia discors*) after the *key note* was found, he of course discovered the correspondent ratios, or proportions; so that if, on applying the scale thus rectified, as it were, to the drawing, he found any of the
features

features or principal points of the face out of their proper places, by making them correspond to the scale, he always perceived that such corrections produced a better and more characteristic likeness.

"A friend having once remarked to Mr. H. that, though this principle might hold true respecting the whole of the human frame, when drawn quite formal and upright, and to the human face, (especially in profile) yet he doubted whether it would apply in all the various attitudes into which the human body might be thrown,—he replied, you will find that my principles hold good universally, if you consider these different attitudes as different *bars* in music. Having produced a Madonna and child of Caracci, he exemplified his meaning. The child was standing on one leg, the other bent, and leaning on the Madonna's breast. "This," said he, "is a beautiful boy, and elegantly drawn, but now I will trace him exactly, apply the scale, and correct every part thereby, and then we shall see if he come not out more beautiful still, and more elegant." He did so, and the intended effect followed.—Thus much must certainly be allowed by all who have seen Mr. Hufley's pencil-drawings from life, that he has preserved the best characteristic likenesses of any artist whatever; and, with respect to those of mere fancy, no man ever exceeded him in accuracy and elegance, simplicity and beauty." Vol. i, p. 35.

"Berry-Pomeroy Castle was too near to us to be omitted in our way to Torquay, and is not more than a mile from Totness. A view of it was not disclosed to us until we arrived within a few paces of the spot where it stands, which is a rocky eminence rising above a brook that empties itself into the Hemms. The approach is through a thick wood, extending along the slope of a range of hills that entirely intercept any prospect to the south; on the opposite side there is a steep rocky ridge covered with oak, so that the ruins are shut into a beautiful valley. Placed in so retired and so romantic a situation, on the banks of a bright stream, which

—— "rushing o'er its pebbled bed,
"Imposes silence with a silly sound"—

the venerable remains of Berry-Pomeroy Castle at first suggest only an idea of some peaceful monastic mansion to the mind of the spectator. When he perceives frowning turrets however, massy walls, and gloomy dungeons, his imagination will be wholly at variance with the beauty and serenity of the spot, and he will think only of sieges, chains, torture, and death. The great gate, (with the walls of the south front) the north wing of the court, or quadrangle, some apartments on the west side, and a turret or two, are the principal remains of the building, and these are so finely overhung with the branches of trees and shrubs that grow close to the walls, so beautifully mantled with ivy, and so richly encrusted with moss, that they constitute the most picturesque objects that can be imagined. And when the surrounding scenery is taken into the account,—the noble mass of wood fronting the gate, the bold ridges rising in the horizon, and the fertile valley opening to the east, the ruins of Berry-Pomeroy Castle must be considered as almost unparalleled in their effect." Vol. i, p. 111.

At p. 138, Dr. Sibthorpe is called the "father of the late Regius Professor of Botany in Oxford." It is a little hard, that a man should be made known as the father of a professor, when he had himself been the professor during many years; with how great advantage to botany, we are not prepared to say. In *the son*, this branch of science lost a most zealous and able promoter.

"Nothing can be more shocking than the appearance which the workmen in the smelting-houses exhibit. So dreadfully deleterious are the fumes of arsenic constantly impregnating the air of these places, and so profuse is the perspiration occasioned by the heat of the furnaces, that those who have been employed at them but a few months become most emaciated figures, and in the course of a few years are generally laid in their graves. Some of the poor wretches who were lading the liquid metal from the furnaces to the moulds, looked more like walking corpses than living beings." Vol. i, p. 233.

This is an awful representation of an undoubted fact. But the succeeding reflection is feeble and spiritless.

"How melancholy a circumstance to reflect upon, and yet to how few does it occur, that in preparing the materials of those numerous utensils which we are taught to consider as indispensable in our kitchens, several of our fellow creatures are daily deprived of the greatest blessing of life, and too seldom obtain relief but in losing life itself!"

"The county-gaol (at Bodmin) built very lately, stands in a healthy spot just without the town. This building is laid out nearly on the plan recommended by Mr. Howard, and struck us as a model for all places of confinement." Vol. i, p. 255.

This topic should have been enlarged upon. A plan and description of this building would have given us as much satisfaction, as any one of Alken's views (pleasing as they are) in aquatinta.

"Though it may naturally be imagined that so wet, exposed, and uncomfortable a district must be unhealthy, we were informed that the inhabitants live to an extraordinary age. They reckon themselves *middle-aged* only when arrived at *sixty*, and "it is no very uncommon thing (said our guide) to hear the death of a man of seventy years of age spoken of as if premature!" The principal cause, I believe, of this longevity, as in other countries remarkable for it, is the absence of temptations to intemperance." Vol. i, p. 301.

This is an useful remark. *Liebhouses*, probably, destroy more of our fellow-subjects in a year, than all the operations of the most extended warfare.

"Before we searched into the nature of the subsoil, we were sufficiently instructed that it had passed into chalk by the altered aspect of vegetation. By attending to this circumstance, the mineralogist may often obtain pretty certain indications of the transitions of *strata*, and thus

thus agriculture and botany lend their assistance to him, as well as prove their intimate connection with each other. Agriculture, in its turn, receives help from mineralogy, for soils being so much dependent on the decomposition of their *substrata*, the farmer can ascertain neither the nature, nor the probability of finding a depth of the former, but by learning the texture and properties of the minerals which constitute the latter. The botanist will afford information both to the farmer and to the mineralogist. He will often tell them, by the presence of one particular plant, such, for instance, as *Hedysarum Onobrychis* (saint-foin), *Campanula glomerata*, or even the humble little *Hippocrepis comosa*, (horse-shoe vetch) that the soil can be no other than a cretaceous one, and will point out in *Pteris aquilina* (brakes) a certain witness of a depth of mould." Vol. ii, p. 15.

In the inscription to the memory of the Earl of Chatham (p. 34) we admire "him, who, excelling in whatever is most admirable, and adding to the exercise of the sublimest virtues the sweet charm of refined sentiment and polished wit, by gay and social commerce rendered beyond comparison happy the course of domestic life." But "a pure return, that raised her above every other joy but the parental one," is rather too high a flight. The inscription to Sir William Pynsent (upon a column 140 feet high) amounts to nothing at all.

"Few spots command a more lovely landscape than the hill above Banwell. We had an opportunity of contemplating it under the advantage of a beautiful setting sun, which, when sinking behind the Welsh mountains, gave a fullness to their outline, and displayed to us an infinite number of magnificent eminences swelling one above another with an effect inconceivably sublime. The sea rolled with a calm and placid surface, broken here and there by a speck of land, between the two coasts, and on the eastern side of it a charming area was spread out interspersed with villages, meads, and hedge-rows innumerable. To our right a fine knoll crowned with oak impended over the village, whilst the noble heights of Mendip behind it, tinged with a mellow purple, undulated gradually down into the flat in a north-west direction. The lofty, elegant tower of the church below us, appearing here bosomed in trees, formed a sort of index of the departing blaze, preparatory to the more sober tints in which all the surrounding objects were at length to be involved." Vol. ii, p. 119.

The barbarous taste, justly reprobated in the following extract, is *displayed* in many of our best churches, as well as in the cathedral of Wells.

"The workmanship of the roof and other parts is in a very good stile, and the whole has a handsome and striking appearance, though the eye is rather offended by the white and yellow with which the ceiling, walls, &c. are daubed over. It is a vulgar taste that can relish either glaring or contrasted colours in the inside of a venerable Gothic pile; we were not surprised to hear the sexton pronounce the effect to
be

be very neat, and were almost induced to conclude that *his* judgment alone had been consulted." Vol. ii, p. 142.

The designs, by the Rev. T. Racket, are drawn with great judgment and spirit; and the aquatinta, by Alken, is highly creditable to him as an artist.

St. Michael's Mount, Sherborne Castle, and Torrington Bridge, are fine subjects; particularly the last: but it would have been better, if the trees in the fore-ground, in this print, had been kept more down. Upon the whole, the prints are well managed; and nothing is to be regretted under this head, but that there are so few, similar works having twice the number of plates; and Mr. Maton having given abundant proofs, in the course of his tours, that picturesque subjects were not wanting.

ART. XIV. *The History of Devonshire. In Three Volumes. By the Reverend Richard Polwhele, of Polwhele in Cornwall, and late of Christ-Church, Oxford. Volume I. Part I. Folio. 176 pp. Cadell and Davies.*

OUR readers remember, we trust, that Mr. Polwhele, so justly entitled to praise for his Poems and his Sermons, and likewise honourably solicited by a committee of gentlemen in Devonshire, to draw up a history of the county, published, in 1793, a quarto volume of "Historical Views" for the county.

"Inspired," as in the present volume he says himself, "with 'an ardor not my own,' by the enthusiasm of a right honourable correspondent, whose hypothetical letters are enlivened with professions of friendship and promises of patronage; I ventured to submit the *theory*" of an Armenian descent for the Britons, "to consideration and correction. I presumed not to introduce my speculations into the History of Devonshire; I obtruded them not on my subscribers, but offered them to notice in my little volume, which those subscribers were perfectly welcome to receive or to reject."

In the same year Mr. Polwhele published afterwards the second volume of his History, 382 pp. ornamented with a number of plates, designed and executed in a style of expensive excellence; and he now presents the public with a part of his first volume.

"For the manner," he tells us here, "in which the work" now is, and "will be in future brought forward, let me observe that it is the only one, by which justice can be done to the subject. With respect

respect to the first volume, for instance, I could easily print an abridgement of all the papers designed for it, in 400 pages. This would have satisfied a great number of my subscribers. But it would have been merely an historical outline of Devonshire. By publishing the history in portions or numbers, I shall pay a proper attention to every part of it; but this will be, necessarily, a slow and tedious mode of publication." A note here adds, "I have begun the printing of the *Second Part* of this first volume, including the Roman, Saxon, and Norman periods."

Having thus stated the author's reasons for publishing his History in this manner, we proceed to review the two great divisions of the first part, the physical and the antiquarian; and begin with the antiquarian. This is called "the British period, from the first settlements in *Danmonium*, to the arrival of Julius Cæsar, fifty-five years before Christ."

"The original settlements of countries, and particularly of those which lie at the most remote distances from the spot whence all the generations of mankind issued, are commonly enveloped in a cloud that the keenest eye cannot penetrate. But this obscurity naturally awakens curiosity; and conjecture will, of course, step in to relieve it. Here opens a spacious field for the wanderings of the imagination, especially if it descry some glimmering light of history to direct its researches. By whom this island was first peopled, at what period, and where and in what manner the subsequent colonists of Britain formed their settlements, till the invasion of Julius Cæsar; are points, which, though they have long exercised the ingenuity of historians, are, after every discussion, still ambiguous. That the aborigines of Britain came from the neighbouring continent of Gaul, is the commonly received opinion: but it has likewise been maintained, that our primitive colonists emigrated from the east."

Mr. Polwhele refers, in a note, to Sir William Jones, as saying what Mr. Polwhele himself has said likewise, that "the Saxon chronicle brings the first inhabitants of Britain from Armenia." This opinion, however sanctioned; we have fully refuted, we trust, in our third volume, p 401. Nor can even the reputation of Sir William Jones add one atom to the weight of an opinion so light in itself, and so thoroughly proved to be light. In all disquisitions of this nature, two or three plain principles of critical common sense should direct our steps. All migrations, in the infancy of navigation, were necessarily made in a slow, progressive manner, flowing like the current of a river along the adjoining lands, winding with opposed obstacles, and gradually winning their circuitous way to the end. The more immediate descendents of Noah could cross from one bank of a river to another, and could even venture over narrow arms of the sea, when they could not launch out upon the Mediterranean, and still less could presume to
navigate

navigate the ocean. They could indeed have no temptation to venture upon either, when they knew not what regions were explorable in either, and even knew not whether there were any at all. Nor was the population of the world effected by *one* generation of men, boldly daring in their spirits, and committing themselves blindly to the winds or waves. It was the continued work of successive ages, each advancing beyond the immediate line of the other, but advancing with their families, their cattle, and their household goods, to the unoccupied lands before them. Away then with the dreams, even of Sir William Jones, concerning an Armenian, or of any distant derivation of the Britons. These came into the world, like other men; and these came into Britain, as other colonists have come into islands. They migrated from the nearest, the very near, and the very visible points of the opposite continent.

But *when* this happened, is a much greater difficulty.

"Some of our best antiquaries," says Mr. Polwhele, "have been disposed to fix the first colonization of the island about one thousand years before Christ, referring chiefly, in support of their arguments, to the following passage in Richard of Cirencester: '*A. M. M. M. M. circa hæc tempora cultam et habitatam primùm Britanniam arbitrantur nonnulli, cùm illam salutarent Græci Phœnicesque mercatores.*' But the obvious meaning of this passage is, that about the year of the world three thousand (about one thousand years before Christ) this island was in general cultivated and peopled in every part of it, inasmuch that the Phenician and Greek merchants were beginning to trade with the natives. If this passage be cited to fix the date of the peopling of the island, it may be brought at the same time to fix the date of the Phenician and the Grecian commerce with the British islanders. But, if we admit its authority with this double view, we must understand that the peopling of Britain, and the Phenician trade, commenced at the same instant. This, however, is a manifest absurdity;" because population must have "commenced long before commerce could begin."

We have produced this extract, merely to vindicate the passage cited in it; a passage, the only one that we have in all the compass of history, which marks the first inhabiting of this island, and therefore of peculiar importance to the early historians of it. Nor has Mr. Polwhele, we think, treated the passage with the requisite respect. He puzzles rather than persuades; and then becomes confused himself. He first explains "the obvious meaning" to be, "that this island was in general cultivated and peopled in every part of it;" and then supposes it "cited to fix the *date* of the peopling of this island." The fact is, that Mr. Polwhele's eye overlooked the word "*primùm*," in the first explanation, and caught it in the second.

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The whole indeed points plainly, as Mr. Polwhele writes above, to "the *first* colonization of the island." It adduces the opinion of some, "*cultam et habitatam primam Britanniam*," about A. M. 3000. Nor does its posterior allegation impeach its prior. In a loose kind of chronology, where little is known, and that little all general, he fixes the first inhabitation "*circa hæc tempora*," in a loose and general reference to a millenarian period. Writing necessarily with such a laxity of chronology, he refers to the same millenarian period another event, which must have happened two or three centuries later. In a chronology that strides only by millenniums, centuries are merely subordinate and unnoticed spaces: and we see this reason exemplified by Richard himself, in a passage just subsequent to the other: "A. M. M. M. M. D C L. Has terras intrarunt Belgæ; *non diu postea*," though actually more than *two centuries and a half* afterward*, "*cum exercitu in hoc regnum transit Rex Æduorum Divitiacus; circa hæc tempora*," the chronologist embracing *both periods*, "in Hiberniam commigrarunt ejecti a Belgis, Brittones." We thus see the same language, in the same comprehensive manner employed concerning the migration of the Britons to Ireland, and concerning the coming of the Phœnicians to Britain. Richard could furnish us only with general dates for either, and leaves us to make out particular dates, by reasonings accordant with his general positions.

Having thus noticed, with honest fidelity, what we think reprehensible in Mr. Polwhele's hypothesis, we go on to do what we like much better, especially with such a writer, to distinguish and to praise. We shall even pass over several points in what we cite, however contrary they may be to our own opinions. The general merit of the passages shall be our only object; though we shall subjoin some occasional observations.

"The earlier inhabitants of the island," he tells us, in a lively and judicious style of remark, "in proportion as they were known to the nations around them, became more and more the objects of curiosity. The various singularities that so strongly marked the Danmonians, must have stood forth prominent and bold, in contrast with the general European feature. Among these national peculiarities, the religion of Danmonium was also new: and so striking was its character of sanctity and wisdom, that it attracted the attention of the more learned and inquisitive among the Gauls, who were before unacquainted with the aboriginal islanders. This religion was Druidism. Among the rites of Druidism, it was the human sacrifice, which chiefly astonished the

* Cæsar De Bell. Gall. ii. 4, "*Nostrâ etiam memoriâ*."

nations of Europe. Mr. Bryant is of opinion, that this mystical sacrifice was a typical representation of the great vicarial sacrifice that was to come. At first, there is no doubt but the Druids offered up their human victims with views the most sublime. The Druids maintained, *quod pro vitâ hominis nisi vitâ hominis reddatur, non posse aliter Deorum Immortalium numen placari*. This mysterious doctrine seems not of men, but of God! It points out, I think, *the one great sacrifice for the sins of the whole world!* But, after the Phenician colonies had mixed with the primeval Britons, this degenerated priesthood delighted in human blood; and their victims, though sometimes beasts, were oftener men."

Mr. Polwhele here writes like a scholar well grounded in the principles of Christian philosophy. But he is too upwary in the language of his last clauses. The victims under Druidism were not merely sometimes, but generally beasts, and therefore were not "oftener," but only occasionally men.

"In Danmonium," adds Mr. Polwhele, as he proceeds, "the Druids professed to believe, that rocky places were the favourite abodes of their divinities. And wherever we find stones, which are at the same time massy and mis-shapen, there we look for the Druidical Gods. Vastness, in short, and rudeness, were the characteristics of the Druid *Rock-Idols*. In Cornwall, Borlase has noticed a great number of these stone deities; though he seems to have indulged his fancy, in attempting to give exact and discriminating delineations of idols that mock description. In Devonshire, we have an ample field for such investigation. But the misfortune is, that nature has exhibited her wild scenery in so many places, that we know not whither to direct our first attention. She has scattered the rocks around us so profusely, that we are afraid to fix on a Druid-Idol, lest the neighbouring mass should have the same pretensions to adoration; and all the stones upon the hills, and in the vallies, should start up into divinities. If Bowerman's-Nose, for instance, in the vicinity of Dartmoor, be considered as a Rock-idol of the Druids, there is scarcely a torr on the forest, or its environ, but may claim the same distinction. Yet this enormous mass of stone upon Heighen-down, in Manaton, hath been marked as Druidical. Placed on a most elevated spot, it rises to the height of more than fifty feet. Viewed at a distance, it has the appearance of a human figure: and its gigantic form has given rise to a variety of fables. On approaching it, we find that it consists of several ledges of granite, piled one upon another in the rudest manner. If, however, we bow down to this granitical god, we shall meet deities at every step; whilst Hightorr, a hundred feet in height, the torrs of Bellever and of Hestary; whilst Mistorr, and the torr of Ham, Steeperton-torr, and Mill-torr, and Row-torr, frown on us with new majesty. Thus Dartmoor would be one Druid temple; and its dark waste, now consecrated ground, would breathe a browner horror."

In this extract we know not which we should admire most, the lively propriety of the language, or the judicious good sense of the sentiment. The language is very vivid and happy,

while the sentiment raises the author high above, what even an antiquary must call, the reigning credulity of antiquarianism. We suggest also to the inquisitive mind of Mr. Polwhele, whether this infinite multiplicity of supposed idols, in so small a compass, within what was once a mere forest, does not of itself refute the supposition, and reduce these gods of Druidism into the mere creatures of erring antiquaries. That ever the Druids worshipped rocks at all, appears not from any evidence of ancient history, appears not from any traditions remaining in modern times, but is surmised merely from a mad woman in Wales once calling to a famous stone for revenge of her injuries; from this stone being said to have once spoken; from another stone in Ireland being denominated, equally with this, the Speaking-Stone; and from a third in Cornwall retaining the doubted appellation of the Hooting-Stone*. On this slender pillar, bending beneath its weight, and ready every moment to sink under it, has the whole system of British rock-idols been built by Dr. Borlase. Yet the incautious hand of the Doctor's pupils in antiquarianism, has been so profuse in raising upon it pile over pile, in making "all the stones upon the hills and in the vallies," as Mr. Polwhele has acutely observed, to "start into divinities," that the whole, we believe, must instantly fall to the ground for ever.

"The use of the *Cromlech*," observes Mr. Polwhele again, "has been a subject of much conjecture. An ingenious writer," but he should certainly have told us who, "says that the *Cromlech* is the *Bith he ram* of the Canaanites; and that its name declares it to have been a temple dedicated to their God, *the Heavens*, under the attribute of the *projector*, or mover of things projected. Mr. Chapple was of opinion, that the *Cromlech* was designed for the apparatus of an astronomical observatory. So numerous were the scientific properties which he attributed to the Drewsteington *Cromlech*, that he could have written volumes (as he often said) in describing them. The first thing he mentioned, was a most exact meridian line, made by the coincidence of the three supporters; that is, the outside edges of two, and the inside edge of the third, are as truly fixed on the meridian, as could possibly be done by the most accurate astronomer. The next was the latitude of the place, which was shewn by some part of the *Cromlech*, even to the nearest minute; as were the sun's greatest meridian altitude in summer, the least in winter, and consequently the obliquity of the ecliptic: which last article afforded a most curious

* Borlase, 168, 171. In his vocabulary at the end, the Doctor doubts his own interpretation of "*Hooting-Stone*," by putting a *quære* to *Idzbec*, hooting. Nor is there any such word in Pryce. Mr. Polwhele also speaks of a *Whooting-stone* (one so called) from its noise on moving with wind, 1. 148.

circumstance; for, by allowing the known diminution of the obliquity, he found that upwards of two thousand two hundred years had elapsed since the Cromlech was erected. After describing these and many other astronomical properties, he said he had lately discovered, that the cover-stone was inscribable in an ellipsis. That the Cromlech served also for gnomonical purposes, he had the most positive proof; for by its construction he found, that there was a certain point under the Cromlech, whence reflections should be cast; and, by removing the earth from that spot, he discovered a curious little triangular stone, which must have been placed there for that purpose. All this is wonderful indeed! But, though I have the highest opinion of Mr. Chapple's diligence and integrity, yet I am apt to believe that his curious hypothesis, which might first be suggested by some fortuitous position of the stones, will not bear the test of cool and impartial examination. Were there any regular planes cut on the surface of these stones, we might suppose them designed to point out different phenomena of the sun and planets: but as there is no mark of a tool on any of them (which indeed would profane them in the opinion of a Druid) I would as soon believe that the earth was formed of a concourse of atoms, as that four rude and shapeless stones, to all appearance selected only for their magnitude, should exhibit an exact correspondence with every circle in the heavens. After all Mr. Chapple's disquisitions, I cannot but concur with Dr. Borlase in thinking, that the Cromlech was originally designed for a *sepulchral monument*. Its general figure, and the size of the area, seem to suggest the idea. Not that the covering-stone, or the supporters, were intended to secure the dead from violence. They are but ill calculated for protecting the dead from the inclemencies of the weather, or any other injury. There is something of grandeur in the construction of the Cromlech, which was probably meant to do honour to the deceased."

In all this we are happy to see Mr. Polwhele so superior to the wild reveries of Mr. Chapple; reveries plainly borrowed from Mr. Wood's conversion of Stonehenge into a Druidical orrery, and both derived from the fancies of men, untaught by history, untutored by reflection, and dreaming about Druids till they magnified them into magicians. The Cromlech was certainly sepulchral; a rude kind of magnificent tomb, and therefore, like all tombs, really "intended to secure the dead from violence;" but peculiarly intended by the hanging position of the top-stone, as it rests on three legs, and lies ready to crush into atoms any who should loosen the legs by invading the grave between them. The grave has accordingly been seldom invaded, while the top-stone remained upon its legs; but when this has been thrown down, sometimes the faint appearance, and once the complete reality, of human remains has been actually found within it*.

* Borlase, 230, 233.

" The

"The chief trade of the Phenicians," Mr. Polwhele avers, in his zeal to exalt his own *Danmonium*, "was not with the inhabitants of the Scilly Isles only: their commerce was with Devonshire and Cornwall, and the Scilly Isles." But it is expressly restricted by the very historians who mention it, to the Scilly Isles alone. That the art of dying cloth was familiar

"to the ancient Britons, before the Belgæ; we have every reason to infer from the known fact, of their painting and staining their skin. And with the same colour which they used in painting their skin, the Danmonians probably died their garments. Very possibly the purple dye of the Tyrians gained its high reputation among the ancients, from the use of our tin in the composition of the dye-stuff; as the tin trade was solely in their own management. That its use as one of the non-colouring retentive ingredients, was known to the Phenicians, will appear probable, when we consider the unfadingness of their purple; which was a leading character, in that celebrated colour produced by the shell-fish *purpura*. It is not likely that the simple blood of a shell-fish, however beautiful at first, would have proved a *lasting* dye. The addition of some retentive ingredient must have been necessary, to secure its brightness, and preserve its beauty. Tin, dissolved in *aqua-fortis*, is at present a necessary article in the new scarlet dye: and our fine cloths owe the permanence of their delicate colours to the retentiveness given by the finest grain tin: so that the English superfine broad-cloths, dyed in grain by the help of this ingredient, are become famous in all the markets of the known world."

This conjecture, we think, is as novel as it is pleasing, and is probably no less true than it is ingenious.

"After this deduction of the British commerce from the earliest times down to the Roman period," as Mr. Polwhele subjoins, "it is natural to enquire, whether this commerce was carried on by way of barter (the exchange of one commodity for another) or whether certain metals, as gold, silver, and brass, the great medium of commerce in almost every age, were adopted as the representatives of different commodities. The primitive mode of commerce was the exchanging of one commodity for another: but the great inconveniences experienced by those, who carried on their trade in the way of barter, soon occasioned the invention of *money*. It should seem from a few scattered passages in ancient authors, that the Britons were unacquainted with money, or with its mercantile uses. Yet, that the Britons had the knowledge of money, and that they used brass money, is evident from this passage of Cæsar: *utuntur aut æreo aut taleis ferris ad certum pondus examinatis pro nummo*. But Cæsar is here speaking of the Britons on the sea-coasts, particularly those of Kent, who imported their brass from the Continent. With the Danmonians, Cæsar had at this time little or no acquaintance. I only quote therefore his authority, to prove one simple fact; that the Britons knew the use of money, before the time of Cæsar. For it is not probable, that the money in circulation among the people of Kent, should be confined

to their own district," But "we are not to imagine that the Britons used brass and iron money only; to the exclusion of those metals, which were so obviously preferable for the mint. In our Danmonian mines," that is, the stream and shode works for tin, "were produced no small quantity of gold and silver. And that the Danmonians had gold coins, is plain from those of Karnbre, which Borlase has exhibited in his Antiquities, and in his Natural History."

Mr. Polwhele thus urges all that can be pleaded in favour of the Britons having money, or rather a semblance of money, as early as the days of Cæsar. But what Cæsar says on this point, we must remember, is not confined to "the Britons on the sea-coasts, particularly those of Kent," being extended equally to the Belgæ and aborigines, to the Belgæ of Devonshire equally with the Belgæ of Kent*. Nor was there either silver or gold used in the island, as early as the days of Cæsar; Cicero telling us expressly, "in Britannia nihil esse audio neque auri neque argenti;" he even says, "illud jam cognitum est, neque argenti scrupulum esse ullum in illâ insulat;" and the coins of Carnbre, like the coins of Cunobeline, belong to a later period.

But we must here conclude our review of the antiquarian division of this work, remembering that it contains only about a fourth of the whole, and deferring our review of the physical till next month. Yet, before we leave this subject for the present, we must in justice to Mr. Polwhele cite what he alleges in a postscript.

"Several of my subscribers," he informs us, in a tone of despondency that calls out all our sympathy, "have long seen this vast accumulation of paper," for his History, "with their own eyes; have noticed their arrangement, and lamented that any obstacles remained between the MS. and the press: and, when I assert that I feel a weight on my mind, which will not be removed till I have published the whole; no one, I think, possessing common candour, can doubt the truth of my declaration. Who indeed, after having devoted his days and nights for years to such arrangements, could acquiesce in the dreary prospect of MSS. distributed along the shelves of his library, however orderly the distribution? After all his labours would he sit down composed, with a view of his quiescent papers fast gathering the dust of oblivion? Conscious that he had done as much within a given space of time, as any person in his own line of research had ever done; could he enjoy his consciousness amidst the retirement of a study, whilst many without (who 'would not believe till they saw') were hardy enough to declare that he had done nothing? The cause

* De Bell. Gall. v. 12. "Britannia pars interior ab iis incolitur," &c. "maritima pars ab iis qui—ex Belgis transierant—; hominum est infinita multitudo—; utuntur aut æreo," &c.

† Epist. ad Fam. vii. 7, Epist. ad Atticum iv. 46.

of this suspension of the work, is sufficiently obvious. Every *nominal* subscriber must perceive it ; though, to smother the sense of his own meanness, he is most clamorous in complaining of the delay."

We collect from this passage, what private information confirms to us, that solicited by flatteries, and stimulated by promises, as Mr. Polwhele was, he has been feebly supported by the gentlemen of Devonshire. His subscriptions from them have not been half, we believe, of what were actually expected, and were naturally to be expected, from such solicitations and such promises. Even "the enthusiasm of a right honourable correspondent, whose hypothetical letters are enlivened with professions of friendship and promises of patronage," became all sobered down in the performance, as appears, into "professions" without practice, and into "patronage" without profit. We therefore beg leave to add, from our ardour of zeal for provincial histories in general, and for the History of Devonshire in particular, that to suffer such a writer, under such solicitations and such promises, for want of vigorous support to proceed in the work, at the loss (which we understand he will incur) of *several hundreds of pounds*, to his small patrimony, small preferment, and large family, would fix an indelible disgrace upon the authors of his disappointment, and this county for ever.

(To be continued.)

ART. XV. *A Tale of the Times. By the Author of A Gossip's Story.* 3 Vols. 12mo. 10s. 6d. Longman. 1799.

THE writer of these volumes has before received the praise of the British Critic, for great ingenuity, and a correct knowledge of the human character. She now appears before the public with more exalted claims, as the strenuous advocate of religion and good morals, and the powerful enemy of unfound and vicious principles, however disguised or denominated. It has before been examined and substantiated, in the pages of our volumes, that a regular system, in opposition to religion and civil order, has been carried on and propagated on the Continent. It is no less certain, that the writers of France, as well as of Germany, whose design was to conciliate the attention by interesting narratives, concur in their endeavours to poison the sources of piety and morality, to palliate the seductive influence of vice, and to allure the wander-

ings of youthful fancy, by specious representations of false sentiments and profligate philosophy.

To such writers and such principles these volumes, from the pen of Mrs. West, present themselves with pure and persuasive sentiments, of sufficient efficacy, it might be supposed, to confound, convince, and reform. Genius is here employed in its proper station, namely, in the defence of virtue, and the overthrow of vicious sophistry.

Virtutis veræ custos rigidusque satelles.

The tale is simple, and not at all encumbered with artificial decoration, or uninteresting episodes. A young lady of birth, beauty, and accomplishments, is the victim of a modern philosopher, who, acting on the cold unfeeling principles of his sect, sacrifices to his own selfish and solitary gratification every sacred obligation of honour and of duty. The result is, that a whole family is involved in the deepest misery, and more particularly so, the unfortunate object on whom he more immediately "smiles, and smiles to be a villain." He himself finally is compelled to fly his country, and meets with an unpitied and miserable end, on the very theatre from whence he imbibed his pernicious maxims, and from the very individuals of whom he was at once the associate, the instrument, and the victim. We will gratify ourselves with selecting a few specimens of the style and sentiments. The following passage well delineates the latitude which the professors of moral rectitude, in opposition to religious duty, and the equalizing advocates of democracy, allow themselves.

"One prime article in his creed was, that an adept did not study to less advantage for possessing the good things of this life. Indeed, as his views were not very clear on the subject of a future state, he considered it to be his bounden duty to embrace all the advantages which the present afforded. Gentlemen of his principles do not mean by their general declamations in favour of liberality, honour, and philosophical equanimity, to convey the precise idea, that such qualities are indispensably requisite in their own characters: for they know, that the exterior resemblance exactly answers the same end. Superficial observers (and the major part of mankind belong to this class) will give you credit for possessing a virtue, provided you are loud in your censures of an opposite vice. Good notions of public liberty give the licence which permits you to be a private tyrant. The daring atheist and sophisticating sceptic may alike shelter under the veil of religious moderation: and provided the words honour, sentiment, and philanthropy be upon your tongue, you may disturb the repose of mankind, either individually or collectively, with impunity." Vol. ii, p. 102.

The following also is no less happily introduced.

"Aware

“ Aware that it is much easier to assail the opinions of others, than to bring forward a well-digested system of your own, Fitzosborne determined to commence the attack. An opportunity soon offered for him to point some of those contemptible but blasphemous sarcasms which pass for wit, against the Old Testament, which infidelity is now pleased to term an indefensible outwork of the popular theology. A scandalous tale of a married nobleman had found its way into a public paper; Fitzosborne pointed it out to Monteith by a significant glance, while he, with the pleasure common to offenders on discovering a companion in guilt, honoured the wretched jest with which the paragraph concluded with a hearty laugh.

“ What has entertained you, my lord,” inquired the countess. “ May we not partake of your mirth?” Monteith hastily replied, that it would not amuse her; and Edward, tossing the paper among the other publications of the day, sagaciously observed, that the conduct of the present age corresponded more with the practices recorded by the Jewish classics than with the precepts of their austere lawgiver. “ The offences,” continued he, “ which seem to give eclat to those heroes who are recorded in the songs of their bards, are in their legislative code punishable with death, at least if we suppose these narrations literal. But we must allow, that the best critics, considering the allegorizing temper of those people, are led to believe, that the whole compass of their literature is fabulous, and by no means possessing that claim of high antiquity to which it pretends.”

“ Henry’s heart throbbed with indignation; but he determined to wait his opportunity of interposing when his audacious adversary was thrown off his guard. Warm with affectionate zeal for those truths from which her father had so often drawn instructive moral lessons, and the most august views of superintending Providence gradually unfolding its amazing designs, Miss Evans determined immediately to reply. “ It cannot,” thought she, “ be any dereliction of female modesty and delicacy to show an infidel that women may be courageous in a sacred cause. Even my father’s avowed opinion, that we ought to withdraw from controversial topics, would change with the exigency of the present case, which calls me to repel the attacks of profligacy and impiety united for the destruction of my unsuspecting friend.”

“ Determined by these reflections, she addressed Fitzosborne: “ How long, sir, have these sagacious critics succeeded in convincing the world that their Rile of reasoning was just? My father has devoted his whole life to the attainment of sacred learning; and I have heard him say, that the attempts of sceptics served but to confirm the stability of that heaven-erected edifice which they sought to undermine.”

“ The honour of an argument with Miss Evans,” returned Edward bowing, “ is too great a novelty for me to decline embracing it; and I cannot but lament that I have not been previously prepared for the contest, by having obtained a knowledge of the arguments by which the superior judgment of Mr. Evans was decided. I am myself a sincere friend to religion, anxious for its *real* rights, and jealous of its *true* honour; and as such I have been tempted to wish that some untenable points were fairly given up, and that the profound theologists

of

of the present day would select those passages which bear stronger marks of inspiration. I confess that I have often felt mortified at seeing the abilities of the order exerted in the defence of those parts of the system which were more prudently abandoned by candid disputants."

"And I," said Lucy, "have been mortified too, when I have seen religion degraded by a mock defence." Vol. iii, p. 126.

Let all the advocates of the principles here exposed and reprobated, and females in particular, read the following words with the attention they deserve.

"Let me," continued she, "here, in this your favoured retreat, disclose to you the history of my errors. You need no warning; but the time will probably *soon* arrive, when the remembered confidence will still more endear this spot.

"I had not been long a wife before I discovered that my eye had betrayed my judgment so far as to frustrate my expectation of ever finding in marriage that communion of well-paired minds, that feast of reason and that flow of soul which I had looked up to as the perfection of felicity. Every attempt to give lord Monteith a taste for intellectual pleasures was unsuccessful. But I was not unhappy. I remembered your excellent mother's precepts, and reconciled myself to the limited enjoyments which this world affords. In every eccentricity I beheld myself the undisputed mistress of my husband's heart. In many instances I saw my power over his determinations; and often a genuine trait of native goodness appeared in something apparently inconsistent and irregular. I compared my situation with that of many married ladies whom I knew, and I found abundant reason to be contented with my lot.

"I then first saw Fitzosborne, and unhappily possessed sufficient consequence to attract his notice. He strove to please, and soon grew interesting. Yet, weak as I have proved myself to be, I think I should not have been the victim of his arts, had not my lord's behaviour to me been perceptibly changed. He was no longer the man who engaged my youthful love, or the husband who claimed my respect and gratitude. Then, and not till then, did I feel the power of contrast which I had hitherto indignantly avoided. The elegant commendations of Fitzosborne taught me, that I was not a being of a vulgar mould. His graceful attentions indicated the homage which merit like mine ought to receive. His glowing descriptions, though delicate as the ear of purity itself could desire, pointed out a fairy region of felicity, the abode of congenial minds, where human foibles and human sorrows never intrude. Infatuated by this unreal vision, the blameless occupations by which I had previously diverted painful reflections became insipid. Wrongs were converted into unpardonable injuries, and inattentions grew into wrongs. I no longer recollected those who were less happy than myself. The pang of wounded love lost its tenderness, while it assumed the indignant spirit of offended pride; and my rebel heart, imperceptibly alienated from its lawful possessor, admitted an usurped claim.

"O, Lucy!

"O, Lucy! if my tale were told, it would not only serve as a warning to our weak sex, whom vanity or susceptibility generally betrays, but also to those husbands who are anxious to guard their honour from reproach. I would bid them not entirely depend upon the stability of our principles or the constancy of our attachments, but to assist our virtue by that almost invincible defence which their behaviour to us would supply. Might they not, without derogating from their own superiority, treat our foibles with generous lenity, and make even our faults conducive to our security? Praise is never so grateful as from those we love. Attentions are never so pleasing as from our dearest friends. Let them not, when they neglect us, suppose, that the assiduity of an agreeable follower is only welcome to the *determined* wanton. The delicate mind, that shrinks abhorrent from the thought of guilt, may divert the pangs of unrequited affection by indulging the unsuspected feelings of esteem and gratitude for an amiable observant friend. Modern manners justify these connections, and modern history describes their result. But let me not recriminate. My hopes of pardon are founded on my own penitence, not on the aggravation of my husband's errors. The superior advantages of my education, my habits of reflection, my sense of shame, the acuteness of my sensibility, were all entrusted talents; and I recollect with terror the awful assurance, that where much is given much will be required." Vol. iii, p. 314.

Were we to extract all that we admire, we should cite a very considerable portion of the work; we must be satisfied therefore with a general recommendation of the performance, well assured that these volumes will be received into general circulation, and very confident that they will be attended with the most beneficial operation.

ART. XVI. *Family Sermons.* By the Rev. E. W. Whitaker, late of Christ Church, Oxford: now Rector of St. Mildred's and All Saints, Canterbury. Two Volumes. 8vo. 12s. Rivingtons. 1798 and 1799.

IN every work which has a tendency to revive and extend the truly Christian practice of family devotion, we feel so lively an interest, that though the present is hitherto incomplete, being intended to consist of three volumes, we are determined no longer to delay our notice of it. The author, Mr. E. Whitaker*, has distinguished himself by several publications, all displaying a truly Christian zeal, well seasoned with Christian

* Son of the late learned Sergeant at Law of that name.
knowledge.

knowledge. Few men have so just a right as this author to censure the corruptions of the age, because very few have so happily escaped the contagion of them; and admonitions are naturally received with most attention, when they are known to be accompanied by suitable practice.

It seems to be the intention of Mr. W. to furnish a convenient Body of Divinity for families, so divided, that, in successive portions, the whole may easily be delivered to the same domestic assembly. In the execution of such a plan, a very strict method is not perhaps necessary; and several different arrangements of the various subjects might be almost equally good. It seems sufficient that all the most important topics should be introduced, with such a degree of natural transition as may assist the hearers in their progress from one part to another. The author of these Sermons begins with Faith in general, as the foundation of all religion; he proceeds with the proofs of a Deity, the nature of the first Covenant, the predictions and proofs of the second, and the establishment of the Christian Church. He then recurs to the attributes of God, the distinctions of the divine Persons, and the nature of Baptism, and a Christian Life: Such is the general outline of his first volume, which contains eighteen Discourses. The fourth of them, entitled "Political Revolutions, the Judgments of God," would have had a more evident connection with the rest, if it had been styled "Proofs of Divine Providence in the Government of Nations."

The second volume, in the same number of Discourses, treats particularly of our duties as men and Christians; and exposes, in like manner, the principal vices which stand in opposition to those obligations.

In selecting one or two specimens from such a variety of topics, it is not easy for us to satisfy even ourselves, that we fix on what is actually most important, or most original; if, however, we produce what is good, neither our readers nor the author can have just reason to complain. In this view we shall take from the former of these two volumes, that passage in the Sermon on "the Establishment of the Church by the Apostles," which speaks of the institution of Bishops. It relates the truth with great clearness and propriety, and the subsequent remark on Schism, is well deserving of notice.

"We now come to the highest order of ecclesiastical ministers appointed by the apostles, that to which priests, as well as deacons, were subject. The inferiority of these two last appears from the epistles already quoted. In that to Titus we read, that one purpose for which he was left in Crete, was to ordain elders in every city. Now as the authour of the epistle to the Hebrews well argues as to blessing, with-

out

out all contradiction, the less is ordained of the greater, and consequently Titus must have holden a rank higher than that of those he ordained. Whether these of this rank were then called by another title, and had that of bishops afterwards restrained to them or not, is a question the resolution of which will never prevail with any but men of perverse minds, to deny, that there were ministers of the church, to whom was committed, by the apostles, the oversight of the elders or priests, and inferiour officers, as long as these epistles of St. Paul exist, that are addressed to two persons of that description, giving them directions for the government of these orders: and in the very next age, we have the concurrent testimony of antiquity, confirming the institution of this superiour order by the apostles, and appropriating to the ministers of that the title of bishops. So that as the writings of St. Paul prove that there was such an order from the first, those of the Christians of succeeding ages demonstrate, that that was specifically the order of those that have been since called bishops. These were considered as successors of the apostles in their government of the church; through them the connection of it was traced to the great corner stone Jesus Christ, the Shepherd and Bishop of our souls: and by community with them was the unity of the church thought to be preserved. Every one who separated from that, destroyed that beneficial and beauteous harmony which properly belongs to the body of Christ, and brought scandal upon the doctrine they had learned; they therefore were, according to St. Paul's direction, to be marked and avoided. (Rom. xvi. 17.) For this crime of schism, though from the frequency of it now scarcely considered as blameable, was by those who retained the doctrine of the apostles uncorrupted, viewed with so great disapprobation, that any who assembled separate from their bishops and priests, were not considered as forming a church. Here it will naturally occur to you, that great indeed has been the deviation from the manners of the primitive Christians, almost every parish now having a congregation of separatists. But this is not to be charged on the church; she does not cease to testify, that schism is a crime, nor to pray that her members may be delivered from it; but woe to those who, under pretence of reforming, only divide the body of Christ. It was not thus that our ancestors acted, when they purified their worship from Romish corruptions. It was not merely the discipline that was then relaxed, but the doctrine, that was depraved; and therefore they reformed their practice according to the words of Scripture, and led their congregations to amendment, by the light of Christian truth, not to fanaticism, by the presumptuous effusions of ignorance." Vol. i, p. 202.

In the second volume, the Discourses, from the nature of the subjects, are more practical, than in the first: and we particularly recommend the two Sermons on the Liturgy of our Church, as well calculated to assist the worshipper in making the best use of his public devotions. But the part which we shall take for the use of our readers will be extracted from the

First Discourse

Discourse on "Family Religion," which may be considered as the most emphatic recommendation of the work itself, calculated as it is for the aid and improvement of domestic worship.

"The first shoots of real righteousness among men must be sought for in the private and domestick virtues; in piety, sobriety, diligence, and affection; and by the extension of these are produced good qualities, which are more publick and splendidly salutary; but without these all show of the others is mere simulation. If, then, we are ambitious of becoming instruments of happiness on a larger scale; if we would be the ministers of God for good, on a more extended scene; if we wish to lead thousands to glorify our Father which is in Heaven, we must begin with the cultivation of these more confined, and less observed virtues. For even thus, too, the kingdom of Heaven is like a grain of mustard seed, which, though so small when sown, produces a plant under which the fowls of the air may roost. Beyond all estimate or conjecture is the good of which we may be the actual instruments, by early instilling the principles of faith, piety, and charity, into the minds of our children, who are naturally devout, and having no prejudices arising from a consciousness of guilt, or the love of vice, will, if they be delivered with seriousness, mildness, and such plainness of expression, as they can comprehend, readily receive the things pertaining to the kingdom of Heaven; and by imparting to our servants those lessons of the same of which they stand in need; and by exhibiting to both the prevailing argument of our own example for the practice of them. Not only the personal escape from misery of any one of these our immediate pupils, in consequence of what they learn from us, and their obtainment of future happiness, (which is in itself infinite) are to be taken into the account, but the benefits done to all those whom they may hereafter teach, or influence to enter on the paths of righteousness; and even to those to whom this second, or any succeeding generation may prove useful instructors, whatever glory be derived to God, whatever good be done to men by all these, our exertions will participate in the productions of it; while that loss of opportunity of thus contributing to an endless line of happiness, which is owing to our own negligence, must, in the guilt of it, in some measure, be proportionate to the good we might have done, had we thus performed our duty.

"How great criminality, then, may justly be laid to the charge of parents, who fail to prepare their children early for the race of life, by teaching them in what their true interest consists, and directing their chief attention to that object which alone deserves it, an happy situation in the world that shall endure for ever; who, instead of making them acquainted with the words of eternal life, and accustoming them to read the holy Scriptures as alone containing them, instead of setting them an example of faith in, and devotion to God, by the regular use of family prayer, and by calling for his blessing on their food, by solemn thanksgiving at their meals, do, by living themselves without God in the world, (observing, I mean, no degree of that humble behaviour

favoured and reverend demeanour towards Him, which a just sense of being constantly under the eye of so great, so pure, so righteous a Being, must naturally produce) teach them to make light of His commandments, to despise His menaces, and to neglect the rites, and break through all the restraints of religion. Consider, too, whether they partake not in the same guilt: who having as servants in their houses the ignorant and uninstructed, do not strive to put them into the right way, either by admonition or example." Vol. ii, p. 300.

As we wish that productions so useful as this should also become as popular as possible, we will suggest to the author, that he would have a much better chance of pleasing the generality even of judicious readers, would he consent to be less careful in some matters, and more so in others. In particular words he is a *purist*, writing *his self* for *himself*, *ye* for *you* in the nominative case, both of which, though right in principle, are so perfectly unusual in practice as to offend every time they occur, which cannot but happen very frequently. He writes also *a mean* in the singular number*, for which there is no adequate authority. So much for his too great care, which might be exemplified also in some other instances. In style, on the contrary, he is much too negligent; and his sentences are put together with a carelessness which not unfrequently produces confusion and obscurity; and very often destroys the effect of sentiments just and useful in themselves.

A list of subscribers is promised to appear with the third volume, and we heartily wish that the author may find it much more extensive than at present he seems to expect. It would give us great pleasure to suppose, that the testimony we have honestly given to the merits of the author, and the excellent design of the work, will contribute, in an effectual manner, to confute his desponding expression concerning the attention he thinks it likely to attract.

* *A means* is certainly vicious. The rule we lay down for ourselves is to avoid the expression altogether, when it cannot be used in the plural: thus considering it as a word that has no singular number.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Orange, a political Rhapsody, In Three Cantos. Ninth Edition.* 8vo. Milliken, Grafton Street, Dublin. 1798.

Great service is said to have been rendered to the Royal Cause in Ireland by this poem, which, from its pointed animadversions on characters and events, well known in that country, has there obtained a prodigious sale. Even a tenth edition is said to have appeared. It was published at separate periods; the first Canto in October, 1797, the second in January, and the third in March, 1798. The author is certainly not destitute of poetical talents, though his numbers are not finished with that regular accuracy which an English ear now expects. The following passage, from the second Canto, will give no unfavourable idea of the performance.

There was a time, when Innocence could dare
The wildest ravings of the Press to bear;
Calm in a spotless heart, could cheerly smile,
And hear a madman or a fool revile:
Sure, when revolving years had roll'd away,
To see the falsehood stand expos'd to day—
The lie refuted, clear'd her injur'd fame,
As precious metals purify by flame.
But, in these times, when leagu'd with murder soul,
Democracy and maniac slander prow!—
When greedy for the hapless victim's life
Malignant falsehood whets th' assassin's knife—
Enjoys the victim writhing in his smart,
And tears, with bloody fangs, his quiv'ring heart—
The wife may tremble, and the brave may fear,
And even the honest dare not be sincere. V. 293.

The notes are written, with considerable humour, in the style of the late Alderman Faulkner, and attributed to his Nephew, G. Faulkner, Junr. The explanation of the title, which is placed at the beginning of the second Canto, may serve as a specimen. "*Orange*] : I have been informed by the public, and my friends in general, that notwithstanding the precision, circumspection, accuracy, and learning of my notes upon this poem, this being the second canto, which according to the immortal Hudibras, is the second book,—I have overlooked and forgotten to explain the signification of the title, which, as I am told, is the principal part of a work: my late Uncle having been always remarkable as a writer of titles, which he did to Swift's works, Pope's *Homer*, Plutarch's *Lives*, and other poets of the last age, in a style of superior learning and elegance, of which the above is a specimen.

Orange

Orange is the name of a pleasant fruit which groweth in Spain, and is therefore called a China Orange, which are sold on Essex-bridge, and the Coal-quay, to the great annoyance of foot passengers, and others who ride along the streets, by slipping of horses upon the skins or peels thereof—of which the Paving Board, Lord-Mayor, Applewomen, Sheriffs, and other Magistrates, ought to be particularly careful, as well as accidents which happen by the over driving of bullocks, and other enormities. Orange is also the name of a colour, a principality in France, and the Stadtholder of Holland, who was formerly King William the III. of glorious and immortal memory. *G. F. Jun.*"

ART. 18. *The Battle of the Nile: a descriptive Poem. Addressed at a tributary Wreath to nautic Bravery. By a Gentleman of Earl St. Vincent's Fleet.* 8vo. 1s. 6d. Debrett. 1799.

We have already noticed a poem of the same title, written by Mr. Sotheby, (*Brit. Crit.* for February, p. 187) a polished and animated composition; the present well-intended attempt proceeds evidently from the pen of one who knows better how to fight than write. In one of his notes, the author mentions the difficulty he found in avoiding too technical a style; yet there are few readers on shore who will think he has succeeded, in such passages as this :

Now through and through her sides the bullets go,
And like a sieve the batter'd quarters show :
Swift as the light'ning's blaze their rapid speed,
Nor massy beams nor knees their course impede.
Now chain and bar-shot whizzing through the air,
In swift revolve the shrouds and rigging tear ;
Along the decks destructive grape-shot plays,
Dancing, in zigzag course, a deathful maze.
Now dang'rous splinters flying all around,
With jagged points inflict a cruel wound :
With purple streams the slipp'ry decks are died,
And death and slaughter rage on ev'ry side.

We critics could hardly make a worse figure in a sea-fight, than this modest, and probably very gallant seaman, does in a book. So much depends on keeping to our proper element.

ART. 19. *Thalia to Eliza: a poetical Epistle from the Comic Muse to the Countess of D——. In which various eminent dramatic and political Characters are displayed.* 8vo. 1s. Richardson. 1798.

In this poem, which is not unskilfully versified, and contains much dramatic knowledge, appears a singular mixture of compliment, censure, and admonition. The second of these, we should hope, on one point in particular, ill-founded. It is a tale that has been told before, yet may not still be true. On the present state of the drama, the following passage contains a very shrewd hint.

Reform your poets!—No, reform your pit,
The dunces that take mummery for wit :

Reform

Reform your gallery-roaders, that in place
 Of genuine Nature, bellow for grimace;
 Those asinine applauders, for whose praise
 Farley composes, and Bologna plays;
 For such an audience let Grimaldi write,
 And Lewis sink a genius, once my right.
 Not at your authors rail, ye critic elves,
 Rail at your own vile taste, and mend yourselves.

Those who at present decide the fate of plays and actors on the stage, well deserve this reproach; and the authors are doubtless spoiled by the carelessness or ignorance of their judges.

ART. 20. *The Druriad: or Strictures on the principal Performers of Drury-Lane Theatre. A satirical Poem: with Notes critical and explanatory.* 4to. 1s. 6d. Richardson. 1798.

A most motley performance, containing some passages well composed; and some very ill; many good criticisms, and many bad enough. The reader will find in it a list of the performers at Drury-Lane, with remarks on each. The person most highly extolled is Miss Decamp, who certainly deserves much praise, though not, perhaps, this extraordinary pre-eminence. The passages most worthy of being cited, in point of composition, are strongly satirical, and therefore we shall not cite any. The praises of Mrs. Siddons, and Miss Farren, are well intended, but feeble; nor has the author versified even the encomium on his favourite actress, half so well as his censure of one or two actors.

DRAMATIC.

ART. 21. *Comus, a Mask; presented at Ludlow Castle, 1634, before the Earl of Bridgewater, then President of Wales: by John Milton. With Notes critical and explanatory, by various Commentators, and with preliminary Illustrations. To which is added, a Copy of the Mask, from a Manuscript belonging to his Grace the Duke of Bridgewater. By Henry John Todd, M. A. Chaplain to the Right Hon. the Earl of Fife, and the Lord Viscount Kilmorey, and Minor Canon of Canterbury.* 8vo. 200 pp. 6s. Rivingtons, &c. 1798.

An elegant poem, accompanied by all the pomp of *Variorum* annotation, is not unlike a beautiful woman in a court dress. It may be very necessary, for the honour of her family, that sometimes she should appear with those ceremonious decorations, but in a modest and simple attire, she will ever be more attractive. Mr. Todd, the very diligent compiler of the *Lives of the Dean of Canterbury**, is the editor of the present volume, and we should do him great injustice if we did not, on this occasion also, commend his care and research: yet *Comus* is here, to our taste, much overloaded with notes.

* See Brit. Crit. vol. iii. p. 662.

The best editions of our English Classics will soon be beyond purchase, if they are to be thus extensively illustrated. Prefixed to the mask; in the present publication, is Sir Henry Wotton's Letter, with ample annotations; a history of Ludlow Castle; of John Earl of Bridgewater, and his family; of Henry Lawes, the composer; with remarks on the origin of Comus. These are taken in part from former editors, but much augmented by Mr. Todd. From the Comus of Erycius Putcanus, which Mr. Hole had mentioned as the forerunner of Milton's performance, this editor gives considerable specimens; sufficient certainly to render it probable, that Milton had read Puteanus's book with attention, and "had been led, perhaps insensibly, to imitation." A copy of the mask, printed verbatim from a manuscript belonging to the Duke of Bridgewater's library at Ashridge, is subjoined in an Appendix. They who delight in copiousness of illustration, will be highly pleased with this edition.

ART. 22. *The Peckham Frolic; or, Nell Gwyn. A Comedy. In Three Acts.* 8vo. 53 pp. 1s. Hatchard, Piccadilly. 1799.

With some attention to enliven a few parts that are unskilfully managed, and to remove one or two allusions that are rather licentious, this dramatic *whim*, as the author modestly terms it, in his Advertisement, might be rendered not unworthy of the stage; though it still could hardly aspire to the title of a Comedy. The subject is a supposed frolic of Nell Gwyn, in bringing about a marriage between Sir Oliver Luke, a rich republican Knight, and Ann Killigrew. Sir Charles Sedley, Killigrew, Lord Rochester, and Charles II, are all introduced with some appropriation of character; and the incident of Lord Rochester personating the King, produces a few comic situations. We have heard it attributed to Mr. Jerminham.

NOVELS.

ART. 23. *Letters written from Lausanne. Translated from the French. Two Volumes.* 12mo. 5s. Dilly. 1799.

This is a melancholy tale, but it is well related, and much interest is excited throughout. The style also is respectable, and the sentiments, which in these times is no common subject of praise, are in no instance offensive to delicacy or good morals. This remark may be considered as more particularly alluding to the translations from German and French writers of modern date.

ART. 24. *Romances. By J. D'Israeli.* 8vo. 3s. Cadell and Davies. 1799.

We cannot think that this volume will materially add to Mr. D'Israeli's reputation as a writer. The poetical essay with which it commences, shows an extensive reading, and an intimate acquaintance with the subject on which it treats; but the reader will not be greatly delighted with the performance, considered as a poetical composition.

The

The episode of the two Swans, at the conclusion, might as well have been omitted; and the price of the volume is beyond all moderation. We do not mean to say that much amusement on the whole may not be derived from the perusal of these Romances, but they are certainly inferior to other productions of Mr. D'Israeli, and, in some passages, objectionable.

MEDICINE.

ART. 25. *A View of the Perkinsonian Electricity, or an Inquiry into the Influence of Metallic Traitors, founded on a newly discovered Principle in Nature, and employed as a Remedy in many painful inflammatory Diseases, as Rheumatism, Gout, Quinsy, Pleurisy, Tumefactions, Scalds, Burns, and a Variety of other topical Complaints; with a Review of Mr. Perkins's late Pamphlet on the Subject. To which is added, an Appendix containing a Variety of Experiments made at London, Bath, Bristol, &c. By Charles Cunningham Langworthy, Surgeon, of Bath.* 8vo. 96 pp. 2s. 6d. Dilly. 1798.

Mr. Langworthy is a staunch advocate for the Perkinsonian Electricity, as he calls it, or for the use of the Metallic Traitors, invented by Dr. Perkins; uses the same arguments in favour of them, that Mr. Perkins had before advanced*, and adds a considerable number of cases in which they are said to have been employed with advantage. Mr. L. is settled at Bath, and with the view of giving opportunities to the medical practitioners, of that place, to estimate the real value of the instrument, he offers his assistance to any paupers in the hospitals, and proposes operating in the presence of their medical attendants. This is certainly candid, and it is right to observe, that several of the cases here published, are attested by the signatures of the patients, who are, in general, persons of such credit, as entirely to preclude all suspicion of an intention to deceive.

ART. 26. *A Treatise on Scrophulous Diseases. shewing the good Effects of facitious Airs. Illustrated with Cases and Observations. By Charles Brown.* 8vo. 166 pp. 3s. 6d. Allen, Paternoster-Row, 1798.

Under the term scrophula, the author comprises phthisis pulmonalis, ophthalmia tarsi, bronchocele, hydrocephalus, lumbar abscess, rachitis, &c. After a short discourse on the nature of the several diseases, and pointing out the inefficacy of the modes of treatment hitherto employed in effecting a cure, he relates a number of cases, under each head, in which the patients were considerably relieved, or cured, by inhaling hyperoxygenated air, aided by mercurial purges, bark, steel, and other tonics, adapted to the disease. The discharge in scrophulous ulcers was improved, he says, and a disposition to heal induced, by covering them with poultices of wood sorrel, as recommended by Dr. Beddoes.

* See Brit. Crit. vol. xii, p. 499.

- ART. 27. *Medical Strictures, being a concise and effectual Method of treating a Variety of Diseases, in which the Means of Prevention, Palliation, and Cure, are distinctly pointed out, and the whole adapted to general Comprehension.* By Richard Clarke, M. D. 8vo. 56 pp. 1s. J. Rider, Little-Britain.

The Doctor has infallible remedies for colds, small-pox, measles, worms, and, in short, for every disease afflicting the human body; differing in this, from many of his brethren, that he varies his medicines, he says, according to the nature of the diseases; but they are all equally infallible. Those who are desirous of experiencing the utility of them, are desired to apply to the Doctor, in Gough-Square, or to any, or all the booksellers in Great Britain.

DIVINITY.

- ART. 28. *Sermons on various Subjects.* By the Rev. Richard Marshall, A. B. Fellow of Dulwich College, Surry. To which is added, an Address to the Deity, in the Manner of Dr. Fordyce. 8vo. 302 pp. 6s. Richardson. 1798.

If all the volumes of Sermons which appear obtain even a moderate sale, there can be little reason to complain of inattention to sacred subjects. The present volume contains twelve discourses, written with great fervour of piety; and we have no scruple to encourage the author in his hope that by publishing them, "he is not preparing for himself either shame or repentance."

- ART. 29. *Sermons: to which are subjoined suitable Hymns.* By Edward Butcher. 8vo. 456 pp. 7s. 6d. Johnson. 1798.

These discourses, as appears by an introductory Address, were originally preached to a congregation of Protestant Dissenters in Leather-Lane, Holborn. The author now dates from Sidbury in Devonshire, but, remembering his former auditors, addresses his volume to them. The Sermons are animated and practical; but we do not perceive any thing that very strongly distinguishes them from many other collections. One of the best is on Time, with the singular text, "and Pharaoh said unto Jacob, How old art thou?" (Gen. xlvii. 8) which we have heard used by other divines. The opinion of the author on Joshua's command to the sun (p. 137) is not very clearly stated, and seems to amount very nearly to that of the Rabbis. Nothing, indeed, beyond conjecture can be proposed.

- ART. 30. *A Charge, delivered to the Clergy of the Diocese of Chichester at the primary Visitation of that Diocese, in the Year 1798, by John Lord Bishop of Chichester. Published at the Request of the Clergy of the Diocese.* 4to. 1s. 6d. Robson, 1798.

The author of this Charge having often before addressed the body to whom it is dedicated, in a visitatorial capacity, as Archdeacon, now accosts them as Bishop, signifying that he "owes not his station to any request or wish of his own, but solely by royal indulgence to the
unmerited

unmerited partiality of a patronage which honours him, and of a friendship which commands his acquiescence."

The learned prelate, with a diffident sense of himself, and strong impression of the important claims of his office, especially under the particular difficulties which the times produce, expresses his hope that his endeavours may not be ill directed, nor wholly unprofitable. He opens his Charge with a just remark, that the reformation of manners which is so universally deemed necessary, must begin with the ministers of the Gospel, and thence takes occasion to advert to their peculiar duties. In proceeding to treat of the influence of religion in society, his Lordship refers to Bishop Warburton's work of the Alliance, rather, we presume, with regard to the illustration of the advantages which are in that book shown to result from the connection, than with a design to sanction the ground on which the alliance is therein erroneously represented to have been established.

The Bishop presses with considerable force on his clergy, the ends and object of their ministerial appointment. He urges the necessity of studying the sacred writings by the aid and assistance of human literature, with particular attention to the original languages, the laws, manners, doctrines, tradition, and history of the Jews, and the records of the Christian church, from its birth to the present time; a proficiency in metaphysics, as far as may assist researches into, and reasoning upon, the nature of spiritual essences; with so much knowledge of Pagan learning, as will not only teach the extent of Heathen ethics and theology, but unfold also prophane history, as far at least as it relates events corroborating Scripture evidence, or as it is coeval or connected with the states of Judea and Christendom. He then treats of the peculiar doctrines of Christianity which are to be preached, and adverts to the utility of catechetical lectures and catechising.

The Bishop expresses a just displeasure and surprise, that any considerate and conscientious person can either enter into the church merely for the sake of its temporal advantages; or having assumed the clerical character and office, can look upon that revenue which he receives expressly for the discharge of appropriate services, as an income that he is at liberty to expend on his pleasure, or his distant avocations. He therefore dwells on the bad effects of non-residence, though he admits certain specified occasions for allowing it. He justly observes, that rectors are equally bound to residence by law and canon, though not by oath, as vicars; adverts to some great requisites in the disposition of the clergy; and calls upon them for vigilance at this awful period, which demands their most animated exertions.

There are subjoined to this Charge some notes, extracted from the Canons, &c. supporting the remarks delivered in the preceding pages.

ART. 31. *A Sermon, preached at the Abbey Church of St. Peter, Westminster, before the Lords Spiritual and Temporal, on Thursday, November 29, 1768, being the Day appointed for a Public Thanksgiving. By John Lord Bishop of Ckichester. 4to. 1s. Robson. 1798.*

Ezra, chap ix. part of the 13th and 14th verses. If some impression be not made on the present age by the judgments of God which appear

appear to be producing their effect on the earth, it is not for want of frequent warnings from his ministers, who have endeavoured to awaken attention to those signs of his providence which have been displayed, and by animated and reiterated calls have laboured to excite repentance. The present discourse, of the Prelate whose Charge we have reviewed in the preceding article, is an earnest address to this country, which more than any other, since the government of Judea ceased to be a theocracy, has had reason to believe a superintending providence; has been furnished with motives to repent and turn to God, to adore and honour him both in his judgments and his mercies; with calls to listen to his gentle admonitions, and to improve under his instructive discipline. These truths are here illustrated by a review of the blessings which we have experienced, particularly in the reformation of our Church from the corruptions of Popery, and in the full establishment of a civil and religious constitution by the Revolution, the peculiar advantages of which are strongly described. The preservation of these possessions, under circumstances of frequent apprehension and danger, is further pointed out, as affording abundant cause for thankfulness; and the many signal deliverances recently experienced are adverted to with just expressions of pious gratitude, and suitable application of religious instruction.

ART. 32. *A Translation of the New Testament, from the Original Greek. Humbly attempted by Nathaniel Scarlett, assisted by Men of Piety and Literature. With Notes. 8vo. 14s. Editor, No. 349. Strand; and Rivingtons. 1798.*

It is with sincere regret that we see so much piety and good intention so very expensively misemployed, as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a play? thus.

“ And Pilate replied again, saying to them,

Pilate. What then would ye have me to do with him whom ye call the King of the Jews?

History. And they cried out again;

People. Crucify him.

Hist. Then Pilate said to them,

Pilate. Why, what evil hath he done?

Hist. But they cried out the more vehemently,

People. Crucify him!” P. 104.

It will be hardly credible to those who do not see the book, that this strange method is employed throughout, wherever it is practicable. The translator also fancies an advantage in such alterations as the following, from the established translation. “ Then went out to him Jerusalem and all Judea.” This he makes a merit of altering to, “ Then Jerusalem and all Judea went out to him.”—“ Render therefore unto Cæsar,” &c. he changes to, “ Render therefore the things of Cæsar, to Cæsar; and the things of God, to God.” We smile, and sigh. Some good prints are prefixed, and a useful table of the genealogy of Christ.

ART. 33. *The Duty of loving our Country. A Sermon, preached at the Cathedral Church of St. Paul, on Sunday, July 22, 1798, before the Temple-Bar and St. Paul's District Military Association. By Thomas Bowen, M. A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct, Chaplain to the Association.* 4to. 16 pp. 1s. Rivingtons, &c. 1798.

It is obvious, that occasions like that of the discourse before us, call for animated yet sound exhortation, rather than for formal and profound discussions. From the present Sermon, therefore, we shall give two extracts, creditable to the author, and useful to all who shall read and reflect upon them.

“ It remains for us to consider the present awful situation in which this country stands, and the proper marks of love which she calls upon us to express. We have to do with an enemy urged on by boundless ambition, inflamed with rage, and intoxicated with success: an enemy whose avarice no treasure satiates, whose pity no distress moves, whose actions no moral principle restrains. It is not our foreign possessions only that are threatened; we dread, not merely the diminution of our resources, and the lowering of our consequence in the scale of nations. Our inveterate foe strikes at our government; he aims the blow at that happy constitution which is the source and security of all the blessings, civil or religious, that we enjoy! And this he does, not merely with the view of creating to an enemy that embarrassment which a revolution in government must naturally produce, but with the actual design of bowing our necks to the yoke of slavery. Nay, more—we have heard of merciful conquerors, who have rendered the condition of the vanquished easy. But what would be our unhappy lot? Every distinction which originates in birth, property, or station, would be confounded; all that we now hold high, honourable, or sacred, would be levelled with the ground; and the vilest of our own countrymen would, in sarcastic malice, be selected by the victor to rule over us. What then remains, but that we firmly and cordially unite, and resolve, with one heart, to make the strongest efforts, each in his station, to promote the general interest? That we prepare our minds to bear with fortitude whatever pressure, whatever sacrifice the public good may demand? And that we be ready, at the hazard of life and fortune, to protect our land from the fury of the oppressor?” Pp. 13, 14.

“ By your solemn attendance in this holy place, you now make a public profession of your respect to religion. Be careful to maintain that respect by the constant influence of your daily practice. This will be a test of your patriotism; a sure proof of your love to your country. In this awful crisis of mortal concerns, when all human supports appear to fail; when neither riches gives confidence, nor power security, religion alone is the firm ground upon which we must anchor; it is religion alone that must supply strength for the victory, or minister consolation in defeat. Proceed then with steady, and collected minds, in the fear of God, in dutiful obedience to the King, and in love to your fellow-citizens. Let us meet our danger as men, as Britons, and as Christians: and let us humbly hope that *that* Divine Providence

Providence which has so often interposed to protect our liberties, and our religion, will yet preserve them; 'that we may see Jerusalem in prosperity all our life long, and peace upon Israel.' But if it should seem good to that Being whose ways are past finding out, that the glory of this happy island should fall into the same shadow which has eclipsed the nations of Europe; that, for a moment, our fields should be polluted with blood, and our cities be filled with armed robbers; let it not be our reproach that we tamely and ignobly submitted to the yoke; but let us leave a bright example to posterity; let us call forth every latent British energy, and be ready to increase the number of those virtuous and heroic men, who chose rather to fall with glory, than to survive the liberties of their country." Pp. 15, 16.

ART. 34. *A Sermon, preached at the Consecration of a Chapel at Cradley, by the Right Reverend the Lord Bishop of Worcester, on Wednesday, the 12th of September, 1798. By the Rev. John Plumtre, M. A. Prebendary of the Cathedral Church of Worcester, and Vicar of Stone and Wichenford.* 8vo. 23 pp. 6d. Gower, Kidderminster; Rivingtons, London. 1798.

We have, on some former occasions, been gratified by very decisive proofs of the piety and talents of this respectable writer*. On the present occasion, he maintains his title to our strong approbation. Taking for his text Matth. xviii. 20, he begins by reminding his hearers, that it has been almost invariably the practice of every people, to erect certain edifices, and to institute certain ceremonies, for the worship of the Deity. For the expediency of such appointments, he appeals to reason, and to a competent acquaintance with human nature. "Experience proves in what manner external circumstances frequently produce internal impressions; and that objects of sense can very powerfully effect and regulate mental dispositions. Thus, how true soever it may be, that limits cannot contain the Deity; that exclusively he cannot be present any where; that 'the most High dwelleth not in temples made with hands, neither is worshipped with hands, as though he needed any thing;' though this, I say, be true, yet it is also true that, for human purposes, we are constrained to assign him local habitations; and that the power of these to promote religious sentiment is great and undeniable." P. 6. Mr. P. then proceeds to consider the import of the text, 1st, as it is in itself; 2dly, as affording argument and exhortation towards local communion among Christians; and he concludes with some appropriate and striking observations. "Without going in quest of various explanations upon the subject of Christ's personal presence, we may be very sure that the declaration it contains, is not an unimportant, nor a delusive one;—that it is not an unmeaning intimation, insignificantly held forth by Jesus Christ;—that where a number of persons worshipping the same God, and professing the same faith, are assembled in his name, there is He in the midst of them. St. Matthew's Gospel, we all know, contains much

* See Brit. Crit. vol. v. p. 76; vol. vi. p. 353; vol. vii. p. 9.

more of Hebrew allusion, and of Hebrew idiom, than any other: and accordingly, the expression in the text has been supposed by able commentators to bear a near resemblance to, and to have its foundation in, a saying familiar among the Jews, that ‘where two persons are seated together in conversation on the law, the Shekinah is between them.’ The promise indeed in the text, is emphatically given by Christ to his own particular disciples. But the application, in consistence with the context, and with other passages of Scripture, seems unavoidably to extend much farther; to their successors, and to the whole church after them: as if he had said,—Wheresoever the smallest congregation shall at any time be assembled in my name, for prayer, for discipline, or for any other good purpose of my church, there am I, in the midst of them; there am I, ready to second their endeavours, to favour their petitions, as the common advocate of the Christian church, whereof I am ever the conductor, the head, and the preserver.” P. 7.

The doctrine derived from this interpretation is, “that for all the purposes of Christian communication, and Christian expectation; for all the benefits to be derived to mankind through Jesus Christ, He is ever specially in the midst of his faithful followers, present in power, which is true and effectual presence, as true and as effectual as if visible to our perceptions, aiding and supporting the good purposes of those who are assembled in his name.” P. 9.

We should gladly extract pp. 11, 12, 22, but enough has been produced, we think, to excite a desire to peruse the whole discourse.

ART. 35. *Religious, moral, and political Advantages of instructing the Poor. A Sermon, preached before the Governors of the Charity-School, on Sunday, 15th July, 1798, in St. James's Church, Colchester. By the Rev. John Kelly, LL. D. of St. John's College, Cambridge; and Vicar of Ardleigh, Essex. Published at the Request of the Governors, and for the Benefit of the Charity. 8vo. 14 pp. 1s. Keymer, Jun. Colchester; Robinsons, London. 1798.*

Among many good things in this discourse, we find the usefulness and necessity of instructing poor female children very justly enforced; and by extracting a passage to this purpose, we think that the whole Sermon will be recommended to the attention of our readers. “No man, who possesses those qualities which render him estimable in society, will hesitate to grant to the weaker sex every advantage possessed by the other, and every protection, which their defenceless state may require. For if the cultivation of the moral principle—if a knowledge of religious duty—if instruction in useful learning, be necessary at all, they are surely so to them: they are, by nature, weak and exposed to temptation; and a careful attention to the improvement of their minds can alone enable them to resist those allurements to which they are subject; and by resisting them, every thing which is dear to man, every thing that unites and preserves society together, is alone preserved; for the poor man requires the same proofs of fidelity, the same security for his honour and his property, with the greatest:—these poor girls will have their duties to perform in the interesting situations of wives and mothers; and upon their conduct the happiness of

of their respective families must depend ; by their virtuous lives, the virtue of the community be preserved ; and from the decent behaviour of this humble class of persons together, the very character of the nation be deduced." P. 9.

ART. 36. *A Sermon on the peculiar Necessity of renewed and vigorous Exertions on the Part of the Clergy, in the present extraordinary Conjunction, for the Support of Religion, Peace, and Order, in the Christian World: preached at the Primary Visitation of the Right Rev. the Lord Bishop of Chichester, August 20, 1798. By J. Lettice, D. D. Vicar of Peasmarsh in Sussex; and late Fellow of Sidney-Sussex College, Cambridge.* 4to. 19 pp. 1s. Clarke, New Bond Street. 1798.

The text, Isaiah xl, 31, "is supposed, in the spirit of prophecy, to refer to the apostles and first preachers of the Gospel ; who should, in a future time, as the verse proceeds to state, mount up with wings as eagles, should run and not be weary, should walk and not faint. It expresses, in this lively and figurative style, the indefatigable ardour and perseverance with which, after the death and ascension of their Divine Master, they should prosecute the mighty business to which they were called, preaching Christ amidst persecutions, perils, and martyrdom, and every where proclaiming his kingdom" P. 3. From this and other instances in the history of the Church, it appears, that conjunctures do arise, during which the ministers of the altar—those who "wait upon the Lord,"—are more peculiarly called upon for a renewal of their strength,—for the best exertion of their faculties in the cause of religion. The preacher then shows, that the present state of the Christian world offers one of those conjunctures : 2dly, he enquires, in what consists the characteristic strength of the ministers of our religion, with some view to the priesthood of our own church ; "and lastly, what are the specific objects to which, in these times, we are most concerned to apply the renewal of our strength." P. 5.

The 1st topic is discussed briefly, but judiciously ; the 2nd somewhat rhetorically ; the 3d very seasonably and usefully ; and the whole discourse deserves attention, not only from the ministers of the established church, but of every other Christian society. In the concluding sentence, the preacher's eloquence seems to carry him one step too far : "On the issue of the combat may depend the very existence of Christianity, with that of every temporal blessing ; the liberty, order, peace, property, and welfare of half the world in this and future generations." P. 19.

ART. 37. *The Faithful Soldier, and True Christian, and the Miseries of Rebellion; considered in Two Sermons, preached at the Parish-Church of All-Saints, Northampton, September 9, 1798. By the Rev. William Agutter, A. M. Chaplain and Secretary to the Asylum.* 8vo. 24 pp. 6d. Rivingtons. 1798.

The first Sermon, on the II. Tim. ii. 3, shows, that, as men "endure hardness" to become soldiers in the literal sense, they should do so, to become "good soldiers of Jesus Christ."

The

The second Sermon, on I. Sam. xv. 23, sets forth the causes and calamities of rebellion, and the cures for them.

These Sermons breathe the spirit of piety well known to actuate the author, but belong to the class of those which satisfy the hearers more than the readers.

ART. 38. *A Sermon, on the Influence of Religion in promoting the Peace and Prosperity of Kingdoms and States.* 4to. 24 pp. 1s. 6d. Longman, and Wright. 1798.

A Dedication extending to 12 pages, and an Appendix to 6, are somewhat disproportioned to a discourse of 18 pages. The first, however, mixes wholesome advice with high compliments to Mr. Pitt; and the discourse itself displays much pious and patriotic zeal, in a style unexceptionable, but greatly deformed by the conspiring negligence of the printer, and the corrector of the press.

ART. 39. *A Philosophic Discourse on Providence: addressed to the Modern Philosophers of Great Britain.* By the Rev. Mr. Archard, Author of the *Essay on the French Nobility, &c.* 8vo. 35 pp. 1s. Johnson. 1798.

After making Christianity a system of complete fatalism, this author says "it would be difficult, for the most acute reasoner, to discover any essential difference" between it and Stoicism. It is very much to be wished, that divines would not preach upon topics which few or no congregations can understand; and especially, unless they can be sure that they themselves comprehend them.

ART. 40. *Morning and Evening Prayers for the Use of Individuals; to which are added, Prayers on particular Subjects.* Printed at the Expence of the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. 12mo. 2s. Johnson. 1799.

This volume contains a number of devout and energetic addresses to the Deity, and are intended for the benefit of Unitarian Societies. The last prayer is perhaps the best. The title-page explains the rest; and informs us also, how diligent the Unitarians are in spreading their mutilated Christianity.

POLITICS.

ART. 41. *The Question as it stood in March, 1798.* 8vo. 24 pp. 1s. Faulder. 1798.

The numerous political writings which continually press on our attention, render it scarcely possible for us to keep pace, even with such as are of a temporary nature; hence "The Question as it stood in March, 1798," comes to be examined in April, 1799. Without taking advantage of subsequent events, we shall revert in idea to that period.

The

The object of the tract is, to throw all the odium of the war, both in its commencement and continuation, on this country, and completely to exculpate France. This *patriotic* design is here, as in other tracts, taken up for the sake of fixing blame upon the ministry. The ground is too much beaten for us to go over it again; and it has been repeatedly shown, that a totally different state of the Question may very easily be given. We do not even assent to the preliminary assertion, "that in the year 1792 we might have dictated a pacification to the contending parties; or, if that failed, a well-ordered and a well-armed neutrality would have kept us in peace." The contrary was evidently proved, not only by the general conduct of the French leaders at that period, but by the subsequent and express declarations of Dumouriez, Brissot, and others. The author goes back even to the refusal of our court to mediate between the French and allies, and argues from it an hostile disposition towards France. But the reductions which took place at that period, both in the taxes and naval establishments, afford a much more certain proof of the expectation and desire of peace. We are told, that in objecting to the decree of December 27, 1792, our ministry complained only of a principle or supposed disposition on which *no act was founded*. Has the writer forgotten the express orders given to the French Generals to enforce the decree; or the addresses publicly received, and answered by the President of the Convention, from the disaffected subjects of England?—or were these not acts? Objection is made also to the Alien Bill, as a violation of the Commercial Treaty; but the powers given by that bill had been long exercised in France, both in demanding passports, and sending away foreigners at pleasure, without any complaint or suspicion of infracted treaties. This writer afterwards, like others of the same stamp, imputes inconsistency to the ministers, in offering latterly to treat with France. But every public declaration of our government, uniformly intimated a readiness to treat, whenever France should have established a regular constitution; and such an establishment, though since violated, and almost destroyed, was formed in 1796.

We have now said enough to show the spirit and temper of this tract; and shall only add, that the talents of the writer are evidently such as would entitle him to respect, were they employed in any better way than that of apologizing for our inveterate enemies, and giving a fresh gloss to sophistries a thousand times refuted.

ART. 42. *A brief Examination into the Increase of the Revenue, Commerce, and Manufactures of Great Britain, from 1792 to 1799. By George Rose, Esq. Third Edition. 8vo. 77 pp. 2s. Wright, 169, Piccadilly. 1799.*

So very important, at the present period, is this authentic and official view of the wonderful resources of this country, that not having been able to find a place for it this present month, in the more conspicuous part of our Review, we shall here only announce the intention of more largely detailing its results in our next number. In the mean time, they who wish for information so very encouraging to us, and so confounding to our enemies, whether foreign or domestic, will not wait

for our further recommendation in order to provide themselves with a tract of so decisive a nature. Our business will be to preserve this very curious record in the most convenient form, referring for particulars and proofs to the publication itself.

(To be considered more at large in our next.)

ART. 43. *Application of Barruel's Memoirs of Jacobinism to the secret Societies of Ireland and Great Britain. By the Translator of that Work.* 8vo. 72 pp. 1s. 6d. Booker, No. 56, New Bond-Street. 1798.

The body of this tract is the same as a note subjoined to the fourth volume of Barruel's Memoirs, by the translator, and mentioned by us at the close of our critique on that book*. It is here prefaced by twenty-two pages of preliminary observations, giving a very clear and excellent general view of M. Barruel's whole work. Nothing can be better adapted for general circulation and instruction.

The note itself (and consequently the tract) contains the best abstract we have ever seen of the late Report of the Secret Committee, illustrated by the most apposite and important remarks. On the treasonable address of the *Secret Committee of England to the Executive Directory of France*, produced at Maidstone, these spirited observations are subjoined: "What spurious breed of Englishmen are these? What race of Englishmen have suffered themselves to be led away by such base-born cowards? Is it in the life-time of a Howe, a Hood, a Bridport, a St. Vincent, a Duncan, or a Nelson, that they dare invite these enemies of the human race (the French) to come and pillage this flourishing country? Are the *sans culottes* then to lord it in London streets, bearing on pikes, in sanguinary triumph, the heads of the best men in England, with the hideous yell of *equality and liberty*? Vainly shall such sycophants, in the hope of partaking of the general pillage and of despoiling their fellow-countrymen (for from the King to the peasant all are declared *monopolizers*) spread the terror of French arms, and the impossibility of resisting them. No, far be from us such teachers and such leaders, who only beguile the *unheedy*† to lead them to beggary, wretchedness, or the gallows. Englishmen are *loyal, manly, and brave*: and when once they have unmasked these insidious brethren they need never doubt of victory." Very glad are we to see this note thus published in a separate form, as we think it likely to produce an excellent effect.

ART. 44. *Letters of the Ghost of Alfred, addressed to the Hon. Thomas Erskine, and the Hon. Charles James Fox, on the Occasion of the State Trials at the Close of the Year 1794, and the Beginning of the Year 1795.* 8vo. 126 pp. 2s. Wright. 1798.

The object of these Letters (which were first published in the paper called the *True Briton*) cannot be more justly stated than in the Ad-

* See p. 307.

† A word almost obsolete, though used by Shakspeare and Milton.

vertisement to this publication. It was, "to preserve the administration of justice in its genuine purity—to vindicate the principles of English jurisprudence respecting the crime of High Treason—to correct the irregular, indecent, and unconstitutional practices of advocates—to rescue Trial by Jury from fallacies and false doctrines," &c. &c.

These several topics are discussed with great force of argument, and in very energetic language. Of the Letters (which are nine in number) the four first are addressed to Mr. Erskine, and contain severe strictures on his conduct as an Advocate on the State Trials alluded to; in laying down the law to the Jury upon his own authority, and without deference to the Judge; and in avowing the dangerous doctrine, that the people have a right to change their government at pleasure. They also contain the most conclusive arguments that a verdict of acquittal, though it protects the accused from all legal consequences of guilt, by no means clears him from all suspicion, or moral imputation, unless such a conclusion be perfectly warranted by evidence. Still less can it prove, as was most unaccountably asserted; that no conspiracy existed; a fact which clearly appeared, from the Report of the Committee of the House of Commons, from the finding of the Grand Jury, and from the evidence produced on the trials.

In the Letters to Mr. Fox, the writer enters more fully into the general conduct of Opposition; on which he is very severe, stating in strong terms the mischiefs produced by their perpetual attempts to misrepresent the designs, and embarrass the measures of government, and particularly by the countenance given to the dangerous principles of the French Revolution. The Treason and Sedition Bills are very ably stated and vindicated. As so many of our readers must recollect these Letters in their original form, we forbear from saying more than that they contain (in our opinion) very just and constitutional sentiments, expressed with animation and eloquence. We have before mentioned our opinion (p. 402) that they proceed from the pen of Mr. Bowles.

ART. 45. *Competency of the Parliament of Great Britain and Ireland to incorporate their Legislatures; with some Remarks upon the Debate in the Irish House of Commons upon the Address. By the Author of The Necessity of an Incorporate Union between Great Britain and Ireland.* 8vo. 44 pp. 1s. Wright. 1799.

The able writer of "The Necessity of an Incorporate Union," having in that tract omitted to notice the objection against the competency of Parliament, not being aware (as it seems) that such an objection could arise, here undertakes to refute it. After some preliminary observations (on which he is very jocular on a late publication of Earl Stanhope's) he enters on an examination of the question; which, as he states it, is simply, "Whether the Legislature of both countries have, each for its own nation, powers (under the contract supposed to exist between them and their people) to assent to an incorporate Union?"

This point is discussed, not merely on authority and example, but upon principle and reason; although the author very justly expresses his reluctance to enter into abstract and metaphysical questions; the agitation

of which has of late produced so great mischiefs in the world. His arguments, in our opinion, effectually overthrow the pernicious doctrine of those, who infer a right in the people "to decide upon the theoretical expedience of political measures from the right to complain of their mischievous effects." That doctrine is pursued through all its consequences, and its absurdity clearly shown. If, however, the people had such a right, this author proves, from numerous instances, that they have, by an implicit and uniform acquiescence, delegated the exercise to the Legislature from immemorial time. On this head the instances produced are nearly the same as those referred to in the celebrated speech of Mr. Pitt.

The author then remarks, but with delicacy, on the temper with which the first advance towards an Union was received in the Parliament of Ireland, and the spirit which appears to have animated their debates, and expresses a hope that, when the great outlines of the plan shall be laid before them, it may still meet with "the concurrence of her Parliament, and the approbation of her people."—"The objects," he states, "recommended to the wisdom of the Irish Parliament are not less valuable to them than to us. Should they reject the means to preserve and promote them, they are answerable for the consequences to their country and the empire. It is a dreadful responsibility!" It is hardly necessary for us to subjoin, that this tract, like the former from the same pen, bears the evident marks of a powerful and cultivated understanding, and does the highest credit to the patriotic spirit, as well as the talents, of its author.

ART. 46. *Letters on the Subject of Union; in which Mr. Jebb's Reply is considered, and the Competence of Parliament to bind Ireland to an Union is asserted. By a Barrister and Member of Parliament.* 8vo. 115 pp. 1s. Reprinted for Wright. 1799.

The author of these Letters professes not to give a regular treatise on the subject, but to throw out his ideas (which he admits not to be completely digested) in a loose and desultory manner. Neither does he profess fully to establish the expediency of an Union, but to repel those arguments which tend to its premature rejection. This he certainly has done, in many instances, with great ability, and with considerable effect. The three first Letters are addressed to Mr. Saurin, a gentleman highly respected at the Irish bar, who appears to have taken the lead in the resolutions adopted by that body, hostile to an Union. With this gentleman the author reasons, in a friendly and respectful manner, against the conduct of those who condemn the measure of an Union before the terms of it are known. He argues, that "to transfer the sovereign power of Ireland (not *politically* but *locally*) merely to change the seat of its exercise, is not (as some have called it) to *extinguish* Ireland;" that "to alter is not, *ex vi termini*, to subvert, nor even to impair;" that "the same alteration in the frame of the Irish legislative," (*legislature* he should have said) "which under some circumstances would be a subversion of the constitution, might, under others, not be even an impairing of it;" and that "the conferring upon one imperial legislative corporation, of King, Lords, and Commons,

the right of legislating for *the whole empire*, will not impair the Irish constitution, provided there be infused into that body of law-givers, a portion of Irish influence adequate to the protection of Irish interests."

He also argues, very justly, against that part of the resolutions of the Irish bar, which implies that the proposal of an Union would be untimely in the present state of the kingdom. These, with some observations on the competency of Parliament to the measure proposed, constitute the chief topics of the Letters to Mr. Saurin. The remaining Letters (excepting the tenth) are addressed to Mr. Jebb, whose pamphlet on the subject we have already had occasion to notice*; to which pamphlet these Letters contain a full and (in our opinion) a satisfactory reply, particularly as to what regards the competence of Parliament to the measure in question.

The tenth and last Letter is addressed to the Catholics of Ireland, and contains strong reasons why any just plan of an Union should have their support. On the whole, although the arguments of this writer are presented to the public without much arrangement or method, they abound with ingenuity, and are, in general, urged with great force. We have met with very few tracts on this important subject, more worthy of attention.

ART. 47. *Substance of an Address to a Parochial Meeting held at Chiswick, in the County of Middlesex, on Tuesday the 20th of February, 1798, to consider the Propriety of a Voluntary Contribution for the Defence of the Country. By Sir C. W. Rouse Boughton, Bart. M. P. Chairman of the Meeting. Fourth Edition. 8vo. 24 pp. 6d. Stockdale. 1798.*

There are few public situations so respectable, none perhaps so interesting, in which a gentleman of rank and talents can appear, as when he becomes the promoter of unanimity and vigour amongst his neighbours, in the defence of their common country. We are glad therefore that this sensible and spirited Address has been made public; and still more so, that it has reached the 4th edition before, among the multitude of political tracts that come before us, it had attracted our notice.

The worthy Baronet, after stating the proceedings of the Merchants and Bankers of London, on the measure of voluntary contributions for the defence of the country, and the advertisement for a meeting of the inhabitants of Chiswick, very judiciously describes the situation of the kingdom which has produced the measure proposed. "Whether our government might have originally avoided the war, or have had earlier opportunities of concluding it," he properly remarks, "is not now the question. We must look to the situation we stand in at the present moment, and act as that demands of us."

He adverts, however, to some very important facts, to justify his own opinion, that it was not the inclination of France to let this country re-

main at peace. These are followed by just and forcible observations, proving the inveteracy and rancour of our enemies. The Proclamation of the Directory, announcing their determination to invade England, and the Addresses on that subject, are treated with just indignation. After urging these topics with great force, and deducing from thence the necessity for spirited exertions, the speaker proposes to his fellow-parishioners the example held out by so many illustrious and respectable persons, and indeed by all ranks of men in the kingdom. We are pleased to find that these exhortations produced a large subscription in the parish of Chiswick; and we think the Hon. Chairman's speech highly creditable both to his abilities and his patriotism.

ART. 48. *Now or Never! or, Britain's Peace in her own Power.* 8vo. 6d. Hatchard. 1799.

This is a very well written and spirited pamphlet. The author thinks, as we do; that there can be no secure peace without extinguishing THE PRINCIPLE OF THE WAR, that principle which has ruined France, and involved the fairest part of Europe in desolation. This was written in consequence of the victory of the Nile; but its spirit and argument is no less apposite to the present period.

ART. 49. *Arguments for a Coalition against France.* 8vo. 1s. 6d. Hatchard. 1799.

The writer of this tract very sensibly urges, that the present is a war of self-defence, and involves the common safety of Europe. There is a rottenness, he adds, and we think justly, in the vital parts of the French republic; and the powers of Europe have every inducement and great probability of success in forming a coalition against France.

ART. 50. *Report of the Committee of the House of Commons, in Consequence of the several Motions relative to the Treatment of Prisoners of War.* 8vo. 133 pp. Wright. 1798.

There is perhaps no instance, even in the events of the French Revolution, in which deliberate cruelty has been more strikingly combined with profligate effrontery, than in the conduct of our enemies respecting prisoners of war. The Reports made to the two Councils of their mock legislature, whether designed to anticipate the just accusations which the conduct of their own government has afforded, or to form the pretext of new imposts on the people, contained representations which every man, the least conversant with the British character, must have indignantly reprobated. Yet as these representations bore the stamp of an official and legislative enquiry, it was deemed expedient to establish not only their falshood, but the flagrant misconduct of the Directory, in the very instance in question, by the fullest evidence. This is produced in the publication before us; the Appendix to which completely warrants the three resolutions of the Committee, (p. 15) in which not only the charge against us is pronounced futile, but a similar accusation is urged very strongly against France. Since the period of this Report, a cartel has been established, and the prisoners

soners are now maintained by the respective countries to which they belong. These great objects have been attained by the firmness and perseverance of our government.

MISCELLANIES.

ART. 51. *The new Universal Gazetteer, or Geographical Dictionary; containing a Description of all the Empires, Kingdoms, States, Provinces, Cities, Towns, Forts, Seas, Harbours, Rivers, Lakes, Mountains, and Cape., in the known World; with the Government, Custom, Manners, and Religion of the Inhabitants; the Extent, Boundaries, and natural Productions of each Country; the Trade, Manufactures, and Curiosities of the Cities and Towns, collected from the best Authors; their Longitude, Latitude, Bearings, and Distances, ascertained by actual Measurement, on the most authentic Charts. With Twenty-six whole Sheet Maps. By the Rev. Clement Cruttwell. In Three Volumes. 8vo. 2l. 2s. Robinsons. 1798.*

The enormous magnitude of La Martiniere's Geographical Dictionary has impeded its sale, and kept down its price, both here and on the Continent. The attempt of Mr. Cruttwell seems to be that of rivalling La Martiniere in quantity of names, and still compressing the work within a moderate size. The descriptions therefore are brief, in general, beyond example; but the quantity of names is prodigious. The towns in France are, in most instances, described by their situation in the new departments. The work, we presume, may be bought without the Atlas, which has very little to recommend it; nothing, to those who have any maps at all in their possession.

ART. 52. *The Life of Catharine II. Empress of Russia. With Seven Portraits elegantly engraved, and a correct Map of the Russian Empire. In Three Volumes. The Third Edition; with considerable Improvements. 8vo. 1l. 1s. Longman, and Debrett. 1799.*

The first edition of this entertaining work, was noticed at large in our twelfth volume, p. 288. We mention this third edition, merely to observe that it is improved by corrections, and by an additional chapter, of some interest, on the state of literature, arts, and sciences, in Russia, during the reign of Catharine II. Lest the enquirer should be puzzled, as we at first were, to find it (being omitted in the table of Contents to the volume) we think proper to specify that it forms a seventh chapter, and stands at p. 394 of volume the third.

ART. 53. *Dialogues of Lucian from the Greek. Volume IV, and V. 8vo. 356 and 796 pp. 1cs. Longman. 1798.*

This translation is that of Dr. Carr; begun in 1773, when the first volume was published alone; seven years before the publication of Francklin's translation. The appearance of that justly approved work, did not interfere with the design of Dr. Carr. He proceeded, as he originally proposed, quite at his leisure, but he still proceeded. His
second

second volume, as well as the first, preceded Franklin's, having appeared in 1778 or 9; but his third was sent forth in 1786, and we believe without any notice of his successful rival. The two volumes here announced, complete the undertaking. We cannot perceive that it has any strong claims to attention. Never was a work more bare and naked. The notes few and jejune; no tables of reference; no introductory observations; no attempt to distinguish the genuine dialogues from such as are spurious. There is little chance that such a publication will supplant Franklin's. It will probably be soon as much forgotten as that of Ferrand Spence, published in 1684, in five thin volumes octavo, which the complimentary verses of both Universities could not preserve from oblivion.

ART. 54. *A Sermon, preached at the funeral of the Right Noble William Duke of Devonshire, in the Church of Allhallows, in Derby, on Friday, September 5. 1707: with some Memoirs of the Family of Cavendish. By White Kennet, D. D. Archdeacon of Huntingdon, and Chaplain in Ordinary to her Majesty. The Second Edition; with Additions by the Author, and by the Editor. 8vo. 177 pp. 4s. Nicholls. 1797.*

The Memoirs of William, the first Duke of Devonshire, subjoined to the Sermon preached at his funeral, are remarkable for giving a distinct and good account of the part he acted in the great civil war; and collaterally of the war itself. The occasion of this republication appears to have been the discovery of an improved copy of the Sermon and the Memoirs, preserved in the family of Bishop Kennet. Such a service rendered to the English history is well worthy of the diligence of the editor; who has also illustrated the work by additional notes.

ART. 55. *The Natural and Political History of the State of Vermont, One of the United States of America; to which is added, an Appendix, containing Answers to sundry Queries addressed to the Author. By Ira Allen, Esq. Major-General of the Militia of the State of Vermont. 8vo. 6s. West. 1798.*

The contents of this book will not be found exactly to correspond with the annunciation of the title-page. A vast portion of the volume is dedicated to a sort of apology for the author's conduct, in consequence of the capture of a vessel laden with musquetry and cannon, by one of his Majesty's ships. Some curious facts are certainly related of the state, that is the political state, of Vermont; of its natural history but little will be found. A very good map is prefixed; and in the Appendix is a curious and entertaining letter, on the subject of a navigable canal to connect the state of Vermont with the river St. Lawrence; a scheme, which seemingly merits serious consideration.

ART. 56. *A Vocabulary of such Words in the English Language as are of dubious or unsettled Accentuation; in which the Pronunciation of Sheridan, Walker, and other Orthoepists is compared.* 8vo. 4s. Rivingtons. 1797.

The plan of this vocabulary is judicious, and the author has taken great and laudable pains in comparing the opinions of his predecessors. Yet who can be always right? This teacher sometimes follows Scottish and Irish authorities in preference to English, on points of English pronunciation. An obvious remark is, that the author has not explained his own design in his title-page. He speaks only of dubious or unsettled *accentuation*, whereas he certainly means *pronunciation* in general, as fully appears by his book.

ART. 57. *The Sequel to Mentoria, or the Young Ladies Instructor, in familiar Conversations, on a Variety of interesting Subjects; in which are introduced Lectures on Astronomy and Natural Philosophy, expressed in Terms suited to the Comprehension of juvenile Readers; being principally intended to enlarge the Ideas, and inspire just Conceptions of the Deity, from the Contemplation of the general System of the Universe.* By Anne Murray. 12mo. 3s. 6d. Dilly. 1799.

We are not friendly to long title-pages, but there is nothing asserted in this which the publication itself does not justify. This is a very excellent little book, though perhaps in some parts rather too abstruse for very young persons. It is exceedingly well-written, and nothing seems to be omitted, which the system intended to be illustrated requires. The concluding dialogue is entitled to the highest praise. Two volumes were printed in 1793, which we commended in our first volume, p. 49.

ART. 58. *A Letter to Mr. Eton, from a Merchant in Turkey; in Answer to a Chapter in his Survey of the Turkish Empire, to prove the Necessity of abolishing the Levant Company; and also on Quarantine Regulations, highly interesting to Great Britain at the present Moment.* 8vo. 1s. 6d. Matthews. 1799.

This writer approves of Mr. Eton's plan of quarantine regulations; but reprobates, we think, without confuting, his assertions on the subject of the Levant Company. The merchant in Turkey is doubtless some peaceable inhabitant of our metropolis, who, being touched, is rather fore.

ART. 59. *The Lounger's Common-Place Book, or Miscellaneous Anecdotes; a biographical, political, literary, satirical, Compilation; which he who runs may read. Volume III.* 8vo. 257 pp. 5s. 6d. Kerbys 1798.

This still continues to be the dearest, as well as least judicious compilation of the kind that ever appeared. It is not pleasing either to the eye or to the mind. The title says, that he who runs may read; we fancy more will run away than will read. We formerly mentioned the two first volumes with due disapprobation.

ART. 60. *The Elements of the Latin Tongue, with all the Rules in English, for the more ready Improvement of Youth. By the Reverend Robert Armstrong.* 8vo. 1s. 6d. Griffiths. 1799.

We are well pleased with this Grammar, and think it may be usefully put into the hands of younger students. The part of Grammar usually denominated the Syntax is all in English, the advantages of which is by no means obvious. Learning so many words, is learning so much of the language, particularly when then the rules are again and again repeated, as they always ought to be in parsing. The Profody is given with much perspicuity and neatness.

ART. 61. *A Letter to the Author of a Pamphlet, entitled "Remarks on the Pursuits of Literature, in a Letter to the Author dated Cambridge, May 1, 1798." Containing Observations on the Remarks. By a Country Gentleman, formerly of the University of Cambridge.* 8vo. 28 pp. 1s. Lee and Hurst. 1798.

There is very little in this Letter; but, as far as it goes, it is favourable to the "Pursuits of Literature." The author describes himself as retired in Surry, but as a person, to some anonymous publications of whom the public was formerly partial.

ART. 62. *A Letter from Mr. Brothers to Miss Cott, the recorded Daughter of King David, and future Queen of the Hebrews, &c.* 8vo. 3s. Ricbau. 1798.

We mention this despicable nonsense, only to observe that it is also deception. Brothers neither ought to be, nor is, permitted to write or print books. For some mischievous purpose it is thought advisable to use his name, and to circulate these absurdities.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Voyage du ci-devant duc du Châtelet, en Portugal; où se trouvent des détails intéressans sur ses colonies, sur le tremblement de terre de Lisbonne, sur M. de Pombal, et la cour; revu, corrigé sur le manuscrit, et augmenté de notes sur la situation actuelle de ce royaume et de ses colonies, par J. Fr. Bourgoing, ci-devant ministre plénipotentiaire de la république française en Espagne, membre associé de l'Institut national; Two Vols. in 8vo. avec la carte du Portugal et la vue de la baye de Lisbonne, gravées en taille-douce. Prix, 5 francs, 50 centimes broché.*

We may pronounce this work to be one of the most complete of those which have hitherto appeared on Portugal. Mr. *Bourgoing*, who has been connected in different ways with this country, has revised the author's manuscript, and has added interesting notes and supplements, in which few things seem to be omitted that regard a kingdom as yet so imperfectly known, but which, however, in a variety of respects, deserves to be noticed. It is to Mr. *Bourgoing* that we are indebted for the *Tableau de l'Espagne moderne*, of which a second edition has for some time been published, and of which an account has been given in the *British Critic*.

These two works are, as it were, necessary to each other. They bring us acquainted with the whole of this peninsula, which by its productions, and by its immense colonies, is more or less connected with the rest of the world; through which pass into Europe not only the metals of the new continent, but likewise an infinite number of articles, either indispensably required, or at least essentially useful in manufactures, in the fine arts, for the preservation of health, and the enjoyment of life.

Espr. d. Journe

ART. 64. *Poésies philosophiques et descriptives, des auteurs qui se sont distingués dans le dixhuitième siècle. Three Vols. in 8vo. Paris.*

A collection of *Poésies satyriques* of the eighteenth century, had before been published, to which this of the *Poésies philosophiques et descriptives*, was probably intended as a companion. Of this collection we may observe, that it contains a volume too much.

The first piece which presents itself, is the well known Epistle of *Voltaire* on the Philosophy of *Newton*; nor have the editors neglected to insert that to the people by *Thomas*. *Thomas* is better known by his

eloquent prose, than by his verses. He had for some time been employed in preparing an epic poem, which was to have been entitled *La Pétrelle*, on which *Gilbert* had made the following verse :

“ *Thomas est en travail d'un gros poëme epique.*”

He should, however, himself have considered in how weak a manner he has copied in his *Satire on the Eighteenth Century*, the following four verses of the *Epître au peuple* :

“ Vois ces spectres dorés s'avancer à pas lents,
 “ *Trainer d'un corps usé les débris chancelans,*
 Et sur un front jauni qu'a ridé la mollesse,
 Etaler à trente ans leur précocce vieillesse.”

Which are thus imitated by *Gilbert* :

“ Suis les pas de nos grands ; éternés de mollesse,
 Ils se traînent à peine en leur vieille jeunesse,
 Courbés avant le temps, consumés de largeur,
 Enfants efféminés de pères sans vigueur.”

Marmontel, *Colardeau*, *Delille*, *Chamfort*, *Ducis*, &c. are the poets from whose works, after those already mentioned, the greater part of the pieces which form this collection, are taken. To the whole is prefixed a preliminary discourse on the alliance of poetry with philosophy in the last century, and on that species of descriptive poetry, in which the English and the Germans, more especially, have published so many valuable works.

The pieces of each author are likewise introduced by some literary notices respecting his particular talents and works. These notices, except in the third volume, are interesting, and certainly show their writers to possess considerable refinement of taste. *Ibid.*

ART. 65. *Pausanias, ou Voyage historique pittoresque et philosophique de la Grèce : traduit au Grec par l'abbé Gédéon, de l'academie françoise, et de celle des inscriptions et belles-lettres. Nouvelle édition, augmentée du Voyage autour du monde par Scylax ; traduit du grec en françoise par I. Ch. Poncelin, and enrichie de notes, de cartes géographiques, &c. 4 vol. in 8vo. Paris. An. 6.*

This is the first time that the Voyage of *Scylax* has appeared in the French language. Imperfect as it has proceeded from the hands of the abbreviator of *Scylax*, the author flourished under the reign of Darius, the son of Hystaspes, about the year 522 before the Christian era. He had composed a much more considerable work, which is, however, lost. The invention of geographical charts is ascribed to him. This abridgement forms a very small part of the fourth volume of *Pausanias*.

The Translation of *Pausanias* by the Abbé Gédéon is generally esteemed, being more exact, and less free than that of *Quintilien* by the same Academician. This new edition is well executed. *Ibid.*

GERMANY.

GERMANY.

- ART. 66. *Nekrolog von Schlichtgeroll.*—*German Necrology, by Schlichtgeroll.* Sixth Year. Gotha.

This periodical work is continued with the same success. Among the lives contained in this new volume, we may particularly point out those of *Hertzberg* and *Benda*.

- ART. 67. *Versuch ueber den mathematischen Regeln der Perspective.*—*Essay on the mathematical Principles of Perspective, by Männig.* Berlin, in 8vo. with Cuts.

It is principally for the use of artists that this work is composed, and it appears to be very well calculated for that purpose.

- ART. 68. *Ausführliche Beschreibung des kriegsschauplatzes, &c.*—*Complete Description of the Theatre of War between the Rhine, the Nabe, and the Moselle; with the History of the Military Operations that have taken place there.* Berlin, 8vo. with Plans and Charts.

We have only yet seen the first volume of this work, which undoubtedly announces a great knowledge of the places, and of the events; the importance of which must, therefore, under the actual circumstances, daily increase.

- ART. 69. *Hercules furens. Specimen novæ recensionis Tragoediarum L. Annæ Senecæ. Auctore Torkillo Eaden,* XV. et 176 pp. 8vo. (pr. 1 Rixd.) Kiel. 1798.

The critical aids with which Mr. B. was provided for this work, intended as a specimen of a new edition of all the tragedies usually ascribed to *L. A. Seneca*, are numerous and valuable; seventeen MSS. never before collated, with some of the first editions, in the library at Copenhagen, which may themselves, in some degree, be regarded as MSS. Both of these he has compared, in the most careful manner, with the text of *Gronovius*, and hopes, chiefly with their assistance, to present the public with a text of these tragedies essentially improved; adding likewise in his Dedication, “*ut, rebus urgentibus, libertatis novandi, quam alii, non sine magno veterum auctorum commodo, concessam novi.*” With respect to the alterations made or proposed in the text, by former critics, he observes: “*in hoc negotio hanc mihi legem scripsi ut quæ sive in libris dexterè reperta, sive ingeniose excogitata præclare restitissent critici,—ea non attingerem, sed rata sanctæque haberem; atque in iis solis elaborarem, quæ integra ab illis prætermissa, nullus adhuc doctorum occupasset.*” It would, however, be necessary to show that these *dexterè reperta* and *ingeniose excogitata* are true, which, indeed, the author has done in the work itself, in a greater degree than could have been expected, from the manner in which he has expressed himself in this passage.

Jena ALZ.

ART.

ART. 70. *Philologisch-pädagogisches Magazin. Herausgegeben von Friedr. Aug. Wiedeburg. 3 ten Bandes 1 u. 2 tes St. (oder Humanistisches Magazin 6 ten Bandes 1 u. 2 tes St.)—Philologico-pædagogical Magazine; published by Fr. A. Wiedeburg; I and II Parts of Vol. III. (or Humanistic Magazine; I and II Parts of Vol. VI. 188 pp. in 8vo. Helmstädt.*

The more generally interesting contributions to these two volumes are, 1. A Continuation of Höpfner's Observations on the *Trachiniae* of *Sophocles*; 2. Some Notices respecting the Life of *Bergler*, by *Gurlitt*; 3. Conjectures and Observations on the first Book of *Aristotle's Politics*, written by *Reiske*, in the margin of *Conring's* edition of *Aristotle*, together with some remarks on them by *Garlitz*, the editor. Though many of them are in *Reiske's* hasty manner, we hope, however, that they were continued through the book, and that the whole will be published; 4. Observations on *Cicero's* first book *de Naturâ Deorum*, in which several passages are vindicated against *Ernesti* and others; and some are really improved. The author conceives, very properly, that 1, 1, 1. *id est principium* is a gloss; but there is some obscurity in the sense of the whole passage, as it is altered by him: *cautam* (for *causam*) *esse philosophiæ* (instead of *philosophiæ*) *scientiam* i. e. *scientiam vulgari accuratorem*. *Cicero* may probably have written thus: *tam variæ sunt doctrinæ hominum tamque discrepantes sententiæ (scil. de naturâ deorum) ut magno argumento esse debeat causam (scil. hujus discrepantiæ) esse insipientiam*. The emendation 1, 34, 93: *Apollodorum syllis* (for *Syllur*); *ceteros figebat maledictis*: is peculiarly happy. *Ibid.*

ART. 71. *Dr. Jacob Reinegg's allgemeine historisch-topographische Beschreibung des Kaukasus, aus dessen nachgelassenen Papieren herausgegeben von F. E. Schröder Zweyter Theil.—Dr. J. Reinegg's general historico-topographical description of the Caucasus, published from his papers by F. E. Schröder. Vol. II; 432 pp. in 8vo. with an illuminated Chart. Hildesheim and Petersburg.*

The description of the Caucasian tribes is completed in this volume; which contains likewise the author's answer, in the negative, to the question, whether there are still to be found any remains of the Goths in Tauria; as also an account of his life. The volume commences with the Awgafans, or Abghafans, as the name is here written, the number of whom does not amount to more than 7000 families. The name of Mingrelia is deduced by Dr. R. from the ancient Persic *Mingreul*, i. e. a thousand springs, on account of the great number of rivers and smaller streams with which the country abounds. The seaport Anaclea bears also the names of Boja and Illori, of which, as in Ellis's chart of the Black Sea, two towns have sometimes, improperly, been made. This is followed by the description of Iberia, or Imereze, the Turkish province Aghalzighe, and the Georgian states; pre-

senting much curious information as well in regard to the geography as to the mineralogy of those countries, and, more particularly, of Georgia. Curatis, the residence of the Prince of Imerete, contains only eighty Armenian, Jewish, and Turkish families. Of the hundred and twenty bridges, which *Strabo* and *Pliny* reckoned over the Phasis, one only now remains. The town of Kendros in Guriel, through which the river Subsa flows, Dr. R. considers to be the ancient Dioscurias. Its haven is deep and spacious.

That there were formerly Goths in the Crimea appears on the united testimony of *Busbequius*, *Mohndorf*, *Rubrukis*, *Oderico* in his *Lettre Liguistique*, p. 138, and others; and that the district, called Gothia, inhabited by them, extended from Baluciava (*Cembalo*) to Sudack (*Soldaja*); though it is possible that there may no longer exist any traces of them.

Dr. R. whose work has, in other respects, no common share of merit, bewilders himself in the most fanciful etymology; not unworthy of a *Rudbeck*; and contends, on these grounds, that the Phœnicians had given their names to the northern countries; deriving the words Finland, Somelain, Norway, Denmark, Holstein, &c. from the Arabic. These etymologies, however, are so far-fetched and improbable, that we can hardly suppose that many of his readers will be likely to be misled by them.

In the annexed chart there is a much greater number of towns than in that of *Ellis*, as there are also considerable difference in the names of the rivers, particularly of the smaller ones which fall into the Black Sea.

Ibid.

ART. 72. *Xenophontis Memorabilia Socratis græce.* Editio tertia emendatior et auctior. VIII. and 108 pp. in 8vo. Gotha.

The author of this edition, probably Professor *Jacobs*, informs us, under the name of the publisher *Ettenger*, in a short Preface, what improvements have been made here in the Text of *Stroth's* edition of the *Memorabilia*. The Text of *Ernesti*, which *Stroth* had, in general, adopted, is followed here, with the corrections made in it by later editors, as *Zeune*, *Schneider*, *Schütz* and *Weiske*, to which are added some very judicious alterations by the present editor. After the example of *Schütz*, a long passage taken from a MS. belonging to Mr. *Mermann*, is inserted in 4, 3, 8. to which place it unquestionably appertains. The alterations and improvements of modern editors are briefly expressed in Notes, and those of *Stroth* distinguished from the rest by an asterisk. Those now first introduced by the present editor, though not very numerous, are, however, particularly worthy of notice.

Ibid.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Brown, the antagonist of *Dr. Darwin*, will we trust be satisfied with our ready declaration, that we had no thought or intention of insinuating a charge of plagiarism against him, in our Review for March, p. 234. Nor did we suppose, that we had observed more similarity between his remarks and our own, than naturally will arise when different writers are discussing the same point with similar intentions.

As we have strong reasons for believing that the author of *S. Slenderwit* is himself the writer of the *Lives of living Authors*, we could not but smile at the receipt of his last letter. The handwriting and seal being the same, with those of the only very vulgar and abusive letters we have ever received, he ought not to wonder that we do not grant him a favour, nearly so much as we do, that he should think of asking one. Unless he wishes to have the whole affair made public, he will not trouble us any further.

LITERARY INTELLIGENCE.

The *Bishop of Lincoln* is preparing to publish, in two octavo volumes, *Elements of Christian Theology*. It is intended principally for the use of candidates for Holy Orders; but it will be found, as we are informed, to embrace a comprehensive system, and to be of serious importance to profounder students.

Dr. Ford, the Arabic Professor at Oxford; has printed the *Coptic Version of the New Testament*, collated with the Alexandrian, Vatican, and various other Manuscripts. It is a magnificent and truly valuable work.

Mr. Marsh, the learned Translator and Commentator of Michaelis, has published, at Leipzig, a Treatise in German, *On the Origin of the present War*. A copy has been sent to this country, to be translated and published.

ERRATUM:

In the title to *Mr. Vince's* two Sermons, in our Review for March, correct the price to 1s. instead of 2s.

THE
BRITISH CRITIC,

For MAY, 1799.

Ἐν γὰρ οἱ πολέες τε καὶ ἀλκιμοὶ ἄνδρες εἰμὲν,
οἳ κεν πρόσθε φίλων τοκέων, ἀλόχων τε καὶ υἱῶν,
Ἴλιον εἰρυσσεσθα : ——— HOMER.

Parents and children our just arms employ,
And strong, and many are the sons of Troy. POPE.

ART. I. *Aristotle's Ethics and Politics, comprising his practical Philosophy, translated from the Greek. Illustrated by Introductions and Notes; the Critical History of his Life; and a new Analysis of his speculative Works. By John Gillies, LL. D. F. R. S. and S. A. London; F. R. S. Edinburgh; and Historiographer to his Majesty for Scotland. Two Volumes. 4to. 2l. 2s. Strahan. 1797.*

THE Philosophy of Aristotle, which nominally held so long possession of the schools, cannot be regarded as the genuine doctrine of that great author. Upon the basis furnished by the Stagirite, a very various and heterogeneous structure was raised; in which the misapprehensions, the fancies, the unskilful opinions or conjectures of barbarous commentators, occupied as large a part as the original materials. Hence it has happened that, since the former system of education was supplanted by the present, the notions and writings of Aristotle have fallen into undeserved neglect; nor has he been always secure from the contempt very fitly attached to those laborious triflers, who disfigured instead of illustrating his doctrines.

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trines. To rescue him from this unmerited fate was become a difficult task. The person, who should appreciate and recommend Aristotle, must be himself no mean philosopher. He must have studied, examined, and compared the whole works of an author, sometimes obscure by brevity; more frequently by the corruption and mutilation of his text, and from the loss of many treatises requisite to the illustration of those which still remain. He must be a master of the modern metaphysics and theories of man, and of a strong mind, capable of comparing and deciding upon their respective merits. This arduous task Dr. Gillies has undertaken; and, as we cordially approve of the design, we shall not, in reporting on the execution of it, forget the just allowances that should be made for its extent and difficulty. We have not been unmindful of its value, while we have, from various causes, suspended our account.

A most important consequence of this undertaking at the present period, is that of placing the science of Politics on its proper basis. The unfortunate position of Locke, that all lawful government originates, and can only originate, in a compact voluntarily made by free agents, from which Rousseau on the Continent, and Price, Priestley, Paine, and others of this country, have fairly enough deduced those destructive principles by which a great part of the civilized world has long been desolated*, is directly hostile to the more sound philosophy of Aristotle, who, consulting Nature herself, saw in man, not a being originally independent, but an animal naturally and instinctively *political*; as incapable of existing, much less of reaching the perfection of his being, without political relations, as without moral and social principles. Hence the Ethics to Nicomachus, and the Politics of Aristotle, form one body of learning, which cannot without violence be disjoined; but constitute what he called his *Practical Philosophy*. We will not, however, anticipate those political views which will belong more properly to our analysis of the second volume, but take the present as it stands.

The Preface justly vindicates the dignity and value of Aristotle's discoveries, particularly in politics and morals; and clearly opens the plan and intention of the present work. This, the author says,

* How strange! that the rash though specious position of a single student, hastily and extensively adopted, should destroy the security of almost all established governments! Men have had a dreadful lesson on the preference of Locke to Aristotle!

“ Besides giving a translation of Aristotle’s practical philosophy, contains a new analysis of his speculative works. This addition appeared the more necessary, because the Stagirite’s intellectual system is so compactly built, and so solidly united, that its separate parts cannot be completely understood, unless the whole be clearly comprehended. The writings indeed here translated, stand more detached and more independent than almost any other; yet, without the aid of the prefixed “ Analysis,” even the *Ethics* and *Politics* would require frequent, almost perpetual elucidation. The reader, I feared, would be soon tired with the unconnected prolixity of notes; he will, I hope, be entertained by the Analysis even of those treatises to which, independently of any substantial utility, his attention may be still allured by a liberal and commendable curiosity.

“ In my work throughout, I am ambitious of exhibiting fully, yet within a narrow compass, the discoveries and attainments of a man deemed the wisest of antiquity; and to whom, even in modern times, it will be easier to name many superiors in particular branches of knowledge, than to find any one rival in universal science. Considered under this general aspect, my “ *English Aristotle*” is the natural companion and fit counterpart to my “ *History of Ancient Greece*,” since the learning of that country properly terminates in the Stagirite, by whom it was finally embodied into one great work; a work rather impaired than improved by the labours of succeeding ages. My time, I acknowledge, was miserably mis-spent in examining his numerous commentators; Greek, Arabic, and Latin; but the attention with which I have many times perused the whole of his invaluable remains, with a view of rendering him a perpetual commentary on himself, and thereby expressing his genuine sense clearly and forcibly, will not, I hope, prove useless to those who study Greek literature on an enlarged and liberal plan; not merely as grammarians and philologists, but as philosophers, moralists, and statesmen.” P. ix.

The work is introduced by a well-digested and well-written *Life of Aristotle*, in which the author collects the materials left by antiquity, and employs them in a manner that does credit to his sagacity and judgment. He justly resists the calumnies which envy has been able to transmit to posterity, and gives such a view of the whole character of his author, as is consistent in itself, supported by the best documents, and honourable to human nature. The close of this *Life* we shall lay before our readers, as giving a clear and instructive history of Aristotle’s writings, their singular fate, and the proportion subsisting between those originally written, and those at present extant.

“ The extraordinary and unmerited fate of these writings, while it excites the curiosity, must provoke the indignation of every friend to science. Few of them were published in his life-time; the greater part nearly perished through neglect; and the remainder has been so grossly misapplied, that doubts have arisen whether its preservation

ought to be regarded as a benefit. Aristotle's manuscripts and library were bequeathed to Theophrastus, the most illustrious of his pupils. Theophrastus again bequeathed them to his own scholar Neleus, who carrying them to Scepsis, a city of the ancient Troas, left them to his heirs in the undistinguished mass of his property. The heirs of Neleus, men ignorant of literature and careless of books, totally neglected the intellectual treasure that had most unworthily devolved to them, until they heard that the king of Pergamus, under whose dominion they lived, was employing much attention and much research in collecting a large library. With the caution incident to the subjects of a despot, who often have recourse to concealment in order to avoid robbery, they hid their books under ground; and the writings of Aristotle, as well as the vast collection of materials from which they had been composed, thus remained in a subterranean mansion for many generations, a prey to dampness and to worms. At length they were released from their prison, or rather raised from the grave, and sold for a large sum, together with the works of Theophrastus, to Apellicon of Athens, a lover of books rather than a scholar; through whose labour and expence the work of restoring Aristotle's manuscripts, though performed in the same city in which they had been originally written, was very imperfectly executed. To this, not only the ignorance of the editors, but both the condition and the nature of the writings themselves did not a little contribute. The most considerable part of his acroatic works, which are almost the whole of those now remaining, consist of little better than text books, containing the detached heads of his discourses; and, through want of connexion in the matter, peculiarly liable to corruption from transcribers, and highly unsusceptible of conjectural emendation.

“What became of Aristotle's original manuscript, we are not informed; but the copy made for Apellicon was, together with his whole library, seized by Sylla, the Roman conqueror of Athens, and by him transmitted to Rome. Aristotle's works excited the attention of Tyrannion, a native of Amyzus in Pontus, who had been taken prisoner by Lucullus in the Mithridatic war, and insolently manumitted, as Plutarch said, by Muraena, Lucullus's lieutenant. Tyrannion procured the manuscript by paying court to Sylla's librarian; and communicated the use of it to Andronycus* of Rhodes, who flourished as a philosopher at Rome, in the time of Cicero and Pompey; and who, having undertaken the task of arranging and correcting those long injured writings, finally performed the duty of a skilful editor.

“Though the works which formed the object of Andronycus's labours had suffered such injuries as the utmost diligence and sagacity could not completely repair, yet in consequence of those labours the Peripatetic philosophy began to resume the lustre of which it had been deprived since the days of Theophrastus; and the later adherents to that sect, as they became acquainted with the real tenets of their master, far surpassed the fame and merit of their ignorant and obscure predecessor. From the æra of Andronycus's publication to that of the invention of printing, a succession of respectable writers on civil and sacred subjects (not excepting the venerable fathers of the Chris-

* It should be Andronicus. This error occurs frequently. Rev.
rian

(San Church) confirm, by their citations and criticisms, the authenticity of most of the treatises still bearing Aristotle's name; and of more than ten thousand commentators, who have endeavoured to illustrate different parts of his works, there are incomparably fewer than might have been expected, whose vanity has courted the praise of superior discernment by rejecting any considerable portion of them as spurious. According to the most credible accounts, therefore, he composed above four hundred different treatises, of which only forty-eight have been transmitted to the present age. But many of these last consist of several books, and the whole of his remains together still form a golden chain of Greek erudition, exceeding four times the collective bulk of the Iliad and Odyssey." P. 34.

Though we have not inserted the notes by which this account is fully supported and illustrated, we must not deny our readers the amusement of seeing *how well* Aristotle's works were known to the writers and publishers of the French Encyclopedie! The fact is properly subjoined to the passage which says, that out of more than four hundred treatises written by Aristotle only forty-eight remain. The superficial Encyclopedist, under the article *Aristotelisme*, says, "*Le nombre de ces ouvrages est prodigieux; on en peut voir les titres en Diogene Laerce...encore ne sommes pas sûrs de les avoir tous: il est même probable que nous en avons perdus plusieurs.*"—"We cannot be sure that we have them all, it is even probable that several are lost."

To the Life of Aristotle, the new Analysis of his speculative works is immediately subjoined; a task demanding considerable labour, and a very intimate acquaintance with the writings of the philosopher. Aristotle, though he saw distinctly, what some have supposed a modern discovery, that our ideas and our knowledge are conveyed to us through the medium of the senses, was far from being inclined to confound the operations of matter with those of intellect. He felt and acknowledged the supreme power of the soul in comparing and employing the intimations thus conveyed to her, and has, more nearly perhaps than any other philosopher, demonstrated the separate existence of that superior and intellectual part, which raises man above the animal creation. This he does by an examination of the act of recollection.

"Every exercise of recollection," he observes, "is a species of investigation, in which the mind may be conscious of its own activity in directing the current of its thoughts, in turning them from one channel to another, in rejecting those which hold by no tie to the perception or image of which it is in quest, and in preferring, examining, and contemplating, in all their relations, those which, by their connection with this perception or image, have a natural tendency to rouse the one, or to revive the other." P. 46.

Thus

Thus then it is that he recognises the divine principle of reason or intellect, co-operating with the coarser powers of fancy or memory.

“ Every act of reminiscence,” he says, “ as above explained, implies comparison ; and every the slightest comparison, expressed in the simplest proposition, indicates a substance different and separable from matter, a substance totally inconceivable by man in his present state, where the gross perceptions of sense are the only foundation and sole materials of all others, how lofty soever and refined ; but a substance, notwithstanding, of whose existence we are assured, by our consciousness of its energies. To illustrate this further by an example, Aristotle says, let the comparison of proposition be one of the simplest imaginable, that whiteness is not sweetness. These sensible qualities which the vulgar ascribe to external objects, the philosopher knows, as above explained, to depend on certain motions communicated to his internal organs, motions vivid and forcible when first produced by sensation, more faint and languid when afterwards revived by imagination or memory. But the comparison of any two objects necessarily implies, that they should be both present in the same indivisible point of time, to one and the same comparing power. Yet their presence to the senses, the fancy, or the memory, is known to consist in nothing else but certain motions produced in our bodily organs. If the comparison, therefore, could be made by any of them, it would follow that this organ was susceptible of different and contrary motions, precisely at the same indivisible instant ; for it is necessary that the same simple power should comprehend at once the sweetness and whiteness, or whatever else be the sensations compared, since if it comprehended them distributively, by its parts however minute, or successively in particles of time however short, it could no more draw the result of the comparison, than if the one sensation was recognized by one man, and the other by another, or one of them recognized in the last century, and another in the present. The perception of truth, therefore, being altogether unrelated to time and space, must be totally dissimilar to any corporeal operation, and so essentially one simple energy, that it cannot without absurdity be supposed capable of division. But all the motions and actions of body being performed in space and time, are therefore indefinitely divisible ; and although their smallness or quickness soon escapes the perception of sense, and soon eludes the grasp of fancy, yet the intellect still pursues and detects them, knowing that they can never vanish into nothing by their indefinite minuteness. By our divisions and subdivisions without limit, we still leave, in the smallest particle, body with its properties ; and after all the steps that possibly can be taken, remain precisely as distant from the goal, as at our first setting out. This goal, therefore, it is impossible for us ultimately to attain ; but in the language of geometers, infinite will be still interposed between operations divisible and indivisible, between perceptions of sense and perceptions of reason, between the nature and properties of mind and the nature and properties of matter. It is not sense or fancy, but mind alone, that recognises itself ; and this intellectual substance, of which we must be contented in our present state
merely

merely to know the existence, and to exercise the energies, is that which characterises and ennobles the creature man, and which gives him a resemblance to his Maker. It is this which, separated from body, is then only, properly what it is, immortal and divine; which does not decay with our corporeal powers; and whose energies are so totally different from those of organised matter, that whereas our senses are easily fatigued, overpowered, and destroyed by the force and intensity of objects sensible, the intellect is roused, quickened, and invigorated by the force and intensity of objects intelligible; instead of being overstrained or blunted, it sharpens and fortifies amid obstinate exertions; and finds in such alone its best improvement and most exquisite delight." P. 47.

This account approaches very nearly to demonstration; the only hypothetical part is that where he speaks of certain "*motions* communicated to the internal organs, vivid and forcible when first produced by sensation, more faint and languid when afterwards revived by imagination or memory." Employ only a more general term, such as effects or impressions, and there is nothing of hypothesis in it; for that some effects are thus produced, and in these comparative degrees, is matter of certain knowledge; though whether they are properly motions, or any other species of impressions, cannot easily be decided. The great force of the argument is that between any two acts of sensation, and the power that compares the two together there can be no resemblance. The sensations are distinct and separate: the comparing power unites them both in a single instant, and decides upon them.

We have admitted into our present account so much preliminary matter, that we must reserve the remainder of our report to one or more subsequent articles.

(*To be continued.*)

ART. II. *The Shade of Alexander Pope on the Banks of the Thames. A satirical Poem. With Notes. Occasioned chiefly, but not wholly, by the Residence of Henry Grattan, Ex-Representative in Parliament for the City of Dublin, at Twickenham, in November, 1798. By the Author of the Pursuits of Literature. Second Edition. 8vo. 2s. 6d. Becket. 1799.*

IF we consider this Poem as a fifth book of the Pursuits of Literature, we shall not greatly err in representing its nature and design. It was time to vary the form of a dialogue between the author and a friend; and the soliloquy of an imaginary

ginary speaker, called forth to give a just and strong reprehension to a great political delinquent, was well calculated to renew that interest, which might perhaps begin to be exhausted. So far as Mr. Grattan is addressed, we find indeed but little reference to the former publication; but that address concludes at the 148th line, from which place to the end (l. 304) the author proceeds exactly in his prior track. Nor is the attack of Mr. Grattan so alien to the original plan, that it might not have been interwoven in it: the person supposed to speak is a great literary character, and one chief part of the rebuke is for violating the classic haunts of the Muses, by an odious and unhallowed visitation.

The author, though he makes Pope the speaker on the present occasion, does not seem to have proposed to himself to write in strict imitation of the style of that poet. In part of Mason's Monody on the Death of Pope, the imitation was laboured and correct; but this poem preserves the style of the author himself; with perhaps more lines of Pope interwoven or parodied than usual, though there always have been many. The writer has even ventured in one place to be more correct than Pope, using *Mathēsis* with the middle syllable long, according to the Greek origin (*μαθησις*) though Pope has not scrupled to Anglicize it into *Máthēsis*. Dunc. iv. 31.

Dr. Duigenan's celebrated Answer to Mr. Grattan's Address (noticed Brit. Crit. vol. xii, p. 648) is said in the Preface to have been the chief cause of this Poem; connecting the strong representations in that tract, with the circumstance of Mr. Grattan's temporary residence at Twickenham. The Poem opens in a solemn manner. Some warning voice calls up the shade of Pope from the tomb, to avenge the profanation of his favourite scenes. It is not, however, hypercriticism to remark, that "accents *murmured*" can hardly be "deep-sounding." In other respects the opening lines are good and impressive.

What accents murmur'd o'er this hallow'd tomb,
Break my repose, deep-sounding through the gloom?
Would mortal strains immortal spirits reach,
Or earthly wisdom truth celestial teach?
Ah! 'tis no holy calm that breathes around;
Some warning voice invites to yonder ground,
Where once with impulse bold, and manly fire,
I rous'd to notes of war my patriot lyre;
While Thames with every gale, or, bland or strong,
Sigh'd through my grotto, and diffus'd my song.

We should, however, prefer *mild* to *bland*. In the next paragraph, the lines 12 and 16 are weak and common; and the couplet,

Sadly

Sadly the scene I view, how chang'd, how lost,
The statesman's refuge once and poet's boast ;

requires certainly " now, something contrasted to that," before the speaker should proceed from seeing to hearing. The ensuing lines are spirited, and may perhaps be produced as the fittest specimen of this part of the Poem.

The polish'd Nestor of the classic shore,
Mendip, *my* green domain can guard no more ;
Lo, Cambridge droops, who once with tuneful tongue
The gifts of science and her wand' rings sung ;
With him, whom Themis and the Muses court,
The learned Warden of the *tatter'd fort**,
For their best task my Sylphs are all unfit,
While more than Gnomes along the meadows flit,
No more my fabled phantoms haunt the plains,
Where Moloch now, in right of Umbriel reigns.
His bands from their Hibernian Tophet pass,
And clash the cymbal's visionary brass† ;
Or round my groves, sublime on murky wing,
Spells of revolt and revolution fling ;
And as they glide, unhallow'd vapours shed
On that false fugitive's inglorious head.

The apostrophe that follows is striking :

Whence, and what art thou Grattan ? has the shock,
And terror low'ring o'er the sable rock,
Hurl'd thee, astounded with tumultuous fears
From Ireland's mutter'd curse, from Ireland's tears ?

That Pope should borrow a line from Gray may seem extraordinary ; yet it should be recollected, that the shade of the poet appears to have kept pace with English literature, from the time of his death to the present hour. This supposition is allowable enough. We give a kind of divinity to unembodied spirits which authorizes the presumption that they gain much knowledge with little trouble. Where the shade recites the doctrines of Mr. Grattan, the introduction is not quite happy ;

" Hear then thy doctrines——"

This seems as if it was necessary to inform Mr. G. of his own doctrines. It might easily have been moulded as a re-

* George Harding, Esq. The author wished, it is plain, to pay him a compliment, otherwise this couplet is ill-suited to the solemnity of this part of the speech. The second line is burlesque. *Rev.*

† The imagination of this poet often recurs, with allusion more or less direct, to the sublime and wonderful Hymn of Milton on the Nativity. Every reader of a classical taste, and poetical fancy, must feel it with him. *Rev.*

proach, or an interrogation, by which this effect would have been avoided. "Are not thy doctrines thus," &c.—? The lines beginning,

Go rather and thy wayward measures fill,
Where the young wantons sport on Anna's hill;

have great liveliness, and much poetical merit; and are replete with strong and pointed satire. When we come to the parody on "Cibberian forehead and Cibberian brain," we enter upon what we consider as the complete continuation of the Pursuits of Literature. But the transition is elegant, and well suited to the supposed speaker.

Time was, when statesmen high in fame and place,
With proud distinction *my* retreat would grace;
Would court my friendship, soothe my aching head,
By study soften'd, and "with books well-bred;"
Fond to unbend they sought familiar ease,
I never flatter'd yet could always please.
Then oft with Ministers would Genius walk:
Oxford and St. John lov'd with Swift to talk;
Dorset with Prior, and with Queensb'ry Gay,
And Hallifax with Congreve charm'd the day;
The Muse her Addison to Somers join'd,
The noblest statesman to the purest mind.
But in these dark, forlorn, distracted days,
Though D'Arcy smil'd and foster'd Mason's lays,
Few friends are found for poetry and wit, &c.

Though we have allowed the prompt intuition of departed spirits, we must add, that, in the subsequent enumeration of persons and events completely recent, and even present, we rather too much lose sight of the personage supposed to speak. This might have been prevented, without much contrivance, by occasional recurrence to the past state of things, and comparison of the two. Yet the poetry and the satire deserve commendation: and though the notes are sometimes redundant, in point of quantity, they are generally important in matter. The note on Mr. Godwin and his Mary is particularly worthy of attention; and the strong testimony to the merit of Dr. Vincent, and his most learned translation of the Voyage of Nearchus, is to be ranked with those passages which do most honour to the writer of the Pursuits of Literature. The allusion towards the close of the poem, to the great victory of Nelson, has no small share of force and merit; notwithstanding a small exception at the outset, that the thunder's *roar* should rather be heard than felt.

But

But now I feel th' avenging thunder roar
In British terror* on the dusky shore;
The Bog Serbonian yawns for Gallia's doom,
And Pompey points to Bonaparte's tomb!
There as in mournful pomp, o'er Egypt's woes,
Th' embodied majesty of Nilus rose,
In fouds of awful comfort NELSON spoke,
And the Palm wav'd obeisance to the Oak;
Firm, yet serene, the Christian Victor rode
And on his flag inscrib'd, THE WILL OF GOD!

We are sorry to find a writer, studious in general of classical propriety in his English style, use in one of his notes the affected modernism of *sembrous* (p. 51); but it may serve to show how contagious these impertinencies are, when even a careful writer sometimes falls under the infection.

We are not among the number of those who are anxious to conjecture the author of this and the preceding productions: but after much consideration of his writings, we feel ourselves authorized to give our general opinion of his character. He appears to us a man of acute discernment and sound judgment; a poet, perhaps, rather by love of the art, and much acquaintance with it, than by the original designation of nature; but of a taste that has led him not only to study, but to infuse into his mind, the best models. He writes with a spirit that naturally arrests attention; and though he is occasionally seduced into faults, by an ambition of novelty or of sublimity, he atones for those lapses by many beauties. His censures have been occasionally hasty and inconsiderate; and though, on better advice, he has sometimes silently retracted them, it would have been more honourable not to have had the occasions for retracting. By some just, some wanton, and some too severe attacks, he has raised a host of enemies, who are eager to depreciate his powers; but after all they can subtract from the amount, he will still retain enough to rise far above the greater part of his assailants. For his engaging poetry, eloquence, and learning, so strongly on the side of good order and good principles, he deserves a gratitude from us, and from his country, which outweighs inferior considerations; and fixes him, in the eye of the public, as a most useful, and, in many points of view, an admirable defender of the state.

* "British terror" is not quite judicious. *Rev.*

† There is hardly opposition enough between *firm* and *serene*, to justify *yet*. *Bold* might do better. *Rev.*

ART. III. *Sermons, on practical Subjects. By the late W. Enfield, D. D. Prepared for the Press by himself. To which are prefixed, Memoirs of the Author, by J. Aikin, M. D. Three Volumes. 8vo. 2l. 1s. Johnson. 1798.*

THE writer of these Sermons is well known to the public by several works, more particularly by his book entitled "The Speaker," by his "Biographical Sermons," and his very able and instructive Abridgment of Brucker's History of Philosophy. During almost the whole of his life, he appears to have been engaged in various literary labours, more particularly such as were connected with his profession, as a Dissenting Minister; and not long before his death, he associated himself with Dr. Aikin, in a plan to publish a New General Biographical Dictionary. Their design was interrupted by the death of Dr. Enfield, after a short illness*, Nov. 3, 1797, in the fifty-seventh year of his age.

To these Sermons is prefixed a biographical account of their author, by Dr. Aikin. It is drawn up in a very pleasing manner, with Dr. A.'s usual elegance of style, and does great credit to his friendship for Dr. Enfield. The whole detail of circumstances contributes to place the character of his friend in the most amiable, and, we may add, no doubt, the most just point of view.

The following passages more immediately serve to illustrate the private, as well as public character of Dr. E. During the time that he was tutor at Warrington,

"His efforts were faithfully joined, with those of his colleagues, to support its credit, and to remedy evils as they occurred. His diligence was exemplary; his services as a public and private tutor were numerous and valuable; his attention to discipline was, at least, uninterrupted; but it may be acknowledged that the arduous post of domestic superintendant, and enforcer of the laws, was not that for which he was best calculated. So sensible, indeed, was he of his deficiency in this respect, and so much did he find his tranquillity injured by the scenes to which he was exposed, that he made a very serious attempt to free himself from the burden, by resigning this part of his charge; and it was only after the failure of various applications by the trustees to engage a successor, that he suffered himself to be persuaded to retain it." Vol. i, p. ix.

As a preacher, "his manner of delivery was grave and impressive, affecting rather a tenor of uniform dignity than a variety of expression, for which his voice was not well calculated. It was entirely free from what is called *tone*, and though not highly animated, was by no means dull, and never careless or indifferent." Vol. i, p. xiii.

* But a first volume has lately appeared.

As a father—"He was the father of two sons and three daughters, all educated under his own eye; and had he had no other examples to produce of his power of making himself at the same time a friend and a tutor—of conciliating the most tender affection with ready and undeviating obedience—his children would, by all who know them, be admitted as sufficient proofs of this happy art." Vol. i, p. xx.

The account of his Life is closed with the following tribute of praise to his temper and disposition.

"A man's writings have often proved very inadequate tests of his disposition. Those of Dr. Enfield, however, are not. They breathe the very spirit of his gentle and generous soul. He loved mankind, and wished nothing so much, as to render them the worthy objects of love. This is the leading character of the discourses here selected for publication; as it is, indeed, of all he composed. May their effect equal the most sanguine wishes of their benevolent author!" Pref. p. xxvii.

These Sermons are sixty in number, and are almost entirely written upon moral subjects, to illustrate the character of our Lord, to explain and comment upon his parables, or to enforce some of his precepts. They may be called a tolerably complete system of *Christian Philosophy*, such as characterizes a genuine Socinian. Yet we must do their author the justice to say, that when he comes to the discussion of any of the received dogmata of his sect, although there are some allusions to mysteries, and much censure of superstition, which struck us as intended to glance at the Church of England; still there is no vehemence in his arguments, no personal asperity against those from whom he dissents, and no petulant invectives against establishments.

The following extract from the second Sermon, on the Characters of the Works of God, will show how well the style of Dr. E. could keep pace with the dignity and magnificence of the subject, to explain, in clear and easy terms, the great principles of philosophy.

"The characters of grandeur and magnificence are so legibly inscribed upon the general face of nature, that the most untaught eye cannot fail to read them, nor the most uncultivated imagination to contemplate them without admiration. The surface of the earth, considered merely as a vast picture drawn by the hand of nature, exhibits scenes adapted to excite emotions of sublimity. Plains, whose extent exceeds the limits of human vision; mountains, whose sides are embrowned with craggy rocks, and whose majestic summits hide themselves in the clouds; seas, whose spreading waters unite far distant countries and oceans; which begird the vast globe itself, are objects at all times striking to the imagination. If from the earth we lift up our eyes on high, new scenes of magnificence demand our attentive admiration: the glorious sun, the eye and soul of this material world, possessing
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his seat amidst the vast expanse, and spreading light and heat through the world; and, in their turn, the numberless lamps of night illuminating the firmament with their native fires.

“ Let the great powers of nature be brought into action, and still more sublime and awful appearances rise to our view. Let woods and forests wave before the stormy winds; let Ocean “ heave from his extended bed,” and roll his threatening billows to the sky; let volcanos pour forth pillars of smoke and melted torrents from their fiery caverns; let lightnings dart their livid fires through the sky, whilst thunders roar among the bursting clouds; what imagination shall remain unimpressed with emotions of admiration mingled with terror?

“ A lively sense of grandeur and sublimity is naturally produced by scenes like these, even in uninformed and uncultivated minds. But to the man whom philosophy has taught to penetrate beyond the surface of things, and to discover the principles and laws of nature, the works of God appear still more grand and sublime. Every individual body in nature is considered, by the man thus enlightened, as preserved in its form by the uniform action of one power or principle by which its parts are held together. By another universal power, he observes all the bodies upon this earth tending towards its center; and, comparing the laws by which this attracting power is found to operate with the well-known motions of the heavenly bodies, he finds that this single principle is sufficient to account for these motions; and consequently infers, from analogy, that this power, uniformly exerted, forms the grand chain which unites the several parts of the universe in one system. Hence he derives an inexpressibly sublime conception of that Great Being, who is the seat of this principle, and the source of its operation. The man who is thus enlightened by the study of nature, sees this earth as a globe of vast magnitude, moving perpetually round the sun with a degree of rapidity much greater than has ever been produced by human force or art: at the same time he sees other globes, some less, and others much larger, than the earth, revolving with inconceivable rapidity round the sun, as their common center, at distances so great that, though they may be expressed in numbers, they far exceed the utmost stretch of the human imagination. This set of planets, which he knows to have, with our earth, a common relation to the sun, he very reasonably concludes to be a system of worlds, all peopled with suitable inhabitants, and all deriving supplies of light and heat from the same source. Extending his views beyond this system, and finding, from observation, that the fixed stars are in themselves luminous bodies, and that their distance from the earth is so much greater than that of the planets or sun, as to be absolutely immeasurable, he concludes, upon the most probable grounds, that those sparkling gems which deck the robe of night, are not placed in the heavens merely for the convenience of this earth, but are, like our glorious luminary, suns to their respective systems of worlds. And, finally, when, by the assistance of art he is enabled to discover innumerable stars hitherto unobserved, he judges that he has better ground than mere conjecture for thinking, that suns and worlds are extended through the immense regions of space infinitely beyond
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all human calculation or conception. How sublime the idea! how much are we indebted to that kind of philosophy which has put us in possession of it! especially, since it has not left the great fabric it has discovered without an inhabitant—since it has instructed us, on the clearest principle of reason, that of assigning to every effect an adequate cause, that this immense, this glorious universe, is the habitation of One Great Being, who framed, who pervades, who animates, who governs the whole! How reasonable is it that this universe, which is the mansion of the Divinity, should be the temple in which all created beings should, in one triumphant chorus, unite to say—“Great and marvellous are thy works, O Lord God Almighty! Hallelujah! for the Lord God Omnipotent reigneth!” Vol. i. p. 44.

The whole of this discourse is written with energy; in a manner far superior to all the rest, as to elevation of thought, and richness of expression.

The Sermon on the Moral Abuse of Words, contains the following keen and well-directed reprehension of the fashionable mode of deciding quarrels.

“Let the fashionable method of deciding disputes by duelling—a practice which originated in a barbarous age, and is a disgrace to an enlightened and civilized nation—be allowed to wear its proper name; and there are few persons so totally destitute of religious and moral principle, that they would not shrink from it with horror. Whether the motive which immediately urges men to the practice be violent resentment and a thirst of revenge, or whether, as is perhaps more commonly the case, it be a slavish respect to arbitrary notions of honour, and a desire of preventing or wiping off a suspicion of cowardice; the action itself, necessarily implying a deliberate intention to take away the life of another, in a manner not authorized either by the laws of God or man, in the judgment of reason can merit no milder appellation than murder: and the circumstance of the duellist's exposing his own life, instead of diminishing, aggravates the guilt; for wantonly to hazard life, is at once an act of injustice to society, and of impiety towards God. Thus the point would unquestionably be determined in the court of conscience. But bring this offence before another court, instituted by caprice, and sanctioned by custom, where the law of honour supplies the place of the law of reason, and what was before a murderous deed is now only *an affair of honour*; and under that appellation, not only ceases to be thought criminal or shameful, but becomes a subject of applause.” Vol. i, p. 93.

The Sermon upon Youth and Age deserves great praise; it contains observations extremely well-founded upon human life; and gives a very just statement of the opinions and characters of mankind. The following remark strikes us as no less interesting than novel.

“The errors, both of the old and the young, respecting pleasure, may be corrected by viewing this object from the middle station of human life. Viewed from this station, the extreme fondness of the

one, and the extreme disrelish of the other, for pleasure will appear equally blameable. The delights of youth, being now contemplated in retrospect, have lost the alluring charm of novelty, to which they owed so much of their captivating power. Many circumstances, essentially necessary to be taken into the account in judging of the value of pleasure, but commonly overlooked by those who are eager in the pursuit, are now distinctly perceived: and it is found, upon the fairest examination of experience and reflection, that, although their object is entitled to some share of attention as an occasional amusement and temporary gratification, it has no claim to be made the chief business of life; that, though the flowers with which pleasure strews our path may be worth gathering, it is of little consequence whether the number be greater or smaller, in a path which is at best so short, and during a course, in which the discharge of our present duty, and our preparation for the subsequent periods of our existence, afford us so much serious business." Vol. i, p. 309.

"As the proper practical application of the survey we have now taken of human life, let the young learn sobriety in their pursuit of pleasure, moderation in their expectation of happiness, and caution and prudence in forming and executing their plans of living; let those who are in the middle station of life be instructed to give all diligence to improve the precious days of active usefulness which yet remain to them; let the aged be cautioned against the infirmities of moroseness, censoriousness, and discontent, to which their period of life is more peculiarly liable, and exhorted to render their last days comfortable to themselves and to all about them, by easy affability, by cheerful good-humour; and, as long as the powers of action remain, by kind endeavours to serve and oblige: and, finally, let us all be taught so to number our days as to apply our hearts unto wisdom." Vol. i, p. 325.

The conclusion of the Sermon on the Wisdom of Suffering rather than of Sinning, is worked up in a very spirited manner, and affords one of the few instances of energy, which occur in these sober and philosophical volumes.

In the last Discourse, upon the Conclusions which may be drawn from the Gospel History relative to Our Saviour's Nature and Precepts, if we except the discussions introduced to set off the Socinian scheme to the greatest advantage, there is much deserving of praise. Dr. E. illustrates with great clearness the manner of Our Saviour's teaching; and expatiates with ability on the topics of his Discourses.

"It was his custom, as we have frequently seen, to seize every occasion of suggesting useful instruction to individuals, or to the people at large. When Nicodemus, one of the Jewish rulers, came to Jesus by night to profess himself his disciple, he instructed him in the necessity of reformation, under the figure of "being born again." On his way through Samaria, meeting with a Samaritan woman at a well, he gave her important instruction concerning the nature of religion.

ligion. After giving a numerous multitude a miraculous supply of provision, he made this incident the ground of a discourse, in which he spoke of his doctrine under the metaphor of bread. When the Sadducees proposed to him an ensnaring question concerning the future state, he diverted the attention of the company to the general doctrine of the resurrection from the dead; and, when the Pharisees attempted to embarrass him by the question, Which is the first commandment of the law? he declared the substance of religion to consist in the love of God and man; and those commandments which enjoin these duties he pronounced to be the sum of the divine law. At a festival, observing the guests eagerly striving for the more honourable seats, he took occasion to deliver a lesson of humility, and at the same time remarking the hospitality of the host, he introduced an exhortation to liberality to the poor. On these and many other occasions Jesus converted casual occurrences into opportunities of moral instruction.

“ Besides this he delivered many distinct parables and other discourses, the direct purport of which is to discountenance some vice, to recommend some virtue, or, in general, to inculcate obedience to the laws of God, in expectation of an everlasting recompence. How beautifully does the parable of the sower represent the different effects of moral and religious instruction on different characters, according to the disposition with which it is received! What an instructive picture of humility and penitence on the one hand, and of self conceit and spiritual pride on the other, is exhibited in the contrasted characters of the Pharisees and publican! In what lively characters is the odious nature of an unforgiving temper exposed, in the parable of the unrelenting servant! How pathetically are the virtues of philanthropy, humanity, and compassion, recommended in the beautiful parable of the good Samaritan!” Vol. iii, p. 450.

“ But the discourse which affords the most complete detail of our Saviour's doctrine, is his sermon on the mount. Here we find him inculcating upon his followers the exercise of the purest affections, and the practice of the strictest and most sublime morality; requiring them to cultivate meekness, and the forgiveness of injuries; instructing them to perform all their acts of beneficence and piety with unostentatious sincerity; furnishing them with directions concerning devotion, and a model of prayer; cautioning them against the influence of avarice and other corrupt passions; prohibiting slander and censoriousness; enjoining a strict adherence to the universal principle of equity; and exhorting them to persevere in their obedience to the commands of God, as the only way to merit the character of Christians, or obtain the rewards of immortality.” Vol. iii, p. 453.

In addition to the Sermons from which we have given extracts, the following are particularly sensible and well-written. The Folly of rash Confidence; the Criminality of imputing good Actions to bad Motives; the Parable of the Ten Talents; and Our Lord's Treatment of the Woman taken in Adultery.

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We rather expected, in Sermons prepared for publication, not to see any vulgarity of allusion, such as occurs in the following passage: "Under the appearance of much good nature, civility, and politeness, may be concealed a bad heart;—*and that all is not gold that glitters.*"

Dr. E. has given us very indifferent proofs of his talents for emendatory criticism. In his Sermon on the Woman taken in Adultery, he thus enlarges upon the words of the text. "Her accusers went out one by one, from the eldest to the youngest, and Jesus was left alone, and the woman standing in the midst of the Temple." The original Greek is elliptical, and so is the common version, ἐν μέσῳ, in the midst, that is, of Our Saviour and his Disciples, and not of the Temple, as Dr. E. would have it. The mention of the particular place, where the transaction was passing, would there have been extremely forced and unnecessary. Such has always been our idea of the passage; and, to appeal to no other authority, we find that Dr. Clarke is clearly of this opinion. See his Paraphrase on St. John, vol. ii, p. 367.

In the Sermon on Our Lord's Conversation with the Woman of Samaria, Dr. E. makes another attempt to rectify the common translation, but certainly restricts and narrows the general sense of the passage by his efforts. "How is it, said the woman, that thou being a Jew askest water of me who am a Samaritan?" οἱ γὰρ Ἰουδαῖοι τοῖς Σαμαρεῖταις ἐσχημαίναν; for the Jews, says Dr. E. *do not eat and drink out of the same vessels with the Samaritans.* It appears to us, that as our translation is too literal—"the Jews have no dealings with the Samaritans"—so that of Dr. E. is too confined. The verb σκημαίναν does indeed signify *commodatō petere, utendum accipere*; but it likewise signifies, in a more general sense, *commercium habere*, and ought to be so understood in a qualified sense—"have no friendly intercourse with"—"no reciprocation of kind offices"—do not receive any acts of civility from each other: and thus the learned Grotius understood the word. "Legis peritorum traditio sic interpretabatur, ut emere quidem necessaria liceret, at beneficium a Samaritā ullum accipere non liceret." Grotius in Joannem, c. 4, c. 9. This is conformable to the idea of Dr. Clarke, which he has expressed in his Paraphrase.

We forbear to enlarge upon Dr. E.'s endeavours, in the true spirit of a Socinian, to reduce Christianity to a mere system of ethics;—to invalidate the meaning of the texts, which show the personality of the Holy Spirit; vol. iii, p. 381;—to convert the Holy Communion into a mere social entertainment, commemorative of an ordinary benefactor or founder of an

an institution, like a city-feast, or a college gaudy; vol. iii. p. 405; and to support the essential dogma of Socinianism—the mere humanity of Christ; vol. iii. p. 429. More anxious to point out merits than to expose faults, we must refer our readers, for the confutation of such errors, to those able divines of our Church, who have made the vindication and support of her doctrines their peculiar care. These things must be expected in the works of such an author, as a diminution, not unforeseen, of the value of his volumes.

In these Sermons we find many instances of clear reasoning, but very few of animated exhortation. Every address is made to the judgment, and not to the passions. Dr. E. too fearful of becoming enthusiastic, is sometimes languid and cold; yet there are passages, which remind us of the elegance of Carr, and the imagery of Blair. His chief talent consists in expressing common ideas in clear and apposite language; and he so well inculcates the moral precepts of Christianity, that, with reference to them, his Sermons may be read to advantage by every class of believers.

To these volumes is prefixed a very respectable and numerous list of subscribers; among whom, for the credit of the establishment, in point of candour and liberal spirit, it ought to be mentioned, that we observe many clergymen of the Church of England.

ART. IV. *Practical Observations on the Disease of the Joints, commonly called White-Swelling, with some Remarks on Scrofulous Abscesses.* By Bryan Crowther, Surgeon to Bridewell and Bethlehem Hospitals. 8vo. 122 pp. 2s. 6d. Robinsons. 1797.

MR. POTT having observed that caries of the spine might be cured by the application of caustics near the vertebræ, and intimated that a purulent discharge from the neighbourhood of other diseased joints, would be found to be equally efficacious in their cure; this practice has been pretty generally adopted, and with no inconsiderable success. In the year 1793, the present author published, in the fourth volume of *Medical Facts and Observations*, an account of some cases which had been successfully treated by that method. Further experience has not only justified the opinion he then adopted, but enabled him to make alterations in the method of obtaining the proposed drain, which he has found to be more generally practicable and

efficacious, than that obtained by the application of caustics; which, he observes, in cases where the integuments are very thin, cannot always be applied with safety, so near the diseased joint as to produce the desired effect.

The application Mr. Crowther substitutes for the caustic, is an ointment prepared by boiling fresh savin bruised, in a composition of yellow wax and mutton suet, until the juice of the savin is perfectly incorporated with the ointment, when it is to be strained and put by for use. A blister is directed to be applied over the diseased joint, and when the cuticle is removed, the sore is to be dressed with this cerate, taking care, at every dressing, to keep the part clean. A variety of cases are given, in which the patients were completely cured by this method; or where the disease was too far advanced to admit of a cure, so much relief was procured as seems to leave no doubt of the efficacy of the medicine. We shall transcribe two of the cases, in order to give our readers a more complete idea of the diseases for which the remedy is recommended, as well as of the method of using it.

“ Case 21. E. P. eleven years old, of a scrofulous family, had an indolent white-swelling, for about four years; the joint was much swollen, the integuments were thickened, but not œdematous, and the skin was remarkably pallid. This boy was suffering much from the painful state of the part, the disease was making rapid progress, and he could not, as before, bear it to be handled without making great complaint, and on moving the joint, he expressed a sensation of much uneasiness within the articulation. A blister was applied over the whole knee, and was kept discharging with the savin cerate for about two months, by which treatment he perfectly recovered, though the joint for some time remained weak: it is almost two years since, and no symptom of disease has appeared.”

“ Case 23. J. S. aged sixteen, had for several months prior to his application to me, suffered great pain within the joint of his knee, before the part began to swell; he could then bear it to be handled without increase of pain, but his using the joint in any way occasioned great uneasiness, and his sufferings were somewhat diminished after the tumefaction appeared. When I saw him, the joint was much distended, and he felt a deep seated pain within the articulation, which affected his health. A blister was first applied to his knee; when the cuticle was removed, the part was dressed with the savin cerate, which application was continued for six months, when he had lost all pain, and the joint in every respect appeared sound, though it was weak for some time.”

It is to be observed, that of the thirty cases here published, more than half were treated with the caustic, and the success with the caustic seems to have been as complete as with the

the savin. We are not able therefore, from the documents here produced, to judge of the comparative value of the two medicines; the author seems to prefer the savin. In his first directions*, the author permitted the patients to be taken daily into the air, or to walk by means of a crutch, but he has since found it necessary to abridge them of this liberty.

“ Perfect quietude of the limb,” he says, “ is requisite for the recovery of a diseased joint, but more particularly if the part should be in a disposition to ankylose. At the time I inserted some observations in the fourth volume of Medical Facts, I was not then aware of the necessity of absolute rest, which I have since found to be indispensable in these cases.” P. 19.

While we commend the candour of the author in retracting the opinion he had before given, we cannot help expressing our concern at his omitting to notice Mr. Ford’s *Treatise on the Diseases of the Hip-Joint, White-Swelling, &c.* published in the year 1794. In that valuable work, the reason of this practical rule is explained, and enforced with much energy. Mr. C’s silence in this respect is the more remarkable, as he seems to have followed the plan adopted by Mr. Ford in treating upon the subject, particularly in calling the attention of surgeons to the works of Hippocrates and other ancient writers.

From the whole, the author draws the following important conclusions.

“ That long continued discharges, artificially excited, are highly beneficial in every stage of white-swelling, and in other modifications of scrofula. That caries has been arrested, and sometimes cured; that collections of fluid within the cavities of joints, or exterior to them have been removed; that sores connected with the local affection have been permanently healed, and a repetition of them prevented; that the general health has been strikingly improved, and scrofulous appearances in parts distant from the drain have yielded to it.”

Thus far the author has, we believe, the concurrence of the most experienced surgeons; but “ that the best method of producing such discharge, is the application of a common blister in the first instance, and when the cuticle is removed, in dressing the part with the savin cerate,” will not perhaps be so readily admitted. Although we have no doubt that the author has faithfully recorded his experiments with the savin, yet the experience of one man seems hardly sufficient to entitle a medicine to such a pre-eminence, as he assigns to the cerate here

* Medical Facts and Observations, vol. iv, p. 16.

recommended. Time and further observations seem necessary to decide the point, and to these tests it must be left; in the meanwhile, the author is entitled to much commendation for the zeal with which he has prosecuted the subject, and for laying the result of his observations before the public. The publication of this account of the book has been delayed by mere accident.

ART. V. *The Annual Register, or a View of the History, Politics, and Literature, for the Year 1793.* 8vo. 432 pp. 8s. Otridge and Son, &c.

THIS volume, though it appears like the continuation of that which we have already noticed, is sent forth by different publishers, and is manifestly the work of different writers. In Mr. Doddsley's life-time, Messrs. Rivington, with his consent, began a continuation of his *Annual Register*. The publishers of the volume before us appear to claim, under an assignment from Mr. Doddsley's executors. This claim produced a war of advertisements, the result of which appears to be, that the assignment was only for the printed volumes from 1758 to 1790: that in 1794 Mr. Doddsley wholly relinquished the publication, when Messrs. Rivington took it up, in connection with the gentleman who for twenty-five years had been the principal author. This induced us to call their work the *Original Annual Register*, a book being more properly designated from its author than its editors. As to their literary merits, judging from the specimen before us, we cannot but remark a great disparity. The historical part of Messrs. Rivington's publication, our readers must have observed, though professing only to furnish materials for future writers, is itself a complete and elegant history, leaving nothing to desire either on the score of laborious research, accurate detail, or just and forcible language. The work now to be noticed, viewing it in the most favourable light, must rank with those compilations, which, with no great exertion of talent, may be formed from the common journals of the day.

The History is contained in eight chapters, beginning with the origin and causes of the war, and ending with the evacuation of Toulon by the British troops. Of these chapters the four first treat wholly of domestic, and the four last of continental affairs. The former consist chiefly of the Parliamentary Debates,

Debates, interspersed with occasional explanations and remarks; in which the writer, if he displays no great depth of research, or acuteness of discrimination, speaks, in general, the language of a friend to his country, and manifests a just abhorrence of French proceedings and principles. We do not indeed much approve the hesitating manner in which the account of the conduct of France opens. Notorious facts are stated with the qualifications of "*it was alledged*"—" *it was declared*"—" *it was said*"—to each sentence. As the writer advances, however, this unpleasant manner is laid aside. But we observe several inaccuracies in his statements, and here and there an opinion insinuated which we cannot approve. When he speaks of the disunion of Opposition, he says, "the division of the phalanx *which adhered to its old principles*, declared their reprobation of ministers," &c. We conceive it would not be difficult to show, that the party alluded to did not adhere to its old principles; at least did not adhere to those principles of supporting the free and limited monarchy of these kingdoms, which, as members of a Whig Opposition, they had always professed. The concluding remark of the first chapter is, however, just and striking. We give it as one of the most favourable specimens of the work.

"That this was a period to send an ambassador to negotiate with the ruling powers, whoever or whatever they might be, with a view to prevent an impending war, is an opinion which, though supported by great talents and eloquence, met with a cold reception in parliament, and found no partizans among the people at large. It had all the appearance of a mere party question, was very generally considered, in the progress of its hasty agitation, as an impracticable and disgraceful measure, and that sentiment was soon confirmed by a circumstance which must settle all opinions upon that subject for ever. *On the very same day*, when Mr. Fox made his motion, to address his Majesty to send a minister to France, to treat with the executive government there, the convention published a decree, in which it takes upon itself to legislate for the human race, and in which, according to the eleventh article, the French nation declare, "*That it will treat as enemies the people who, refusing or renouncing liberty and equality, are desirous of preserving their prince and privileged casts, or of entering into an accommodation with them.*" The nation promises and engages not to lay down its arms until the sovereignty and liberty of the people, on whose territories the French armies shall have entered, shall be established; and not to consent to any arrangement or treaty with the princes, and privileged persons, so dispossessed, with whom the republic is at war." We shall in vain, says a sagacious commentator, on this decree, search the annals of the world, for an edict of such rapacious, ruinous, and insulting despotism." P. 34.

In the chapters on foreign events, the most iniquitous trial, and horrid murder of Louis XVI. are detailed with sufficient accuracy

accuracy, and accompanied with just observations. The origin of the war with France, and the various events of it are also fully stated, together with the disturbances and revolutions in that unhappy country. But we scarcely ever meet with such striking remarks as can form an amusing or satisfactory specimen for our readers. The following, though not we believe new, is one of the best. The three questions put on the guilt, and mode of passing sentence on Louis XVI. were

“ 1. Is Louis Capet, late king of France, guilty of a conspiracy against liberty, and of attempts against the general safety of the state? Yes or no.

“ 2. Shall the judgment to be pronounced on Louis, be submitted to the ratification of the people in the primary assemblies.” Yes or no.

“ 3. What punishment has he incurred?” P. 216.

On this the writer observes, that

“ The arrangement of these questions was contrived with no common art, in order to prevent if possible the king's life from being preserved. Several deputies, who by no means approved of an appeal to the primary assemblies, would not, however, have voted against it, if they had suspected that the king would have been condemned to die. But if the question that determined the punishment had been proposed in the second place, which was its proper situation, they would then have perceived, that the appeal to the people afforded the only means of preserving the life of the king, and would then have voted for that measure. Hence we may account for the prolixity and violence of the debates, on a question which was apparently of little importance, as the order in which the propositions were to be voted : for several of those who were anxious for the preservation of the king's life, saw the fatal consequence which would result from such an arrangement of the questions as was proposed, and exerted themselves, with all their powers, to have them differently placed. But the Jacobin party prevailed.”

The History is followed by a Chronicle of events sufficiently full ; a large collection of State Papers ; and the other usual miscellaneous contents of such publications. The Account of Books is, like Messrs. Rivington's, on too confined a scale. The notices should indeed be short, but all the principal publications of the year should be mentioned.

Upon the whole, though we approve the political principles on which this work is conducted, impartiality obliges us to say, it is not, in point of execution, to be compared either with the *Annual Register* of Doddsley, or that continuation of it which we lately noticed*.

* Review for March, p. 236.

ART. VI. *Three Essays on Taxation of Income, with Remarks on the late Act of Parliament on that Subject. On the National Debt; the Public Funds; on the probable Consequences of the Law for the Sale of the Land Tax; and on the present State of Agriculture in Great Britain; with a Scheme for the Improvement of every Branch of it, and Remarks on the difference between national Produce and Consumption.* 8vo. 140 pp. 3s. Cadell, Bremner, &c. 1799.

IN this work we see the marks of a praiseworthy zeal for the public service; and there are parts of it, which show the writer to be possessed of respectable abilities for illustrating subjects of this nature. In the Introduction to the Essays he informs us, that the substance of them was transmitted to Government some time before the tax upon income was brought forward; it has however been in the contemplation of many persons for a long period of time, and the mode of rendering it effective in practice, was the great desideratum in finance.

But in these Essays we discover few traces of pre-acquaintance with the works of our eminent political oeconomists and arithmeticians, which, in the state at which these branches of knowledge are arrived, is so necessary to those who write on the wealth and resources of a nation. An able man, who comes not thus instructed to his subject, seldom goes much further than he who first took it up, and whose works may have been already so far improved upon, as to be in a manner superseded. He is in the hazard also of great errors, which a more regular study might have taught him to avoid.

It seems necessary to give the following examples of the truth of this observation. It is here contended, that a tax upon income, on rates assigned, would be sufficient to defray the extraordinary charges of war, and moreover yield a surplus applicable to other purposes of high utility. But in his estimate of the national income, this writer differs, in certain particulars, from all accounts which have been hitherto adhered to as the best. The rent of land he states at so high a sum as 40 millions. We cannot here undertake to show the illegitimacy of the mode in which he deduces this conclusion; but how much it exceeds the truth may be thus shown. In 1774, the cultivated land in England was 32 millions of acres; let it have been increased one million since, and the rental of Scotland be taken so high as one fifth of that of England, that of the latter kingdom will be $33\frac{1}{3}$ millions. It follows, that the average rent of land here is something more than 1l. an acre, which

which exceeds its probable value about three tenths; 12 millions therefore must be deducted from this article, and that which immediately follows it. The former income, estimated in the mode here laid down, must be reduced in the same proportion, or from 35 millions to $24\frac{1}{2}$.

The last article this writer gives in his table of income, is that of the class of persons possessing from 15l. to 60l. a year; this he states at 70 millions, and the number of the class at two millions. We shall give an approximation to show the error of this, retaining such of the author's assumptions as have a sufficient semblance of probability. The computations of Mr. Gregory King, although not so perfect as might be deduced from the improved tables of the duration of life which we now possess, will be accurate enough for this determination. By them it appears, that in a nation consisting of $5\frac{1}{2}$ millions of inhabitants, there will be 1,300,000 males who shall have completed the age of 21 years; or of a population of 10 millions, 2,363,363. Now, according to the author of these Essays, $\frac{6}{11}$ of these will be taxable males of all classes of that age, or 1,289,256; to which an addition is to be made for females and minors liable also to be charged, of whom we find no distinct mention here made. It will certainly be sufficient to increase the last number $\frac{1}{6}$ on this account. Hence the total of taxables appears to be 1,504,132; and of these, assuming with him $\frac{2}{3}$ to be of the lower class, it will consist of 1,002,754 persons whose incomes, if we follow his average, are 35l. per head. Hence the error of the aggregate brought to account by him, will appear to be 35 millions very nearly; or about the half of what he has computed for the amount.

If we could allow ourselves to go further into a critique of this work, there are many points, particularly on the application of sinking funds, and of advancing capital for the improvement of land, in which we should dissent from the writer. But we should highly recommend the moral policy of what he has advanced, respecting the national spirit of a people, whose attention is chiefly turned to manufactures, and a people principally cultivators of the soil. His observations on the relative decline of the landed, and the elevation of the mercantile and monied interests, we should also praise as just and important.

ART. VII. *Copies of Original Letters from the Army of General Bonaparte in Egypt, intercepted by the Fleet under the Command of Admiral Lord Nelson. Part the Second. With an English Translation.* 8vo. 236 pp. 4s. 6d. Wright, Piccadilly. 1799.

REFERRING our readers to our twelfth volume, p. 614, for the account of the former part of these Letters, we shall here lay before them some specimens of a second. The fate of Bonaparte and his army seems at present undecided. Report says, that he has organized Egypt, and is proceeding in Syria. Supposing this statement to be true, we cannot yet persuade ourselves that any very formidable progress can be made by an army, reduced by various modes of destruction, and cut off from all kind of supply from the mother country, or communication with it. We shall open our present article by a passage from the Introduction, in which the editor properly expatiates on the uses of the publication.

“ We must not permit this second selection of intercepted letters to go into the hands of the public without expressing our decided opinion of the importance of the matter they contain, and the signal benefits that will be derived from them to the cause of political history. This, indeed, we shall do with the greater readiness, as the tendency of the publication has been unobserved by some, and perverted by others. The ill-informed, and careless have been able to discover but little in it; the secretly mortified have affected to ask “ *cui bono?* ” while the thorough-paced Jacobin, anxious only for the credit of France, has boldly ventured on that from which French confidence itself has shrunk, and unblushingly questioned its authenticity. The last class of critics we may safely leave to the judgment of all who are capable of receiving a sincere impression from truth, and return to the object which was first announced.

“ There have been former expeditions to the coast of Africa; though conducted upon principles differing toto cælo from that systematic plan of robbery and proscription which seems to have directed the present. The nearest approach they make to each other, is in the miseries they have endured in common. How much more impressive would be our remembrance of the second voyage of Charles V. and of the miserable adventure of Don Sebastian, if one of the armies had poured out (through the medium of an “ *Intercepted Correspondence* ”) its lamentations on the storm which so nearly destroyed the whole fleet, and with it, every hope of returning: and the other vented its terror (so dreadfully justified by the event) of the implacable hostility of Muley Moloch! But they wrote no letters,—or, if they did, there was no vigilant enemy at hand to capture them. It was reserved by Providence for a master nation, in after times, to suffer the long meditated

tated scheme of blood to be carried a certain length towards its completion; then to close the fatal passage on the heels of the emboldened invaders, and not only to cut them suddenly off from every hope, but to hold forth to the present age, and to all posterity, the alarm and self-condemnation of the perpetrators of the guilt!

“ And even if we looked at the Correspondence with no higher view, never surely was there a more interesting one submitted to the eye of the reader. Every man must recollect how his feelings have been checked, while a uniformity of narration has deadened the interest which should naturally spring from events of infinite variety and moment. But *HERE* our liveliness of perception never abates, nor is our animation ever suffered to languish. Not only are facts of the utmost importance described, but (what is rarely to be found in common history) the existing opinions concerning them. All the writers are pouring forth their undisguised thoughts on the hazard of their situation, into the bosoms of their families and friends. Their hopes and fears, their credulity and repentance, their distress and their presumption, all pass in quick and various review. Their entire condition is before us;—*quicquid agunt, votum, timor, ira, in short, there is all but the voluptas.*

“ We turn, however, to a more serious object, and wish to point out the peculiar uses to be drawn from this Correspondence.

“ There is no instance on record in which the history of a most important expedition has been given, not only with such truth and dispatch, but with so much salutary conviction for the future repose and safety of mankind. That some who have led, and some who have followed armies, have described their operations is most certain. But the vanity of one man, the error or interest of another, affords but a slender ground (comparatively speaking) on which to build historical confidence; and in proportion as we recede from the unbiassed testimony of numbers, the chance of truth is lessened. This seems but a common remark; but we shall have more than a common use for it when the campaigns of Bonaparte in Italy shall be given us (as has long been threatened) from “*AUTHORITY.*”

“ Unfortunately there is no ‘intercepted correspondence’ from that army; nothing, therefore, remains to oppose to the ‘authority’ which is to overawe us but the settled incredulity of the intelligent, against French falsehood labouring to dignify and adorn French cruelty and rapine. But if ever the Egyptian expedition should be officially described by the authors of it (of which we have no doubt) and the mischiefs and miseries of it, sunk or glossed over by the terrified and prostitute “*Savans,*” (and of this we have as little doubt) *THEN* will these Letters rise up in judgment against them!—*THEN* will the original depravity of the plan be distinctly seen with the fatality of its execution! What began in iniquity ended in ruin. Unceasing anxiety and distress marked every stage of the accursed work, till the love of blood and plunder finally sunk under the dreadful chastisement it had voluntarily provoked.

“ And this leads us to the important consequences to be derived to the world, not only from the failure of the adventure, but from the declarations of the adventurers themselves concerning it. We scruple
not

not to say, that if any thing is hereafter to preserve Egypt from the restlessness of French rapacity, it will be these collections of "intercepted letters." They "speak daggers" though they "use none." And surely, if the total unprofitableness of the country which has been coveted by them for so many ages; and the execrations of a whole army, on those who sent them to certain destruction, have any power to deter—this will be the LAST ATTEMPT on the ever hostile sands of Africa." P. xiv.

But, were it possible to doubt the utility of the publication, the very singular curiosity of it is beyond all controversy. The accounts of the glorious action of Aboukir, by spectators or actors among the army and navy of our enemies, lead us to dwell on the circumstances of that great victory with renewed triumph and satisfaction; while they open to us details, which by other means we could not have obtained. Of this kind were the letters of Pouffielgue and Ganteaume, in the former part. Another instance of the same nature is found in a letter from a person named B. Julien François in the present collection.

" Noon, August 1st. Fourteen English vessels are this moment hove in sight. We make them to be twelve sail of the line, and two frigates: these last came within cannon shot of Alexandria, but on ascertaining that our fleet was not in the harbour, they stood off again immediately; and, with the rest of the ships, are now making with a press of sail for Aboukir,—a port about three leagues from this city, where the French fleet is at anchor, strongly moored, as they say here, and in a situation to give the English a good reception.

" Five o'clock. We discern the English fleet very clearly with our glasses. It seems about to drop anchor at Aboukir, for the purpose of attacking us. Half after five—The cannonade begins, and about six, increases. Seven—It is now night, and the fire still increases. Half after seven—The whole horizon seems in flames; this shews that a ship is on fire. Eight—The cannonade slackens a little. Nine—The flames augment. A little after nine—The vessel blows up! how tremendously beautiful! a sky covered with fire!

" Half after nine—The cannonade slackens, and a thousand sailors are dispatched to Aboukir by land. Ten—The moon rises on the right of the spot where the explosion took place. The French here are all under arms. We are assembled at the house of General Kleber, and on the terraces. Fresh detachments are hourly dispatched to Aboukir, to reinforce the crews of our ships.

" Midnight—The firing, which has never totally ceased, recommences with redoubled fury. It is evident that the English are determined to sink or be sunk. We burn to know what has happened, but we shall be kept in suspense till nine in the morning.

" Three o'clock—The firing increases in violence. It has now continued an hour. Six—The firing still increases, more sailors and cannoneers are sending off. It is now eight, and the firing is as brisk as ever,

" Noon

" Noon—An express is arrived from Aboukir. O fatal night! O fatal action for the honour of France! the fleet is destroyed. Of thirteen sail of the line, and four frigates, two only of each have made their escape. They are sailed for France, to carry you, I imagine, this dreadful news.

" Here, however, I break off, my dear Julia, for the purpose of calming your apprehensions. The English, whom the stupidity of our marine contributes to raise more than their own exertions, have no prospect of success in attempting any thing against us. The ports of Alexandria, flanked by batteries, and defended by nature, offer nothing but disgrace and death to an enemy, who, I must again repeat it, are only formidable through the ignorance of our marine! Imagine our fleet in a position which allowed the English to fight them three or four to one! a piece of stupidity like this could not escape an enemy who has made the sea his peculiar element.

" It will appear very surprising to you, that at the moment of writing this (three days after the fatal affair) we should still be totally ignorant of the real state of the English vessels. Some say that four or five of them are lost, or, at least, incapable of keeping the sea; while others insist that they have but five or six in all, in a state of service,—but I am very apprehensive that they will return with more than they came,—and, I am sorry to observe, that this idea is gaining ground.

" Such is this unfortunate event: but let us have done with these melancholy details; and do you still console yourself with respect to the fate of our colony. We are here well intrenched, and have little to complain of but the want of intelligence from France. O Julia! how happy would it make me to receive a letter from you at least once a fortnight!" P. 78.

Whatever may be the present situation of Bonaparte, it is evident from the following fragment of a letter from him, of which an engraved *fac-simile* is prefixed to the volume, that he has been considerably out in his reckoning. He flattered himself that he should pass the winter now gone by, near Paris or in Burgundy.

" Cairo (7 Thermidor) July 28th.

" To Citizen JOSEPH BONAPARTE, Deputy to the Council of Five Hundred, at Paris.

" You will see in the public papers the relation of the battles, and of the conquest of Egypt, which has been sufficiently disputed to add another leaf to the military glory of this army. Egypt is the richest country in the world, in wheat, rice, pulse, and cattle. Barbarism is at its height. *There is no money in the country**; no, not even to pay the troops. I think of being in France in two months — —

" Take

* " *There is no money in the country!* It is worth observation, that this sentence was written the very day after Bonaparte had declared in his

“ Take your measures so that I may have a country seat at my arrival, either in the neighbourhood of Paris, or in Burgundy : *I reckon on passing the winter there.*” P. 100.

As the intimation of his passing the winter in France has been the subject of some dispute, we shall also insert the note of the editor on this point.

“ If the reader has noticed the Introduction to the First Part of this Correspondence, he has seen that we unequivocally declined inserting such of Bonaparte’s letters, as from their nature did not materially interest the public. One sentence indeed we quoted (Introduction, p. xvii.) from the letter before us; and here we should have rested, had not the French (see the Decade Philosophique, No. 12) made an ungenerous use of our reserve, and insinuated that we had no authority for the passage in question, because we forbore to produce the letter of which it made a part. “ Quant à Bonaparte,” says the French critics (speaking of what was advanced in the Introduction respecting the plan of getting rid of the Italian army) “ il s’est prêté à ce petit arrangement en se proposant d’abandonner au premier instant ses camarades, pour revenir passer l’hiver en Bourgogne.” This is quoted with a triumphant sneer, as a fabrication, perhaps, of the English editors, too atrocious to be attributed to a person of Bonaparte’s well known justice and humanity. Good ! we have now given an extract from one of the General’s letters, in which the obnoxious expression occurs twice in the compass of a few lines ; the atrociousness, therefore, (if there be any, which we are not inclined to deny) must be transferred elsewhere.

“ Now we are on this subject, we shall take the opportunity of making a short remark.

“ When the First Part of this Correspondence was committed to the press, no particular pains were taken to establish its authenticity. It certainly did not enter into our contemplation, that any description

his official letters, to all Europe, that on the bodies of the two thousand Mameloues, who fell in the “ battle of the Pyramids,” his soldiers had found 20 000,000 livres in specie !!! (First Part, p. 64.)

“ But this is not all,—it appears from the next line that Egypt was expected to furnish money for the troops. This is a precious circumstance, and affords matter for deep reflection. Bonaparte left France, perhaps, without a single day’s pay for his army. The plunder of Malta, except a few ingots which were distributed amongst the merchants of Alexandria, with a view of being speedily reclaimed, was on board the l’Orient ; and with the expected treasures of Cairo, and the grand Caravan, was, undoubtedly, destined to swell the private fortunes of the General and his confidants : while the troops were to be left as in Swabia, and Franconia, and Brabant, and Holland, and Italy, and Swisserland, to support themselves by wresting from the inhabitants, who are thus, in mockery, made “ free, and prosperous, and happy,” the miserable reliques of the rapacity of the officers, and the agents of Government !”

of persons could be weak or wicked enough to deny, what was so incontrovertibly proved by internal evidence, (to say nothing of the original letters having been always open to inspection), and the event has proved, that any explanation on our part would have been altogether a work of supererogation,—for, excepting the Morning Chronicle, which “has taken a retaining fee,” to deny sturdily whatever compromises the honour of France, and editors of the *Décade Philosophique*, who limit their doubts to the single passage we have mentioned, doubts which they will now wish, perhaps, they had either not entertained, or not expressed; we know of no one that has called the authenticity of the Letters in question. Should there, however, be such a person, we will once for all solemnly assure him, that we have given them in all and every part precisely as they came from the hands of the original writers, without the alteration or addition of a single syllable, and with merely such occasional omissions as we have already mentioned, and as a regard for the delicacy of our readers seemed to render indispensable.” P. 101:

The impression of this expedition endeavoured to be given by the French and their adherents, has been that of something grand and important. How it was considered by several of the persons engaged in it we shall briefly show; by a little *Anthology* of passages taken from the present volume of Letters. It is thus admirably depicted by one of the numerous Savans, or learned men, transported with the army.

“You cannot have forgot how much the sight, nay even the idea of a criminal executed, or about to be executed, used to affect me. War is a sovereign remedy for this weakness. I have seen the dead and the dying, scattered heads and limbs; and my heart failed me no longer; here is a sufficient proof, then, of the possibility of accustoming one’s self to carnage. I rode through the midst of three thousand Mameloucs; Milord* trembled under me, while I fixed my eyes on those poor victims of ambition and vanity, and said to myself,—“*We cross the sea, we brave the English fleet, we disembark in a country which never thought of us, we pillage their villages, ruin their inhabitants, and violate their wives; we wantonly run the hazard of dying with hunger and thirst; we are every one of us on the point of being assassinated; and all this for what? in truth, we have not yet discovered!*”

“The disgust of the army is universal. All the administrations are disorganized. There exists among us a selfishness, a fretfulness, that absolutely incapacitates us from associating together. With respect to myself, I plunge into business, and thus escape the general ennui. I am still with the same commissary of war; but you must allow me to observe to you, that I have no inclination to wait till I am five-and-twenty, to become a commissary myself. Do not forget me then, and above all, be assured that the sooner you obtain my recall, the better it will be for me.

* An English horse. Rev.

“ The career in which I am engaged at present, is a most humiliating one, and we are constantly squabbling with the generals. The Commander in Chief is the only one who pays us any attention ; but he is obliged, at the same time, to wink at every thing in the officers. He treats them with great delicacy, and evidently fears that the army, which already begins to murmur, will at no great distance of time proceed to something more alarming. In a word, take into your consideration too, that Sucy has lost much of his influence ; that since he left Alexandria, he has executed no part of his office, on account of his having had the imprudence to go on board the flotilla (to insure, as he pretended, the subsistence of the troops) and that he found himself, as he ought to have foreseen, without the possibility of rejoining them. Finally, take notice, that in consequence of the climate, we are become, in spite of ourselves, listless and inactive ; and that we have the greatest difficulty in determining ourselves to put one leg before the other.” P. 40.

From Adjutant-General Lacuée, we learn how much this miserable army underwent, in pursuit of objects so worthy !

“ The campaign which we have just finished, is indisputably the severest in which the French have ever been engaged. Our forced marches in the Desert, under a burning sky, and over still more burning sands, our want of water during five days, of bread during fifteen, and of wine during three months ; our being continually under arms, exposed to a treacherous dew, which blinded all those who were not aware of it,—all this is infinitely more terrible than battles and sieges. A little enthusiasm will do for these,—true courage alone for the other ; courage not only of the heart, but of the head and the soul.” P. 130.

An officer of the name of Pistre gives the following picture.

“ Modern Alexandria is nothing more than a mass of mud barracks, forming a number of little narrow lanes, of which the filthiness is beyond imagination, and which, together with the excessive heat of the climate, engenders a kind of stagnant and putrifying air, annually productive of the plague.

“ It had not intirely ceased its ravages when we arrived : many of the ships in the harbour were still infected, and I myself saw several poor wretches, who were ill of it, carried on shore ! I will freely confess to you, that this spectacle, joined to the stupid and ferocious air of the inhabitants, cut me to the heart ; and I said to myself, “ *How could the Government of France make such extraordinary efforts, and expose an army of forty thousand men to destruction, for the sake of subduing a set of fierce and brutified savages.*”

“ Such, my dear friend, was the question I put to myself on first setting foot on this burning soil ; which presents nothing to the eye but immense deserts, utterly destitute of water ; and one of which, extending more than forty miles in breadth, we crossed in our first march from Alexandria.” P. 148.

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Afterwards, in the same letter, he says,

“ From the slight sketch which I have given you of Egypt, you may easily conceive that the army is by no means pleased with this expedition, to a country of which the usages, diet, and excessive heat, are totally repugnant to our manner of living in Europe. The major part of the army is labouring under a diarrhoea; and *although victorious, will terminate its career by perishing miserably, if our Government persists in its ambitious projects.* Many officers are throwing up their commissions; and I freely confess to you, that I would also throw up mine, if I had the least prospect of obtaining any thing in France; but, deprived as I am of every resource, I must persevere, and patiently wait to see what change events may bring about in our present critical situation.” P. 151.

One Rosis writes thus :

“ We inhabit a country with which we are all dissatisfied, to a degree not to be conceived. *If the troops had but known what it was, before they quitted France, they would have preferred death a thousand times to the misery to which they now find themselves reduced.*” P. 217.

He adds soon after a circumstance not a little horrible as well as striking.

“ We are exceedingly reduced in our numbers. Besides all this, there exists a general discontent in the army. Despondency was never at such a height before: we have had several soldiers who blew out their brains in the presence of the Commander in Chief, exclaiming to him, “ *Voilà ton ouvrage;*” “ *this is your work!*” P. 220.

No particular remark can be required to illustrate these genuine and extraordinary passages. The last article in this volume is an excellent address from the Patriarch of Constantinople, written in modern Greek, much more nearly approaching to the ancient than we have usually seen.

ART. VIII. *The Root of the Evil.* 8vo. 73 pp. 2s. Debiett. 1797.

HOW this pamphlet, which promises so material a discovery, has so long escaped our notice, we cannot undertake to say; it is not however too late, even now, to examine the author's reasons for supposing that he has discovered the latent source of mischief; which if it existed, as he states it, in 1797, certainly has not yet been cleared away.

“ The Root of the Evil,” according to this writer, is “ the want of public virtue in the nation;” or, as he more fairly

fairly explains it, "the confidence reposed in the Minister." To prove this, he enters into a comparison of our situation as it stood in 1797, with the state of the kingdom at the accession of his present Majesty. In this statement there are, in our opinion, some exaggerations, and some very material omissions. The increase of our national debt is pointedly set forth; while neither the great increase of our commerce and revenue, nor the fund established for the reduction of that debt, and constantly increasing, are so much as noticed. The contraction of the British Empire, by the loss of America, is also stated as a motive for distrusting the measures of government. Who would not suppose this loss to have happened under the present administration, and not by the measures of those whom the friends of this writer cherish, but whom the present Minister opposed? The writer also tells us, that "the approved state-laws of former times are declared inadequate to the exigencies of the present," but is prudently silent on the peculiar situation and events by which those exigencies have been produced.

Neither is the situation of Great Britain with regard to foreign powers, in our opinion, fairly stated or argued. The advantages obtained by France (as applied to Great Britain) are not merely exaggerated, but they are ascribed, in part, to "the gigantic energies of a Republic," as the writer terms them, and in part to her superior policy. But are these energies the energies of a true Republic? Or, rather, are they not the energies of a despotic oligarchy governing under republican names and forms? Or are their advantages derived from true political wisdom, or from the means and resources of Jacobinism? The antiquated clamour against secret influence is next revived, on the authority of an assertion ascribed to the late Earl of Chatham (made at least thirty years ago) and, although the writer does not attempt to prove its existence since Mr. Pitt came into office, he gravely calls upon that Minister either to admit its continuance to the present moment, or to point out the precise period when it ceased.

The objection brought against the present war (namely, that the cause and object of it were not defined) has been an hundred times made, and an hundred times answered. With the man who does not conceive that the honour of the nation was insulted, and its security endangered, by the conduct of the French Convention, or who thinks the Convention offered to us any just reparation and adequate security, it is needless for us to argue. But the "party-writer" still more strongly appears, where the author complains of "the Machiavelian policy," as he calls it; of dividing the Opposition; as if the di-

vision of that party was not fully accounted for by the events which occurred! To unite all supporters of the constitution, and not to divide any one from his friends, was, in our opinion, both the true policy of the time, and the real object of the administration.

The associations in 1792, for preserving liberty and property, are next most grossly vilified. We have always most decidedly thought, not only that the object of those associations was laudable, but that their conduct was altogether meritorious, and its effects highly beneficial. That their design was to influence the people against France, and to produce a war with that nation, we absolutely deny; and we could not without indignation peruse the following passage:

“Associations were formed, not merely to repress what the law had defined to be sedition, but to persecute that as sedition which our ancestors had approved and enjoined as duty. A system of espionage the most malignant in its principle, and in its effects the most destructive of social happiness, was deliberately established, under the pretext of preserving social order; and the most gross libels on the constitution were published by these associations, under the pretext of rescuing it from the calumnies of Paine, and of giving it additional worth in the estimation of an intelligent people.” P. 33.

All this we know has been often asserted by those who found the associations an obstacle to their schemes, but we do not recollect any attempt to prove it by substantial facts; and we are convinced that the gentlemen by whom those associations were instituted, are incapable of forming any system of “*espionage*,” or plan of “*persecution*.” Of the persons who set the example in London, we can say, from personal knowledge, that more valuable or honourable men cannot exist.

As to the pretended “libels on the constitution,” of which the author has given only a single extract by way of example, it is palpably unjust to expect that, in a variety of publications on such a subject, admitting of such various opinions, every sentence and expression should be such as to bid defiance to hostile criticism. It is surely sufficient if the publications thus recommended had, *upon the whole*, a beneficial tendency. But the writer asks,

“What addition of strength has the country derived from those who so liberally pledged their lives and fortunes? Our danger has increased, or is diminished. If it has increased, where are our associations? If it has diminished, whence the necessity of new and unprecedented restraints on our national liberties? They, who justify such restraints, must maintain that danger from the influence of French principles still exists; but if the associations which were to defend us against such danger are no more, when the increase of the danger demanded

franded more active vigilance, are we not warranted in considering either their institution as useless, or the members of them as deserters of the cause which they had pledged themselves to support?" P. 35.

To unravel all the sophistry in the foregoing passage, would take more time and space than it deserves; but, we would ask, does it necessarily follow, that because our danger has since increased (admitting, for a moment, that alternative) the exertions of the associations have not prevented its still more rapid and extensive progress? Is it of no advantage in warfare to impede the march of an enemy, and confine the range of his devastations, though you cannot at once defeat and expel him? But although, on the other hand, the danger may be in some respects diminished, may it not still be expedient to watch the designs of an enemy so indefatigable and persevering, and to strengthen, by additional defences, the fortress he attempts to destroy? When the writer asserts, that "the associations are no more," does he mean to infer, that because they no longer act under the same name and forms, the spirit which they created ceases to exist? Do we not feel their salutary effects in the support given so generally to public credit and public defence? In the mutual confidence subsisting among the friends of order and good government? In the patriotic measures of our gentry, our yeomanry, our merchants? In the voluntary subscriptions? In the armed associations? These are the legitimate offspring of the associations formed in 1792; or rather, these are the associations themselves, subsisting under new modes and forms, and varying according to the exigence of times and circumstances, but uniform in their object and tendency.

Sufficient has, we trust, been already stated, to show this tract, however ingenious, to be a very partial publication; and to evince, that the chief grounds on which it rests are weak, and its principal arguments delusive. It is not, upon the whole, a *Jacobinical* work; but we must object to such expressions as "France willed to be free." Besides that this is the very cant of the Jacobins, the notorious fact is, that France, under the name of freedom, has only provided herself with a succession of more intolerable tyrants. We also object to the insinuation, that Great Britain ever had "a sinister purpose" in her conduct towards France; that there can be any occasion, or that it would answer any end, to disavow it; or that she ever denied "the right of independent states to provide for their own happiness," whilst they do not disturb the happiness of others. We protest against the doctrine, that because some of the original causes of the war had, by a change of circumstances, ceased to operate, Great Britain would not be

be warranted in providing, by other means, for the great and unvaried object of the war, the national honour and security.

We cannot in this place discuss the merits of that Act of Parliament against which this writer strongly inveighs, namely, "the act for restraining tumultuous and seditious meetings." But we may venture to assert of that statute (which it should be remembered is only temporary) that its provisions are by no means inconsistent with rational and constitutional freedom, and that the good effects of it are now acknowledged by most of those who at first doubted its expediency. But as the evils (if evils they are) which the writer describes, have arisen, as he admits, from an almost unlimited national confidence in the minister, and that confidence, he must also admit, has continued, and even increased; we may ask, whether it is likely, or indeed possible, that, after the experience of a fourteen years administration, and that too under the most trying circumstances, the nation which still confides in a minister, and still prefers him to his opponents, should be so grossly deceived? Surely a nation, thus circumstanced, may at length be permitted to judge for itself.

We can hardly think the writer's objections to the conduct of the last negotiation deserving of a serious answer. It may be sufficient to state, that he considers Spain and Holland as *allies* of France (in the ordinary sense of the word) and argues accordingly, although he admits they were *forced* into the war by her;—that he commends France for adhering to what he calls *treaties* with these allies; treaties made by her *flagrante bello*, and for the manifest purpose of affording a pretext to resist the claims of Great Britain;—that he talks of these allies *refusing* to make the cessions required (as if France was not absolute mistress of their compliance or refusal) and that he condemns Great Britain, who has acquired some Dutch colonies, for not at once yielding them to an enemy already, in effect, possessed of the mother country. The rest of his arguments on this topic appear to us of the same stamp, and to contain misrepresentations so palpable, that it is unnecessary to pursue them.

Upon the whole, this tract is certainly written with address and art; but it scarcely suggests any argument that has not been answered (satisfactorily to our apprehension) both in and out of Parliament.

ART. IX. *Travels in the Two Sicilies, and some Parts of the Appenines. Translated from the Original Italian of the Abbe Lazzaro Spallanzani, Professor-Royal of Natural History in the University of Pavia, and Superintendant of the Imperial Museum in that City; Fellow of the Royal Society of London; and Member of the Academies of Prussia, Stockholm, Gottingen, Turin, Padua, &c. &c. In Four Volumes. With Eleven Plates. 8vo. 2l. 8s. Robinsons. 1798.*

WHOEVER is acquainted with the present state of Natural History, cannot be ignorant of the science, the learning, and the industry of the justly celebrated author of these travels. At the time when the present volumes were written, Spallanzani was Director of the public Imperial Museum of Natural History, in the university of Pavia, to the enriching and improving of which he diligently applied himself. The journey, of which the four volumes before us contain an account, affords an ample proof of this assertion; for it was undertaken at the expence of the author, and for the sole purpose of completing the volcanic part of mineral substances, of which the museum stood in need. The Phlegrean fields, the volcanos of Italy and Sicily, and the Eolian or Lipari Islands, were the regions which were visited by Spallanzani.

In the Preface to the work, the Abbé informs us of the studies in which he engaged, in order to prepare himself for the object he had in view. He also makes us acquainted with the various means he employed to discover the real nature of volcanos, and their many singular products. The limits of our undertaking do not permit us to extract this part, and it is impossible to abridge it with any justice to its contents; but we would strongly recommend it to the perusal and study of every young mineralogist who proposes to make useful excursions.

Throughout the work we have met with many new and interesting facts, which have hitherto escaped the notice of travellers and writers. The greater part of these are related with that minuteness of detail so peculiar to the author, and which we always wish to see imitated, where nature is to be described. But while we do full justice to the general learning and talents of Spallanzani, to the nobleness of the motives which prompted him to undertake this journey, and to the patience and pains with which he executed it; impartial truth demands an acknowledgment, that, in our opinion, he neither has made a long or a very profound study of mineralogy. By far the greater number of the observations in this interesting tour, and the
speculations

speculations he indulges, relate to matters, which, so far from being of the first importance to the learned geologist and mineralogist, can hardly be said to be of a secondary consequence in the natural history of the awful mountains he describes.

“ To acquire a just knowledge of a mountainous volcanized country,” says the author, “ the best method is first to ascend the highest mountain, and, after having examined the summit, to turn the eye downward and observe the chain of smaller mountains that surround it. We may thus,” he continues, “ at one glance discover the form of these inferior mountains and their interchangeable connection, and the relations they bear to each other, and to the primary mountains, with other objects, which had we first ascended one of the lower mountains we should not have been able to ascertain.”

Agreeably to these notions, a very great portion of the work is occupied with a fastidiously minute detail of the shape of volcanic mountains, the situation and size of the mouth or crater, and the courses which the lava took when it flowed down their sides. We should be glad to know what real advantage is likely to arise to science from these descriptions. In our opinion, “ a just knowledge of a mountainous volcanic country,” does not consist in such kind of information; but, *first*, in a faithful and accurate description of the rocks or mountains through which the volcano has burst; and this is not to be known by ascending to its crater, and looking down the smoking vent, but by descending to the very lowermost edge of the mountain, and ascertaining where the lava stops, and by examining on what rocks it lies. *Secondly*, in giving an accurate and scientific account of the external characters and chemical qualities of the various substances which have been ejected by the volcano, distinguishing those which have been thrown out without having suffered any material change, from those which have been in a state of fusion, or have been changed by heat. *Thirdly*, by endeavouring to ascertain both by experiment and observation, whether the rocky stratum of the earth which has been forced open by the volcano, is capable of yielding materials similar to those which have been either fused or vitrified. And, *lastly*, the height, shape, and number of the volcanic mountains and their craters may be mentioned.

The work commences with a visit to Vesuvius, during the time of an eruption. The account of this occupies the first chapter. In this chapter the Abbé Spallanzani takes notice of a number of circumstances which seem to have been totally overlooked by Sir W. Hamilton, and other writers on the subject of volcanic eruptions. The most interesting part of the second chapter, is a description of the Solfatara, and its various products

products which have not been hitherto accurately described by any traveller. The author accounts for the formation of the sulphures of iron (martial pyrites) in the humid way ; in which opinion we entirely agree with him, as we have plenty of proof in this country of pyrites being formed in a similar manner. Indeed it is not easy to imagine how it should be a produce of fire, since it is easily decomposed by heat.

According to this author, the lavas of Solfatara have hornstone for their basis. This indeed seems to be a favourite opinion with him in regard to all lavas, for we find him asserting the same thing concerning the lavas of Vesuvius, Stromboli, Volcano, and Lipari. He does not however adduce a single fact in proof of this assertion. We have at this moment before us, a collection both of compact and porous lavas from Vesuvius, Solfatara, and *Ætna* ; but we confess that we cannot discern any character, far less an assemblage of characters, which would induce us to suppose their basis was petrosilex.

In the third chapter there is a long letter from the Abbé Breislach, containing a history of the *grotta del cane*, and an inquiry into the causes of the copious emanation of carbonic acid gas. Both the Abbé B.'s opinion, and that of Spallanzani on this subject, appear to us extremely fanciful, and by no means supported by facts. The former thinks the carbon of the carbonic acid, is furnished by plumbago, and the oxygen by pyrites ! The latter thinks the fixed air is immediately derived from the carbonate of lime, acted on by subterraneous fire ; so that in fact he imagines the whole ground underneath to be a kind of lime kiln, which must have been burning long before, and ever since the days of Pliny. Our opinion is, that the sulphur of the pyrites is gradually changed into sulphuric acid, and in that state seizes the calcareous matter, disengaging the carbonic acid, and forming gypse ; and this supposition we think is proved by the specimens of gypse and sulphur brought from that place.

In the seventh chapter, the author describes his journey to Mount *Ætna*. The difficulties and dangers he had to encounter in his ascent to the top of this stupendous mountain, are related with all the feeling and liveliness of an Italian. We shall present our readers with the author's account of the crater or mouth of this volcano, his description of it being, in our opinion, much more interesting and accurate, than that of any other traveller with whose writings we are acquainted.

After having passed over three beds of hot lava, many places of which menaced him with danger, he adds,

“ I had

“ I had yet to encounter other obstacles. I had to pass that tract which may properly be called the cone of Etna, and which, in a right line, is about a mile, or somewhat more, in length. This was extremely steep, and not less rugged from the accumulated scoriæ which had been heaped upon it in the last eruption, the pieces of which were neither connected together, nor attached to the ground; so that, frequently when I stepped upon one of them, before I could advance my other foot, it gave way, and, forcing other pieces before it down the steep declivity, carried me with it, compelling me to make many steps backwards instead of one forwards. To add to this inconvenience, the larger pieces of scoriæ above that on which I had stepped, being deprived of the support of those contiguous to them, came rolling down upon me, not without danger of violently bruising my feet, or breaking my legs. After several ineffectual attempts to proceed, I found the only method to avoid this inconvenience, and continue my journey, was to step only on those larger pieces of scoriæ which, on account of their weight, remained firm: but the length of the way was thus more than doubled, by the circuitous windings it was necessary to make, to find such pieces of scoriæ as from their large size were capable of affording a stable support. I employed three hours in passing, or rather dragging myself, to the top of the mountain, partly from being unable to proceed in a right line, and partly from the steepness of the declivity, which obliged me to climb with my hands and feet, sweating and breathless, and under the necessity of stopping at intervals to rest, and recover my strength. How much did I then envy the good fortune of those who had visited Etna before the eruption of 1787, when, as my guides assured me, the journey was far less difficult and laborious!

“ I was not more than a hundred and fifty paces distant from the vertex of the cone, and already beheld close to me, in all their majesty, the two columns of smoke. Anxious to reach the borders of the stupendous gulph, I summoned the little strength I had remaining to make a last effort, when an unforeseen obstacle, for a moment, cruelly retarded the completion of my ardent wishes. The volcanic craters, which are still burning more or less, are usually surrounded with hot sulphureous acid steams, which issue from their sides, and rise in the air. From these the summit of Etna is not exempt; but the largest of them rose to the west, and I was on the south-east side. Here, likewise, four or five streams of smoke arose, from a part somewhat lower; and through these it was necessary to pass; since on one side was a dreadful precipice, and on the other so steep a declivity, that I and my companion, from weakness and fatigue, were unable to ascend it; and it was with the utmost difficulty that our two guides made their way up it, notwithstanding they were so much accustomed to such laborious expeditions. We continued our journey, therefore, through the midst of the vapours; but, though we ran as fast as the ground and our strength would permit, the sulphureous steams with which they were loaded were extremely offensive, and prejudicial to respiration; and affected me, in particular, so much, that for some moments I was deprived of sense; and found, by

expe-

experience, how dangerous an undertaking it is to visit volcanic regions infested by such vapours.

“ Having passed this place, and recovered by degrees my former presence of mind; in less than an hour I arrived at the utmost summit of Etna, and began to discover the edges of the crater; when our guides, who had preceded me at some distance, turned back, and hastening towards me, exclaimed in a kind of transport, that I never could have arrived at a more proper time to discover and observe the internal part of this stupendous volcano. The reader will easily conceive, without my attempting to describe it, how great a pleasure I felt at finding my labour and fatigue at length crowned with such complete success. This pleasure was exalted to a kind of rapture, when I had completely reached the spot, and perceived that I might, without danger, contemplate this amazing spectacle. I sat down near the edge of the crater, and remained there two hours, to recover my strength after the fatigues I had undergone in my journey. I viewed with astonishment the configuration of the borders, the internal sides, the form of the immense cavern, its bottom, an aperture which appeared in it, the melted matter which boiled within, and the smoke which ascended from it. The whole of this stupendous scene was distinctly displayed before me; and I shall now proceed to give some description of it, though it will only be possible to present the reader with a very feeble image, as the sight alone can enable him to form ideas at all adequate to objects so grand and astonishing.

“ The upper edges of the crater, to judge by the eye, are about a mile and a half in circuit, and form an oval, the longest diameter of which extends from east to west. As they are in several places broken, and crumbled away in large fragments, they appear as it were indented, and these indentations are a kind of enormous steps, formed of projecting lavas and scorix. The internal sides of the cavern, or crater, are inclined in different angles in different places. To the west their declivity is slight: they are more steep to the north; still more so to the east; and to the south-east, on which side I was, they are almost perpendicular. Notwithstanding this irregularity, however, they form a kind of funnel; large at the top, and narrow at the bottom; as we usually observe in other craters. The sides appear irregularly rugged, and abound with concretions of an orange colour, which, at first, I took for sulphur; but, afterwards, found to be the muriate of ammoniac; having been able to gather some pieces of it from the edges of the gulph. The bottom is nearly a horizontal plane, about two-thirds of a mile in circumference. It appears striped with yellow, probably from the above-mentioned salt. In this plain, from the place where I stood, a circular aperture was visible, apparently about five poles in diameter, from which issued the larger column of smoke, which I had seen before I arrived at the summit of Etna. I shall not mention several streams of smoke, which arose like thin clouds from the same bottom, and different places in the sides. The principal column, which at its origin might be about twenty feet in diameter, ascended rapidly in a perpendicular direction, while it was within the crater; but, when it had risen above the edges, inclined towards the west, from the action of a light wind; and, when it had
risen

risen higher, dilated into an extended but thin volume. This smoke was white, and, being impelled to the side opposite that on which I was, did not prevent my seeing within the aperture; in which, I can affirm, I very distinctly perceived a liquid ignited matter, which continually undulated, boiled, and rose and fell, without spreading over the bottom. This certainly was the melted lava which had arisen to that aperture from the bottom of the Enean gulph.

“The favourable circumstance of having this aperture immediately under my view induced me throw into it some large stones, by rolling them down the steep declivity below me. These stones, which were only large pieces of lava that I had detached from the edges of the crater, bounding down the side, in a few moments fell on the bottom, and those which entered into the aperture, and struck the liquid lava, produced a sound similar to that they would have occasioned had they fallen into a thick tenacious paste. Every stone I thus threw struck against and loosened others in its passage, which fell with it, and in like manner struck and detached others in their way, whence the sounds produced were considerably multiplied. The stones which fell on the bottom rebounded, even when they were very large, and returned a sound different from that I have before described. The bottom cannot, therefore, be considered as only a thin crust; since, were it not thick and solid, it must have been broken by stones so heavy falling from so great a height.” Vol i, p. 242.

The author concludes this chapter with a lively and beautiful description of the extensive view he beheld from the summit of *Ætna*.

From Mount *Ætna* the author returned to *Catania*, the description of which finishes the volume.

The whole of the second volume is occupied by an account of the Abbé's Journey to the Lipari Islands. In this volume there is a very satisfactory account of pumice-stone, and its varieties, which are described with much precision. From the chemical analysis of these curious productions he concludes, that their basis is not always similar. A great number gave him the same result as feldspar, whereas the elements of the pumice of *Arso*, in *Ischia*, were like those of hornstone, and those of two varieties of pumice from *Santo-rine* were like asbestos.

In the third volume the same tour is continued. A great part of it, however, is occupied in speculative inquiries into the origin of Basaltes; the nature of the gases of volcanos, and the causes of their eruptions; into the production of the muriatic acid, and an inquiry into the reason of its being so frequently mixed with various volcanic products.

The fourth volume is more miscellaneous than any of the preceding, but is not less interesting. It contains Considerations relative to the activity of Volcanic Fires; a most distressing Picture of *Messina* after the Earthquake in 1783, and

an Account of the calamitous Accidents which befel that City; Observations on Scylla and Charybdis; Observations on Phosphorescent *Medusæ*, and other *Mollusca* discovered in the Straits of Messina; an Account of the Coral Fishery of the same Place; and the Fishery of the Sword-fish and of the Sea-dog. We shall insert the account of Messina.

“ When I travelled in those parts, the dreadful effects of the earthquake of 1783 were the common subject of discourse. On my entering, in the selucca, the Strait of Messina, some of the people who were with me pointed out to me the shore of Scilla, where a great number of people were drowned at that calamitous time. A dreadful shock of an earthquake took place, about noon, on the 5th of February of the above year, which terrifying the people of Scilla, they fled in crowds to the shore, when, about eight o'clock the following night, according to the Italian reckoning*, another violent shock succeeded, in which the waves rose so high that they covered the whole shore, and out of more than a thousand persons who were there collected, among whom was the Prince of Scilla himself, not one escaped to relate and mourn the fate of the rest. The furious waves, rushing into the strait, penetrated to the harbour of Messina, and nearly sunk the vessels there at anchor.

“ When I arrived opposite to the city, I began to see the fatal and ruinous effects of this dreadful earthquake. The curvature of the harbour was formerly embellished, for the extent of more than a mile, with a continued range of superb palaces, three stories in height, usually called the *Palazzata*, inhabited by merchants and other persons of opulence, which formed a kind of superb amphitheatre. The upper story, and a part of the second, of these buildings were entirely thrown down, the lower greatly torn and damaged, and the whole of this extensive pile deserted by its inhabitants.

“ When I entered the city, every object which met my view tended to awaken melancholy sentiments and commiseration. Excepting some of the wider and more frequented streets, the rest were all heaps of ruins, either piled up on each side, or scattered in the middle, and rendering it impossible to pass them. Many of the houses were still in the same ruinous state in which they had been left by the earthquake; some entirely destroyed and levelled with the ground, others half thrown down, and others still standing, or rather hanging in the air, merely from the support afforded by the ruins around them. Those which had escaped this destruction appeared as if preserved by a miracle, torn and rent as they were. The cathedral was among the number of these fortunate edifices. This is a spacious building, of gothic architecture. Its interior has suffered little or no damage. It is embellished with a number of columns of granite, brought from an ancient Grecian temple, which once stood on the Faro (or Strait of Messina), and with elegant Mosaic work wrought with the most beautiful jaspers of Sicily.

* About one in the morning.

“ The destruction of so great a number of houses as were thrown down by this dreadful earthquake, obliged the people of Messina to take refuge in wooden sheds built for the occasion, many of which were still standing when I was there. They had begun, however, to rebuild the houses, but on a different plan from the old ones: They had observed that the highest had suffered most, and that, in the violent shocks of the earthquake, the beams, by continually and forcibly bearing against the walls, had completed the ruin of the edifices: They therefore resolved to build them lower, and to construct the wood-work in such a manner, that, in case of a similar visitation, the shock should be sustained by the whole of the building, and not by a part only. This precaution, it is evident, must be of the greatest utility, should the city again suffer a calamity of this nature.

“ Though it was now nearly the sixth year since that dreadful disaster, considerable remains of the dread, consternation, and, I may say, stupor, which usually accompany great terrors, were still manifest in the minds of the people at Messina. They had still present in their memory all the circumstances of that dreadful time; nor could I listen to the narrative they gave of them without shuddering.

“ That ancient city, which had so repeatedly suffered, was not destroyed by one but several earthquakes, which lasted in successive shocks, from the 5th to the 7th of February 1783. The most destructive was that of the 5th, but an interval of some minutes elapsing between the first and second shock, the inhabitants had time to quit their houses, and fly to the open plain. Hence the number of those who were killed was not proportionate to the quantity of ruins. They did not exceed eight hundred.

“ In a memoir relative to the earthquakes in that part of Calabria opposite to Messina, which happened at the same time, it is said that, before the first shock, the dogs in the city began to howl violently, and were killed by a public order. On my enquiring of the people of the country, they assured me that the fact was false, and that no other phenomenon preceded this calamity but the flight of the sea-mews and some other birds from the sea to the mountains, as they usually do on the approach of a tempest. A very violent noise, resembling that of a number of carriages rattling over a stone-bridge, was the first symptom, while at the same time a thick cloud arose from Calabria, which was the centre of the earthquake, the propagation of which was successively apparent by the fall of buildings from the point of the Faro to the city of Messina, as if at that point a mine had been fired, which extended along the shore, and continued into the city. The shock was most violent, and the motion extremely irregular. In no part were any fire or sparks observed. The ground along the shore opened in fissures parallel to it; and though in some places these continued more than a month, the dread and consternation with which every one was seized, prevented any attempt to measure them.

“ After the first shock, which, as we have said, took place about noon, on the 5th of February, the earth continued incessantly to tremble, sometimes with a slighter, and sometimes a more violent motion; till at eight the following night another tremendous shock, which

which was fatal to the people of Scilla, completed the destruction of the remainder of the fabrics of Messina. The earthquakes did not cease till the 7th, when another dreadful shock spent its rage upon the ruins." Vol. iv, p. 153.

In concluding our account of this work, we have to observe, that although the Abbé Spallanzani has not been sufficiently precise in his description of the external characters of the mineral substances he met with in the course of his travels; although he often enters into tedious and useless digressions concerning the old currents of lava, and the old mouths or craters of the volcanic mountains; although he often makes assertions which cannot be granted, and indulges in hypotheses which are more fanciful than solid; yet we are convinced, that every mineralogist will find his labour recompensed by a perusal of these volumes, since, after all, they contain a number of perfectly new facts and observations.

The translation is executed with sufficient correctness. But in the Translator's Advertisement prefixed to the work there is a glaring error, which he would do well to correct; he calls *alum* the *muriate of alumine*!

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ART. X. *Biographical Memoirs of the French Revolution.*
By John Adolphus, F. S. A. 2 Vols. 8vo. 12s. Cadell
and Davies. 1799.

IT may naturally be imagined, that a general curiosity should be excited concerning the characters, talents, and fortunes, of the principal leaders in the French Revolution; that friends on one hand, and enemies on the other, should be anxious to exaggerate deformities or to palliate crimes. We have accordingly been presented with a great variety of publications from the leaders themselves, from their adherents, or their adversaries, produced with these express objects. The elaborate but not satisfactory vindication of Necker by himself, the unconnected narration of Madam Roland, the subtle apology of Garat, the impudent detail of Carnot, have from time to time excited a passing interest. We have also seen the partizans of these people, in our own country, demonstrating equal activity and subtlety in glossing over enormities which could not be denied, and in softening accusations which could not be refuted. We allude to one work in particular, produced under a title somewhat similar to this, but from very different principles

principles and motives, and without the documents, references, and evidences, which accompany every page of these volumes: Mr. Adolphus has produced an useful and important work; in which, with equal ability and candour, and in a plain and manly narrative, he has placed before the reader the portraits of the principal actors in this most sanguinary tragedy. With equal judgment also, as he goes along, he points out to the more careful and inquisitive examiner the authorities from which he derives his information. He has brought together, with great skill, and arranged with no mean contrivance, materials which must have been sought in different languages, and in various places; and there can be no doubt, but that hereafter these Memoirs will be consulted and referred to as books of historical authority, and important value.

The writer commences, as may be supposed, with the Royal Family, whose misfortunes no good mind will ever cease to deplore. He then proceeds, alphabetically, from Bailly to Robespierre.

The following will serve as a specimen of the author's style and powers of writing.

“ After the death of Louis, Condorcet was principally employed in framing a new constitution. So much reliance was placed on his abilities and judgment, that the committee permitted him to assume the principal merit of the work. His production was submitted to the convention, where the constitutional act obtained feeble approbation; but the Jacobin club, among whom his party had less influence, voted it detestable*. Their judgment was well founded; and it is justly observed by an English writer, not unfavourable to Condorcet's faction, that it was a mass of metaphysical absurdities†.

“ Condorcet was one of the committee of public safety, and was employed to draw up a declaration from the national convention respecting the violation of the law of nations, in detaining the commissioners whom Dumouriez had caused to be arrested‡.

“ During the contest between the Mountain and the Brissotines, Condorcet maintained a cautious silence. For eight months he hardly spoke in the convention; and seems to have been singularly wary in not risking an opinion on any party questions. At length he was so far roused by the indignities which the legislative body daily endured, that he proposed the dissolution of the convention, and the calling of a new one||. This probably exasperated the Mountain to such an excess, that, in a subsequent insurrection, his printing-office was destroy-

* “ The Conduct of France towards Great Britain examined, by Miles, p. 150.

† Impartial History, vol. ii. p. 310.

‡ Debates.

§ Brissot à ses Commettans, p. 25. Garat's Memoirs, p. 165.

|| Debates.”

ed*. He was not, however, included in the list of proscribed deputies; nor was he one of the members who signed the famous protest against the proceedings on the thirty-first of May.

" Yet though he could conquer every sentiment of friendship, and stifle every indignant sensation at the destruction of his party, his vanity as an author propelled him to a fatal exertion. When the constitution, commonly called the constitution of 1793, had been accepted, he published *an Address to all French Citizens*, reprobating the extreme rapidity and want of consideration with which it had been framed and accepted; and detailing the numerous acts of violence by which the prevailing party in the convention had established their influence. This rash act placed him in the power of the Mountain; Chabot denounced the publication, and moved for a decree of accusation against Condorcet; which was immediately granted†.

" He escaped from the arrest, and concealed himself nine months in the house of a woman in Paris, who, though she knew him only by name, had the extraordinary generosity to risk her life, and sustain all the inconveniences arising from his residence with her. At length a domiciliary visit was threatened, and he was obliged to quit his asylum. He had the good fortune, though unprovided with a passport or civic card, to escape through the barrier, and went to the country-house of a friend on the plain of Mont-Rouge. Unfortunately his friend was in Paris at the time, and not expected to return in less than three days, during which the fugitive was obliged to wander about, exposed to hunger, cold, suspense, and the pain arising from a wound in his foot. At length his friend returned into the country, and found him; but considering it dangerous to take him to his house in the day-time, requested him to wait till night, and then he would receive and conceal him. Condorcet, on the day his friend had fixed as the end of his miseries, forgot the dictates of prudence; he went to an inn at Clamart, where he ordered an omelette. His squalid appearance, dirty cap, torn clothes, leanness, and voracity, fixed the attention of some persons present; one of whom, a municipal officer, asked him whence he came, whither he was going, and if he had a passport? His confusion at these interrogatories betrayed him, and caused him to be apprehended. He was confined in a dungeon that night, and in the morning found dead. He always carried a dose of poison about him, which had been given him by Garat, and with which he terminated his existence, to avoid a trial before the revolutionary tribunal, and to shun the gradual approach of inevitable destruction‡.

" Condorcet's character is thus emphatically described by Madame Roland§. " The genius of Condorcet is equal to the comprehension of the greatest truths; but he has no other characteristic besides fear.

* " Goudemetz's Epochs.

† Debates. See also *Impartial History*, vol. ii. p. 307.

‡ This account is principally derived from Talma's *Chronology*, p. 140. See also Garat's *Memoirs*, p. 49.

§ *Appel à l'Impartiale Postérité*, vol. ii. p. 130."

It may be said of his understanding combined with his person, that it is a fine essence absorbed in cotton. No one will say of him, that in a feeble body he displays great courage; his heart and constitution are equally weak. The timidity which forms the basis of his character, and which he displays even in company, on his countenance and in his attitudes, does not result from his frame alone, but seems to be inherent in his soul; and his talents furnish him with no means of subduing it. Thus, after having deduced a principle, or demonstrated a fact in the assembly, he would give a vote decidedly opposite, overawed by the thunder of the tribunes; armed with insults, and prodigal of threats. The properest place for him was the secretaryship of the academy. Such men should be employed to write, but never permitted to act; it is a happiness to be able to draw some utility from them; even that is not to be done with all timid persons; in general, they are good for nothing.' Barruel, after mentioning the violence of his atheism, says*, 'It might be thought that he was desirous to avenge himself on the Supreme Being for the heart he had given him. Hard, ungrateful, insensible, cold, the assassin of friendship, and of his benefactors; had it been in his power, he would have treated the Deity as he treated la Rochefoucauld.'

"Whether Condorcet was in reality a republican; or only affected to espouse that form of government, in order to forward the views of Orleans, is not easily decided. There is such an involution of politics; and reduplication of sentiments in the whole faction of Orleanists, that their real opinions cannot always be defined. It is probable that Condorcet thought a republican form of government best fitted for the diffusion of his speculations in religion and morals; but that he would, with equal pleasure, have promoted the domination of a profligate and unprincipled conspirator, over whom he could acquire unlimited ascendancy, and by whose means he could combine his views of public instruction with those of individual aggrandisement.

"Those who are willing to praise Condorcet most highly, abandon his political and personal, to descant on his literary character. His Letters to the King of Prussia indicate no superiority of genius; and his Life of Voltaire, independent of the principles it conveys, is not conspicuous as an effort of biography. His Eulogium of Franklin abounds with faults, as well grammatical as rhetorical; and Barruel speaks of his style, particularly that of his earlier performances, with great contempt†. During his seclusion in Paris, Condorcet wrote his famous sketch of the Progress of the Human Mind, to which even Barruel allows the praise of correct composition§. The object of this work is to enforce a belief of the perfectibility of man; and the author carried this chimerical delusion so far, as to assert that longevity

* "Memoires du Jacobinisme, vol. i. p. 316.

† See *Mercur Franois Litteraire*, No. du 24 Decembre 1791.

‡ *Memoires du Jacobinisme*, vol. i, p. 317.

§ *Ibid.*"

and every desirable personal quality were attainable*. The end of Condorcet himself forms a remarkable refutation of his absurd doctrine; for although he had so recently philosophized on the subject, and might be supposed thoroughly imbued with the principles he was desirous to enforce, he threw away his life by wanting strength to resist the importunities of hunger for a few hours." P. 305.

The ensuing extract, from the life of Mirabeau, details some new facts, throws some new lights on the character of La Fayette, and gives a very curious view of the effects which might have been produced by the activity and genius of the former, had not his days been suddenly abridged by fate or treachery.

"Mirabeau had now entirely dissolved his connexion with Orleans, though he found it necessary to maintain an appearance of cordiality with him, and even to attach himself to the Lameths, and some other leaders of the Jacobins, in order to counterbalance the influence of la Fayette, of whose duplicity and ambition he was justly apprehensive: Sensible of the disorganizing power which Orleans, by dint of corruption, had acquired in the army, Mirabeau proposed the bold but salutary measure of disbanding the whole military body, and re-establishing it on constitutional principles. This plan would not have been disagreeable to la Fayette, but when it was proposed in the assembly, most of the members were terrified at its audacity, and it was rejected by all parties. The price Mirabeau received from the crown for his services was six hundred thousand livres (26,250l.) in prompt payment, and an allowance of fifty thousand livres (2187l.) a-month. The king had much repugnance to overcome before he could repose an entire confidence in Mirabeau, or resolve to rely on a man of his character; but the marquis de Bouillé, to whom Mirabeau's junction with the court was communicated, was immediately sensible of its beneficial tendency. He was of opinion that the genius, talents, and firmness of Mirabeau, were equal to the greatness of the emergency; and that if any man could save the king and monarchy it was he. The following comparison between the characters of Mirabeau and la Fayette is so sagacious and just, that I give it in M. de Bouillé's own words: 'It will appear astonishing, without doubt, that I should act with so much confidence towards Mirabeau, when my conduct towards la Fayette, was marked with such distrust. The reason is obvious; avarice and ambition were the reigning passions of the former, and these the king could amply gratify when re-seated on his throne: now I very well knew that Mirabeau possessed too much discernment not to perceive that the gratitude and favours of a prince, whom he should have contributed to restore to his power and authority, were much to

* In which he has been followed, to a degree of absurdity almost incredible, by Mr. Godwin. Mr. G. asserts that we grow old, or are sick, only because we consent to do so. See his *Polit. Justice, Rev.*

he preferred to popular favour, and the temporary situation of leader of a party. La Fayette, on the contrary, was an enthusiast, and intoxicated with self-love; whose price could neither be known or reached; a description of men at all times dangerous, but particularly so during a revolution.

“ The plan which Mirabeau proposed to adopt for restoring the king to liberty and political importance, and the means and resources he possessed for putting it in execution, are thus faithfully displayed by the same candid and judicious author:—‘ The intention of Mirabeau was to procure the dissolution of the assembly and the liberty of the king, by the force and will of the nation itself; establishing this principle, that the representatives of the people at this assembly were not possessed of the powers necessary to make a change in the ancient constitution, such a measure being contrary to the instructions given by all the provinces to the deputies sent by them to the states-general, which instructions had neither been altered nor revoked; and that the king, being deprived of his personal liberty, could not invest with his authority the new laws that had been enacted. The validity of this objection being admitted, he then intended to procure addresses from the different departments, praying that the present assembly might be dissolved; a new one convoked, with the powers requisite for making such alterations in the constitution as should appear necessary; and that the king should be restored to his liberty, and the enjoyment of a reasonable authority. These addresses were to be supported by the people of Paris, whom Mirabeau seemed to think at his disposal, when he should have removed some of the leading men of the Jacobin faction, whom he had already denounced to the assembly. Mirabeau reckoned six and-thirty departments whose conduct he could direct, and I myself could depend upon six; besides, as I have already observed, there was hardly a department in the kingdom which was not well affected to the royal cause. Mirabeau was further to deliver to me the king and royal family either at Compeigne or Fontainebleau, where I should have surrounded them with my best troops.’ In this whole plan there was no violence meditated either against the assembly or individuals; the people were to be resorted to that they might remedy the evils which an usurping body had committed in their name. Nor could it with propriety be termed a counter-revolution, but merely a corrective measure, tending to restrain the vices and defects which had originated in rashness, violence, and ignorance. A new assembly, duly elected and authorized for the purpose, could have framed a constitution with greater probability of success than that which already existed. Obtaining their authority without a struggle, they would have proceeded to business without rancour, and instead of destroying every thing without reserve, they would have endeavoured to combine existing laws and establishments with such reforms as the disposition of the people and the necessity of the times suggested. Enlightened by the experience of their predecessors, they would have avoided their faults; while from a contemplation of the danger into which the kingdom had been plunged by precipitation, jealousy, and party-spirit, they would have learned moderation, forbearance, and mutual confidence. Thus the first national assembly would not have existed in vain,

and

and the few principled members of it who survive the wreck of the times would not be under the necessity of lamenting that they have been unintentionally accessory to the destruction of their sovereign, the extirpation of religion, the enslaving of their country, and the conflagration of Europe.

“ Mirabeau applied the whole force of his genius and all the energy of his indefatigable mind to give effect to this new plan, in the result of which he expected to be prime minister. He used all his efforts to disunite the prevailing factions, and make them jealous of and odious to each other. He had attached to himself the Lameths, Barnave his former rival in eloquence, and Duport. There is reason to suppose that Mirabeau also made some attempts to conciliate la Fayette; this might be dictated either by hope or fear; there was reason to apprehend that the general had by some means obtained a knowledge of the project, and had, at his own desire, had a conference of three hours with Mirabeau, at the house of Emery, deputy for Metz, who was a confidant of la Fayette. From the union of two such men, had it been possible, the greatest advantages might have been derived; but la Fayette, limited in his talents though unbounded in his ambition and vanity, could not have borne the near approach of a mind so much his superior, or have consented to embrace so grand a plan, from the execution of which hypocrisy, petty intrigue, and trivial manœuvre must have been banished. To strengthen his own party was among Mirabeau's greatest efforts. He was desirous of forming a connection with persons of talents, and of employing them in such a manner as to give effect and vigour to a new system and a new administration. Among others so applied to was Dumouriez, who undertook the embassy to Prussia, and seems to have entered cordially into Mirabeau's interests. Mirabeau also made due preparations to secure the approbation of foreign courts, and proper advances to ministers: even count Hertzberg, the Prussian minister, though Mirabeau hated him, was complimented with numerous consultations.

“ During these transactions, Mirabeau was not inattentive to his duties in the assembly, where the debates generally turned on some articles of the constitution, in which he interested himself in proportion to their magnitude, but avoided a mode of conduct so decisive as to alarm the one, or injure the other party. He was elected one of the administrators of the department of Paris, which gave him a right to command the municipality, and drew up a proclamation, in which he strongly recommended obedience to the law, and submission to authority. He was elevated to the president's chair, which he filled with dignity and moderation. He distinguished his presidency by the answer he gave to a deputation of quakers, who required permission to abstain from military duty, as it was repugnant to their religious tenets. Mirabeau's answer is one of those specimens of subtilty which rarely occur: it refuses the request of the petitioners, without leaving them reason to complain, or the power of renewing their supplication; and invalidates the reasoning of the petition, without throwing disgrace or blame on the petitioners. The last words pronounced by Mirabeau in the tribune were these:—‘ I will oppose the factious; I will combat them of whatever party or on whatever side they may be.’

“ Con-

“Conversing with Dumouriez on affairs of the utmost importance, the character of count Hertzberg became the subject of discussion: ‘This old fox (said Mirabeau) is surrounded by a chaplet of obstructions, and attacked at the same time by at least five or six maladies, all of which are mortal; and yet he is continually broaching new projects, as if he were to live a hundred years; while in fact one of the fatal sisters has her scissars ready to cut the thread that holds suspended over his head the sword of Damocles.’ In four days Mirabeau himself was no more!

“When his illness was announced, all Paris was in consternation and alarm: his door was crowded with inquirers, and the king himself sent for information of the state of his health. He suffered the acutest pains without betraying any unmanly symptoms of alarm or anguish. He conversed with his friends, and delivered to Talleyrand Perigord a speech which he had composed on the law then agitated in the assembly respecting testamentary devises. ‘It will be a remarkable circumstance (he said) that the man who offers them this, his last tribute, prepared it immediately after making his own will.’ He appeared to feel some regret at quitting life, just when he was about to have commenced an useful and truly glorious career; and he predicted, that with him the French monarchy would expire.

“The supposed cause of Mirabeau’s death was a gathering occasioned by the stoppage of an issue: his heart was dried up, and a mortification had taken place in his intestines. Such was the *procès verbal* published by the surgeons who opened them. The people of Paris suspected that the days of their favourite had been shortened by poison. All authors who have written on Mirabeau’s death have mentioned this supposition with different degrees of acquiescence or disbelief. I am of opinion that the fact, so far as it can be decided by probability, appears almost certain. The critical period at which Mirabeau was carried off; the last words he uttered in the tribune, so well calculated to strike terror and infuse desperate resolutions in the party he had relinquished, naturally gave birth to suspicion: the extent of the project in which he was embarked implied a necessity for a diffuse confidence, and Orleans, who had his spies and agents every where, could not fail of obtaining information, if not of the whole circumstances, at least of the leading features of a plan which threatened entire destruction to all those schemes of ambition and revenge, in pursuit of which he had ruined his fortune, and exposed himself to every danger. No man was so likely as Orleans to effect the death of a dangerous opponent by violence of any kind, but in the present case poison was the most easy and effectual method. I am not qualified to discuss chirurgically or medically the probability of the cause which was supposed to have occasioned Mirabeau’s death operating by such means as an acute excruciating agony, terminating an illness of three days by paralytical affections, and an incapacity to speak, though the power of writing remained till almost his last moment. The suspicions of the people were appeased by the report of the surgeons who opened the body; but the reports of surgeons are not always true, and the circumstances on this occasion afforded just ground for continued suspicion. Sixty surgeons were chosen from the different sections of Paris to attend on the occasion;

tion; few of them, as they afterwards confessed, approached the body so as to examine it minutely; and there was a mob of above one hundred thousand persons collected, vowing vengeance if it should be discovered that Mirabeau's days had been abridged by treachery. Uncertain against whom the popular violence might be directed, it is not wonderful if these surgeons made a report contrary to their conviction, and suppressed symptoms which might have led to doubts, if not certainties of the fact. But even supposing the surgeons to have declared faithfully the result of their experiment, it seems that dissection does not always afford decisive proof on the subject, and suspicion, strongly founded on the political crisis at which he died, is left to point out as her objects those whose consequence would be diminished, and whose schemes would be thwarted by his newly-adopted politics. His death, however, was the greatest political misfortune that could have occurred to France. The assembly immediately lost its small share of respectability, the proceedings of the clubs assumed an unexampled audacity, and a multitude of crawling reptiles became conspicuous and noxious, whom the blaze of Mirabeau's genius would at pleasure have driven back to the caves of ignominy and obscurity." P. 126.

Some useful papers, and curious letters, in particular from Robespierre, appear in the Appendix, and the whole forms a singularly interesting and valuable work.

ART. XI. *A brief Examination into the Increase of the Revenue, Commerce, and Manufactures of Great Britain, from 1792 to 1799. By George Rose, Esq. Fourth Edition.* 8vo. 78 pp. with Appendix. 2s. Wright, &c. 1799.

THIS important publication, already announced in our Review for April; p. 442, is a continuation of a tract, under nearly the same title, which appeared in 1793. The object of that tract was, by giving a concise, but adequate statement of the increase of the national wealth, from the year 1783 to 1792 inclusive, to repress the apprehensions then erroneously entertained, by men of good principles and reputedly good information, concerning the condition of our affairs. The political situation of the gentleman who gave these communications to the nation, afforded him the fullest opportunity of gaining information on the subjects he then discussed; and placed him under such a responsibility for their accuracy, that nothing could be added to the authority of the work. To the character of it, one important testimonial may be produced, that of Mr. Chalmers; whose authority, in every thing relating to the finances of the country, is universally recognised, who

who speaks in the highest terms of the accurate information, the importance, and the excellence of that tract. It appears from one of his publications, that it had, by some persons, been attributed to him; but he adds, what certainly raises the compliment to the highest point, that he could not have given to the world so much useful knowledge, in a form so concise, and so methodized*.

The present publication, which is not, in any respect, inferior to the former, exceeds it perhaps in temporary importance. It is of the highest utility to clear away prejudices which weaken the national spirit, even in the fullest security of peace†; but when we have already begun the sixth year of a war, the expences of which have exceeded those of any equal period in our history, if our attention be suffered to remain fixed upon them exclusively, that despondency which prepares the way to every thing it fears, arising from the errors of some, and diligently disseminated by the malignity of others, might become general; and, at such a period, the utility of counteracting the joint effect of these misconceptions, by balancing the increase of our resources with that of our exertions, cannot be too highly estimated. That balance it is which is here laid before the nation, on the first authority.

To extend this necessary information as far as it is in our power, we shall give to the leading articles of this comparison, and their results, a consideration of rather more than ordinary length.

It is here stated, that the new capital, created during the war, is 169,927,000*l.* the charges on which, for interest and management, are 5,907,000*l.* besides 283,000*l.*‡ long annuities granted. But these capitals were attended with a further charge of 1*l.* per cent. on their amount, for the new sinking fund, that of 1792, or 1,740,000*l.*§ and here we proceed to consider what Mr. Rose has said, concerning the operation of the two funds on the debt.

The first fund, constituted in 1786, amounted to one million; from a subsequent period, it has been aided annually by parlia-

* Estimate; Dedication to the *Political Arithmetician*, Dr. Currie, of Liverpool, edition, 1794, p. 18.

† The first edition of the former work was published early in 1792. Introduction to the fourth of 1793.

‡ Loans for Ireland $3\frac{1}{2}$ millions excluded; three last places of figures mostly omitted.

§ When the interest of a capital granted is attended with a long annuity, the augment of the fund is increased, in respect of the value of the latter.

ment with a grant of 200,000*l.* their aggregate, together with the new fund, was on February 1, 1799, 4,294,000*l.* and they had jointly redeemed, from the commencement of the operation of the first, 37,381,000*l.* On this statement we make two remarks. The capital redeemed at the commencement of the war was 11,196,000*l.** during the war, therefore, there has been a further diminution of 26,185,000*l.* and the interest reverted to the public is 785,000*l.* besides, probably, some expired annuities, which we cannot stop to ascertain.

To make use of a metaphor taken from the writers on mechanics, let us now examine the relation of the power to the weight; of the aggregate of the two funds to the capital they are to redeem. No person, we presume, will tax us with a propensity to exaggerate their effect, when, in the fundamental principle of our comparison, we follow exclusively the authority of Dr. Price. That writer tells us, that "if indeed the redemption of our debts is become impracticable, it is owing more to the *mode* of borrowing than to the *necessity* of borrowing†." In this he proposed a change to be made; but in the plan of the new sinking fund, a corrective is applied to that mode, evidently more powerful in its operation than that which he then recommended. Another measure which he pressed at that time, was the establishment of an unalienable sinking fund. "These proposals," he concludes by observing, "may shew, that the redemption of our debts is not quite so impracticable as it may seem; and that we still might have stood a chance of being extricated from them without any convulsion‡,"—had his plans been carried into effect; which they have since been, with improvements.

The capital of the public debt he computed at 232 millions and a fraction, and he thought one million, a fund equal to $\frac{1}{232}$ part of that capital§, sufficient for its reduction, if it were suffered to "go on operating uniformly in *war* as well as peace||." The unredeemed capital at the time of Mr. R.'s writing was 382 millions; and the sum of the two funds was 429,000*l.* nearly, or $\frac{1}{89}$ part of the whole. Its power therefore to reduce the debt on which it is to operate, exceeds that upon which even Dr. Price built a hope of safety, in the proportion of 232 to 89, or $2\frac{2}{3}$ to unity. But it is to be added to this,

* Chalmer's estimate, edition, 1794, p. 184.
 public debts, &c. 1783, p. 35.

† Ibid.

‡ P. 30, leaving an unfunded debt of 11,800,000*l.* p. 8, 9; and as the present does not exceed that sum in the ratio of 38 to 23, what is said here holds a fortiori.

|| Ibid.

that the interest of the present capital contains within itself a future and large addition to the sinking funds; which probably at some future term will be consolidated. A large part of it is at 5l. per cent. and reducible; another at the same rate which will become so; effectively augmenting the fund during the next peace, by $1\frac{1}{4}$ l. per cent. of their total amounts.

These vigorous measures of reduction, and the preparatives to augment their effect at a future term, have been followed up by a measure stronger still, to retard the further accumulation of debt, the raising of a great part of the supplies within the year. This was first attempted by the trebling of the assessed taxes, which has been since improved into a tax upon income, far more adequate to the original purpose; and it is to be continued, until, in the future term of peace, it shall, in conjunction with the sinking funds, have annihilated all the further capital which shall have been generated during the remaining term of the war.

If the great efforts we have made had exceeded our resources, our abilities of production and consumption must have been diminished; and the existence and measure of this decrease, would have been seen in the decrease of the taxes subsisting at the beginning of the war. Now the last six years of peace are universally acknowledged to have been a period of prosperity, not equalled even in our own history; certain taxes were repealed in the fifth of those years, but the average of those remaining unrepealed for the whole term, was 13,419,000l. their average during the following six years* of war, amounted to 13,875,000l.† and their augment during war has only been 456,000l.

The amount of these taxes, in the year ending April 5 last, was 14,574,000l. the excess of which above the peace average is 1,155,000l. Yet this sum ought to be augmented by 160,000l. for the defalcation of the tax on port wine; which we are convinced, by the reasons adduced by Mr. Rose, must be only temporary. He justly remarks also, that the accumulation of new taxes tends greatly to depress the product of old ones; now the amount of the new taxes for the year ending likewise in April last, was 7,272,000l. but this was not all; the additional payments of that year, the amount of the treble assessments, and the voluntary contributions, are to be added; and these exceed six millions. That great augmentation therefore took

* The ordinary period of these comparisons is for seven years; we have chosen to vary it, as the first year of the latter period was the last year of peace.

† Appendix, No. 1.

place in a year, in which, together with a short period preceding it, 13,272,000*l.* had been added to our public charges. What a picture does it exhibit of the resources of a country, the number of whose inhabitants does not exceed 11 millions, to sustain such payments, and yet rapidly increase in prosperity! A fact proved by the great augmentation of the old taxes.

In such circumstances, if the new taxes imposed in the war should even be found permanently to fall short of the amounts they were given for, it cannot be attributed to decreased ability, affecting our production or consumption. There is always at first some degree of uncertainty in the elements on which the probable amount of a new tax is calculated; and when they are perfect, the struggle between law and fraud is generally protracted for a considerable period, before its due product is obtained. The new annual charge generated by the debt, is stated by Mr. Rose at 7,931,000*l.* and the product of the taxes for the year ending January last at 6,774,000*l.* This exhibits a deficit of 1,157,000*l.* but he shows that their produce will probably be further increased by 908,000*l.* and though he does not enter into his authorities for the particulars of which he forms this total, he gives us a fact rendering it highly probable that it is stated below the truth. The amount of the taxes for the year ending in April last, was 7,272,000*l.* but for that ending with the preceding quarter, 6,774,000*l.* only; whence it follows, that they were more productive in the first quarter of the present year than in that of the last, by 497,000*l.* hence, if we take this sum as double their quarterly augmentation for the whole of this year, their augmentation will be 994,000*l.* exceeding Mr. R.'s calculation. But perhaps it would be nearer the truth, to take the increase of this quarter at one third of that of the whole year, than at one half; whereby the deficit will be completely covered.

The sources of our ability to make these exertions, which can only be equalled by the dangers we have repelled, are here amply laid open. The first is the increase of our commerce, shown in a variety of proper points of view; of which our limits will permit us to select only one. In the last year, the real value of British and foreign goods exported exceeded the average of the four last years of peace by 13,095,000*l.* and that of commodities imported 9,179,000*l.*

The following comparison of the progress of taxation, and the value of British manufactures exported, is of the highest importance. In the year 1783, the amount of the permanent taxes was 10,194,000*l.* and that of those manufactures, according to the Custom-house valuation, 10,314,000*l.* nearly
equal

equal to the former sum : but, in the year 1798, the amount of those taxes was 21,049 000*l.* and the value of those exports, at the Custom-house rates, 19,771,000*l.* We follow Mr. Rose in this comparison, though it is generally held that those rates have continued fixed for 103 years* ; but it was discovered in the last year, from the amount of the convoy duties, that the present value of those exports exceeds the rates then established 7*ol.* per cent. This difference is to be considered as having grown up nearly by equal augments in equal periods, or somewhat more than 1*ol.* per cent. in fifteen years ; the interval between 1783 to 1798 : therefore the values of British manufactures exported in the two periods, were in the proportion of 10,194,000*l.* to 21,748,000*l.*

The excellent form of the accounts of the Mint since the recoinage of 1772, and the estimates then made, to determine the amount of gold coin in circulation, have enabled Mr. Rose to assign nearly the present amount of the gold coin, which he states at 43,950,000*l.* but it is neither the authority of the writer, nor our strongest wishes for the success of the object of his work, which will make us pass over what we think a lapse not totally unworthy of being pointed out. We are persuaded that he ought to have allowed for an annual decrement since 1772 existing after the recoinage, and the additions since made to it by the coinage of foreign ingots. This we shall here assume to have been at the rate of 1627*l.* per million, which will decrease that sum nearly 1,147,384*l.* But we also think our silver money too material a part of the national coin to be entirely omitted. Even Dr. Price supposed that it *might* amount to three millions. When the estimate formed after the recoinage was made, to which Mr. Rose here refers, it was also taken to be most probable, that the amount of the silver might be equal to half the issues of the Mint since the Revolution†. Thus it would have amounted to 3,980,000*l.* of

* Probably this period should be abridged to 87 years ; for, in 1711, Davenant, then Inspector General, had altered such rates established by Mr. Culliford as were *apparently changed*. His words are : “ to which valuation I have kept, excepting in instances where there has been some apparent change.” Whit. Dav. v. 5, p. 350. Report to Commissioners of Public Accounts, *on oath*. The values have continued fixed ever since ; hence, probably, the true augment is nearer 12*l.* than 1*ol.* per cent.

† These issues, without having recourse to the books, were then taken at seven millions. This includes the great recoinage of William ; but to meet popular prejudices, which were then very strong, a considerable abatement was made from the result. The admission of Dr. Price was not then adverted to,

which,

which, allowing for its decrease in twenty-one years since elapsed, there remains 3,910,000*l.* and if the decrement of the gold coin stated above be deducted from this, it will appear that the sum of 2,766,000*l.* is to be added to 43,950,000*l.* making the current coin of the kingdom 46,816,000*l.*

A publication from such authority as that now before us, which is to be regarded as an account extracted by Government from its own documents, to be laid before the people, at the very crisis of our fate, and that of Europe, necessarily has engaged us to pay much attention to it. Besides this, the new order, the fulness, and accuracy of public accounts, the reports of special commissions, and of committees of both Houses, have thrown a light upon our finances, and every subject connected with them, never enjoyed before; and the results of political arithmetic have a stability which they could by no means attain at any former period. These circumstances have, in some degree, drawn us to become commentators on this important publication, as well as analysers and critics.

But we must now circumscribe ourselves to our more general functions, that we may give a summary of the other great points detailed in this work. On the obstructions of mercantile credit, commencing *before the beginning* of the war, and the stoppage of payment in coin at the Bank, there are some very important observations. The objections which had been made to the institution of the Transport-Board, and the erection of barracks, in point of economy, are completely done away in this work, by demonstrating the great saving to the public which arises from those measures. A very considerable reduction per cent. in the charge of collecting the permanent taxes, while the number of persons employed has been diminished by 747, and this in a period in which the taxes have been doubled*, is here likewise shown to have taken place. The new system which has been followed, to restrain the profits of our army contractors abroad in more reasonable limits, is here described; together with the more important operations on the floating navy-debt, by which the navy bills have been raised from a discount of $14\frac{3}{4}$ per cent. at which they stood in September, 1796, to bear a slight premium in the market.

These are the measures and resources which have enabled us hitherto to trample domestic treason under foot, and have rendered every greater exertion of the foreign enemy against us the occasion of a new and splendid triumph to us. To cite the words of Mr. Rose: "On Great Britain in this moment

* Since 1783.

chiefly rest all the hopes of returning happiness, independence, and security, among nations. Britain is the bulwark that stands opposed to the flood which threatens to overwhelm the world." Froissart* tells us, that the genius and fortune of England, once before preserved Europe from anarchical revolution, and all her gentry from massacre; and on so strong a basis as that here pointed to us, may we rest a present hope, that our exertions shall, a *second time*, be crowned with the same felicity and pre-eminence of honour.

ART. XII. *An Essay on the Character of the Apostles and Evangelists; designed to prove that they were not Enthusiasts: containing the Substances of several Discourses, delivered in the Chapel of Trinity College, Dublin. By the Rev. Richard Graves, B. D. M. R. I. A. and Junior Fellow of Trinity College, Dublin. 8vo. 335 pp. 5s. Dilly. 1798.*

"**A**T this time," says the author, "which unhappily may be characterized as peculiarly productive of levity, scepticism, and profaneness, there is no objection to the gospel, however obsolete and plainly refuted, which has not been revived with zeal and pressed with confidence. Nor is this difficult to account for. When the scriptures are least studied, objections against them will ever appear most plausible; and where the restraints of the divine law are least regarded, its evidence will always be attacked with most zeal and most success. Even ignorance itself will increase the confidence of the objector; for, in every extensive scheme, supported by historical evidence, doubts and difficulties float upon the surface, their solutions cannot be found without a deeper search, and the exercise of sober enquiry and patient attention. To superficial enquirers every objection is new, and the answer to every objection is unknown: hence old difficulties are revived when their solutions are forgotten, and the writers who discussed them sleep undisturbed in the deepest recesses of our libraries. Thus it has fared with the subject of the following Essay. Monsieur Boulanger, whose works are distinguished with the title of the Philosophic Library, and were published from the Philosophic Press in Switzerland in 1791, has employed one volume in unmasking (as he calls it) Christianity, and another, in a critical examination of St.

* Froissart, Reign of Richard II. vol. ii. ch. 75. "Regard this great piece of good fortune: if these conspirators had attained their end, they would have destroyed all the nobility in England; and, afterward, all the lower people of other nations would have rebelled." And, c. 117, their object was a general massacre of the gentry: leur estoit le Diable entré en tête occire.

Paul,

Paul, and has retailed every objection of the English deistical writers with the fullest confidence, without once deigning to notice any of the answers given to them; amongst them; that of enthusiasm holds a distinguished place."

Mr. Graves then makes several citations from M. Boulanger:

"Such are," he subjoins, "the opinions and language of this writer. If they were peculiar to himself, they would perhaps merit little attention; but unhappily such opinions and such language are too generally adopted, particularly by this author's countrymen. In that general revolution of opinion which has taken place in that great nation, we have seen it pass, from an apparently blind acquiescence in all the corruptions and abuses, which had been engrafted on the gospel during the dark ages of Gothic ignorance and papal usurpation, to as blind and indiscriminate a condemnation of the entire Christian scheme. The abuses and corruptions of the gospel have been mistaken for the gospel itself, and both have too frequently been rejected together: hence we find, that in the pamphlets and journals of the day, in the language of the populace, and sometimes in more grave writings and more dignified assemblies, Fanaticism and Christianity have passed for synonymous terms. 'That fanatical priests wish to delude the people, by preaching fanatical doctrines, and reviving a fanatical worship,' is the frequent subject of complaint and alarm. I am far from accusing or suspecting the majority of the nation, or its rulers*, of entertaining errors such as these; but they have extended so widely, as should rouse every friend to truth and piety to prevent their further *spread*. If the sober and benevolent system of the gospel has been stigmatized as the offspring of fanaticism, and the parent of bigotry and persecution, it seemed no unreasonable or useless attempt to resort to that gospel itself; and, from its plain narration and unadulterated doctrines, vindicate it from those foul aspersions, which have no semblance of truth, except when for the divine original, men substitute the corruptions of human fraud or folly, and the misdeeds of pride and cruelty, which, in ages of barbarism and violence, usurped and abused the sacred name of our holy religion. From a wish to contribute something to prevent the *spread* of error, prejudice, and impiety, the writer of the following work has endeavoured to vindicate the characters of the Apostles and Evangelists from an accusation now so popular. Writing principally for the young and uninformed, he has freely used, and gratefully acknowledged, the assistance of those writers who have treated of the evidence and doctrines of Christianity, by almost all of whom this subject has been *incidentally* touched on, and by some more fully. He has not, however, confined himself entirely to their ideas; but has endeavoured, by studying the Scriptures themselves, to confirm

* We fear Mr. Graves here extends his candour beyond the warrant of fact. The word *spread*, which concludes the sentence, is odious. Rev.

the conclusion he wished to establish, by a greater variety of arguments, and a more full induction of particulars, than entered into the plan of *any one* preceding writer. He has chosen to throw his thoughts into the form of a direct proof, rather than that of a particular refutation of objections, as better calculated to show the real strength of the evidence which Scripture supplies on this topic; and more free from the intricacy and obscurity of controversy, so apt to disgust that class of readers, for whom the following pages are chiefly designed."

This extract will fully lay open to our readers the plan of the present work. To show the execution, we need to make only one extract more.

"It is then not so difficult to prove," Mr. Graves observes, in a strain of real eloquence, "that the character and conduct of Christ united all the apparently inconsistent qualities, which the Jewish prophets declared should belong to the Messiah, while they excluded every quality which the worldly minds of the warm and bigotted Jews had led them to expect. How could wild and senseless fanatics have been able, even in a fictitious character, to maintain a coincidence so exact and natural, but at the same time so unthought of and unexpected, and this through such a variety of particulars apparently so discordant? Would they have described the Messiah as of the royal house of David, of the tribe of Judah, and born in Bethlehem, yet the reputed son of a carpenter, brought forth and nurtured in poverty, and so long resident in Nazareth, as to be stigmatized by the title of Nazarene and Galilæan? Would enthusiasts have described him as appearing, when only twelve years old, in the temple, amidst the most learned teachers and doctors of the synagogue, and astonishing them by his understanding and answers; yet, for eighteen years after, making no further display of his supernatural wisdom or power; but remaining subject unto his parents, till the due period came for commencing his ministry, and manifesting forth his glory by public miracles? Would enthusiasts have described him, as acting with a dignity suitable to the spiritual King of Israel and the Son of God, and yet appearing humble and poor, not having where to lay his head, despised and rejected of men? Would enthusiasts have described him, as exhibiting in his doctrines and his works the clearest proofs of his being the expected Messiah; and on safe occasions, and to fit persons, plainly declaring his claim to that character; yet, to the chief priests and Pharisees, who had formed false conceptions of the Messiah, declining to answer by what authority he acted, and what office he bore, and keeping back all direct assertions of his high dignity, when such open claim would have exposed his intentions and his religion to calumny and misrepresentation? In fine, would enthusiasts have described him as confining his personal instructions, and, during his own life, the instructions of his disciples to the house of Israel: yet declaring, that the effect of introducing his religion would be, 'that the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof;' and,

at his ascension, commanding his disciples to go forth and baptize in all nations? Not to pursue further particulars, it seems most evident that the caution and wisdom, the enlarged views and unwearied consistency of our Saviour's conduct, so admirably adapted to the unprecedented character in which he appeared, and the critical circumstances in which he was placed, were such as weak and visionary fanatics could neither have invented or described; still less can we suppose, that such men would have been competent to delineate from their own disordered imaginations, A MORAL CHARACTER, such as that of Jesus; a character displaying piety the most fervent, without any mixture of mysticism or extravagance, manners most strict and pure, but neither unsociable nor austere, patriotism and friendship, untinctured by narrow prejudice or weak partiality, the deepest abhorrence of guilt, and the warmest zeal for reformation, combined with the most considerate indulgence to frailty, and the most heart-felt pity to offenders; a character, in which frankness and discretion, dignity and meekness, fortitude and tenderness, exquisite sensibility and patient resignation, were so blended and tempered together in the composition of his heavenly mind, that, while the most close-searching wisdom cannot but confess the spotless perfection of this great example, the humblest virtue may aspire to its imitation, with a full assurance that the effort is as certainly suited to the weakness of human nature, as it is evidently conducive to its perfection and happiness, and plainly conformable to the divine command. Now is it conceivable, that weak extravagant enthusiasts could have conceived such a character as this? Nay, further, does not the *manner in which this character discovers itself to us*, appear as inconsistent with such supposition as the character itself? Would enthusiasts have been able to draw such a character, not merely by descriptions and words, but by a long narration of facts and repetition of discourses, naturally and regularly connected, perpetually arising from, and illustrative of, each other, involving a constant reference to times, places, and persons, and bearing every possible mark of reality, and these related with the most perfect calmness and coolness, as well as with the artless simplicity and assured confidence of truth?"

This extract speaks to every head and every heart at once. It carries in it equal justice and originality. It sets the merit of execution in a splendid point of view. Here, therefore, we shall leave the work, "with all its honours," only adding, in order to give a greater regularity to the whole article, this conclusion of the work.

"Such," says the author at the close, "is the religion, whose divine original, as I am myself from my heart convinced of, I have in the preceding work endeavoured to illustrate and defend; and if it is indeed of divine original, it is assuredly the first duty of every human being, to whose acceptance it is offered, to examine it with candid attention, and, when satisfied of its truth, to receive it with humble reverence, to practise what is plain, and believe what is clearly re-

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vealed, to examine with humility, and interpret with caution, whatever may appear doubtful and obscure, to acquiesce in the ignorance of what divine wisdom has not judged it necessary for man clearly to understand, but to be careful to improve the instructions it has designed to bestow. Thus received, and thus improved, Christianity will calm our passions, strengthen our self-government, exalt our piety, and expand our benevolence: it will prove the never-failing source of consolation and hope, amidst the changes and chances, the pains and sorrows, of this transitory life: in the gloom of death, it will open to us the bright prospects of life and immortality, and secure to us, from its Divine Author, our Redeemer and our Judge, the enjoyment of still encreasing happiness through all eternity."

ART. XIII. *Biographia Medica; or, historical and critical Memoirs of the Lives and Writings of the most Eminent medical Characters that have existed from the earliest Account of Time, to the present Period; with a Catalogue of their literary Productions. By Benjamin Hutchinson, of the Company of Surgeons, London, &c. In Two Volumes. 8vo. 510 and 546 pp. 16s. Johnson. 1799.*

"IN the execution of his work," the writer says, "he has not resorted to dictionaries only, nor contented himself with supplying the defects of one dictionary from another, and cutting off the redundancies of all; but every thing has been collected from the different performances, which contained materials relative to the plan. For an account of the writings of authors," he says, "recourse should be had to their works; and for that of their lives, to the best memoirs that are extant." Preface, p. i.

This is certainly just; but to have executed the work upon such an extended scale, would have required a very long preparation, and more application and labour, and research, than could reasonably be expected from any single man.

One man, however, and one man only, in the present century, did undertake, and perform this more than Herculean task, Baron Haller; and we are surprised to find no notice taken, and no use made of his valuable labours in this way*, although it seemed scarcely possible to complete such a work, as is here promised, without consulting them. A little further on, the writer says, "by the advantage of an extensive correspondence with dif-

* The Bibliothecæ Botan. Anat. Chirurg. and Med. of Baron Haller, in ten volumes, 4to.

ferent medical men; he had been able to collect the lives of some eminently distinguished physicians, and of others, who have not yet graced the page of biography." But enough of professions, we will now examine in what manner he has fulfilled his engagements.

The lives are arranged in alphabetical order, and are, in fact, notwithstanding what is above asserted, at least as to far the greater part of them, mere transcriptions from dictionaries and other biographical works; and so negligently performed, that the compiler has sometimes left even the typographical errors, which had crept into the pages he copied, uncorrected. From the new edition of the General Biographical Dictionary, which was published last year, he has taken nearly two hundred lives, *verbatim*, many of which were written and appeared for the first time in this edition of that valuable work. To those therefore who are not in possession of it, these lives will appear as the productions of the editor, or compiler, as he properly calls himself, of these volumes. For although in a note, at the end of the Preface, he acknowledges himself to be under particular obligations to the authors of the General Biographical Dictionary, yet as no other reference is made to that work, the extent of his obligations, or the particular lives taken from it, cannot be known. In general, however, they will be found to be those, for which no particular acknowledgment is made. For the rest, you are referred to the *Biographia Britannica*, *Nouveau Dictionnaire historique*, Doctor Aikin's *Biographical Memoirs*, &c. What use therefore the compiler has made of the extensive medical acquaintance he boasts, or what those lives are, which he has been enabled to furnish by their means, we cannot discover. The lives of Smellie and Solander, of Cleghorn and Cullen, are taken, without the smallest alteration, from the General Biographical Dictionary; but no account of Doctor Gregory, who was joint lecturer with Cullen, of Doctor Dickson, late physician to the London, or Dr. Archer, late physician to the Small-Pox Hospitals, of whom some memorials should be collected, appearing in that repository, they are also omitted by this *diligent* biographer. After what we have said, our readers will scarce expect any extract from this work. We shall, however, give the brief account of Dr. John Archer, which we do not remember to have seen elsewhere, although the little book he published is by no means uncommon.

"Archer, John, M. D. was author of *Every Man his own Physician*, &c. printed for himself, in 1673, 8vo. To this are subjoined a *Treatise on Melancholy*, and a *compendious Herbal*. He seems to have been of such an epicurean taste as was perfectly adapted to the

court and character of Charles II. having placed a sixth sense at the head of the other five, as keeping them all in subordination. At the end of the book he mentions the three following inventions, as the issue of his own brain; a hot bath by steam for the cure of various disorders. An oven which doth, with a small fagot, bake, distil, boil a pot or stew, with all the same charge of fire, time, and labour. This oven was moveable. A chariot with which one horse can as easily draw five or more people, as two horses can that number in the ordinary way. It is also contrived that a man who sits in it, may move it without a horse."

Our readers will see, in these inventions, hints of many contrivances now in great reputation.

ART. XIV. *Philosophy of Mineralogy.* By Robert Townson, LL. D. &c. 8vo. 219 pp. 7s. 6d. White. 1798.

AFTER a short Preface, the materials of this work are divided into twelve chapters, and are illustrated by three copper-plate engravings; namely, a sketch of the stratified hills in the district of Mansfield in Germany; a plate exhibiting the shapes of various natural crystals; and a small plate which has been placed on the title-page by way of vignette, and represents several veins, and one bed of ore in a primitive rock.

The origin of this tract, as well as the author's apology for its defects, will best appear from the following part of the Preface.

"This little performance is the outline of a larger work which I announced last year at the end of my *Travels through Hungary*, and which was to have been accompanied by a descriptive catalogue of fossils.

"The proposal, perfectly disinterested on my part, probably on account of its expence, met with too little encouragement to be executed, &c. &c.

"Concerning the present work, I think it proper to mention, lest I should be censured for treating some of the articles in too light a manner, that it was written in a country town, where I could neither consult collections, books, or men. I have only ventured to print a small edition at my own expence; and intend, should it be well received, to improve and reprint it."

The contents of the twelve chapters are, I. Introduction, giving a general Idea of the Study of Mineralogy. II. The elementary Substances of which mineral Bodies are composed. III. Of the Laws of Attraction, of Aggregation, and Combination.

bination, which govern the mineral Kingdom. IV. Of the different Kinds of Minerals. V. Of Stratification. VI. Of Mountains, Hills, and the Irregularities on the Surface of the Earth. VII. Of Veins. VIII. Of Petrifications. IX. Of the exterior Characters of Minerals. X. Of Classification, Description, and Investigation. XI. Of collecting Specimens, forming Cabinets, &c. XII. A Catalogue of Works in Mineralogy.

The subjects of these chapters are treated in a short, familiar, but, it must be confessed, a superficial manner. They may be considered in the light of familiar discourses, intended to convey some notions of the study of mineralogy, and some taste for it, to persons who had not previously made it the object of their enquiry.

Throughout the work we find a variety of trifling remarks, or obvious distinctions, and a few inaccurate statements. The first chapter, for instance, is concluded by the following paragraph:

“ These elementary substances shall be the subject of the next chapter; for though I should be extremely sorry that mineralogy should be considered merely as a branch of chemistry, and be wholly dependant on it, yet as it is to chemistry we are indebted for the knowledge of the intrinsic qualities of mineral bodies, and though it derive utility from them, and to chemistry must address ourselves upon every inquiry concerning their formation, change, or destruction; it would seem like an obstinate refusal, through prejudice, of the most friendly assistance, not to accept its aid.”

In page 10, this author says, that the azotic gas constitutes two thirds of atmospheric air; whereas the fact is, that very nearly three fourth parts of atmospheric air consist of azotic gas.

In p. 29, he says, that water “ is found in every mineral body, even in the hardest.” We do not know that the existence of water was ever proved in a diamond, a piece of gold, of silver, or of many other mineral substances.

Dr. Townson's opinion relative to crystallization is expressed in the following paragraph:

“ Some,” says he, “ of my speculative readers will probably ask how these elementary substances can have been combined, and how they have crystallized, since neither the components nor the compounds are soluble in water. This question, I believe, has never been answered, and it has given rise to, or supported the opinion, that fire has been the agent in these processes. Yet difficulties, at least equally great, I think, will be found in this hypothesis, which it would be improper for me, on account of the extent of the necessary discussion, to state. The opinion that I have formed on this subject, to relate it in a few

a few words, is this: That there can be no doubt that there was time when the present great masses and beds of rock were not in existence, when the elementary substances of which they are composed were free, that is, uncombined; that these elementary substances were more simple than what we consider such at this day; which most chemists, though they have no hypothesis to support, are inclined to think are formed of still more simple elements. If this be granted, it may then be easily conceived that they were in a state of solution in water, notwithstanding *our present elementary substances, the result of their combination*, are insoluble in this fluid; just in the same manner as the very soluble bodies, the tartareous acid, and the vegetable alkali, form by their union an almost insoluble compound. It should always be recollected, that there is now no process going on in nature similar to that by which our rocks and strata were formed."

In the ninth, which is the longest chapter of the book, this author treats of the exterior characters of Minerals. He is displeased with those persons, who trust entirely to the chemical art for ascertaining the nature of mineral bodies, and entirely neglect the external appearances of the minerals themselves.

"For though," says he, "the chemist may say that we can only know the chemical properties of minerals through the aid of chemistry, yet he should recollect that he only knows by this means those of the *individual and identical* specimen he has analysed and destroyed; and that whenever he attributes the same chemical properties to another individual or specimen of the same kind, he makes use of its external qualities as signs or criteria, and consequently admits their utility, in judging of the essential or chemical properties, trusting to the regularity of nature in the constant concomitancy of certain external signs with the essential natures of bodies. The external characters of minerals have then been always attended to, though no rules may have been given for the use of them, and though no language may have been formed to express them.

"The great advantage of external characters must appear upon reflecting on the trouble and difficulty attending a chemical analysis; which requires not only a considerable skill in chemistry, but a laboratory, and always the destruction of the thing examined. Besides, as I have said before, minerals have many properties worthy of notice, either on account of their utility, or as subjects of speculation, independent of those which are made known by chemistry, or which are in any wise to be learnt by its assistance. It is therefore fit that these properties should be reduced into systematic order, that they may be more easily attended to; and that a scientific language should be formed by which they may be expressed, by which we may converse, and through the medium of which we may hand down our observations to posterity."

After making some further observations on the advantage of distinguishing mineral substances by means of their external appear-

appearances, Dr. Townson proceeds to enumerate the variety of external characters, which are divided into a sort of genera and species; for instance, amongst the colours he reckons various species or shades of each colour. Every one of those species is expressed in three languages; namely, English, Latin, and German: and the meaning is exemplified by mentioning one or more specimens of minerals that generally exhibit that particular shade or colour. For instance, Dr. Townson calls one of the whites,

“Milk white. } White, with a light tint of blue. Examples, in
Lacteus. } the White Opals, Amianthus, Schiefer, Spar, &c.”
Milchweiss. }

Also among the greens we find the following:

“Emerald green. } Is the purest green. Examples, Emerald and
Smaragdinus. } Fluor, and some varieties of the Malachite.”
Smaragd-grün. }

After the colours, this author enumerates the *tarnishes* or superficial colours; he then mentions what he calls Play-colours, the Opalizing-colours, and the Dispositions of Colours. These are followed by the long lists of external forms, which are divided and subdivided into a great variety. Then he mentions the various species of lustre, the different sorts of texture, the varieties of structure, the species of fracture, the various shapes of the fragments, &c. &c. All which forms such an enormous accumulation of descriptive words, as are sufficient to alarm every student of mineralogy. Nor do we think that the labour of learning such a variety of characteristic distinctions, is likely to be repaid by any adequate advantage.

That the external appearances are the marks by means of which the mineral substances are generally distinguished from one another, no person can deny; and for this purpose the common names of colours, of shapes, of hardness, &c. are quite sufficient; nor do they want any particular definition. But it is at the same time true, that no great confidence must be placed on external appearances, for this plain reason, that the very same mineral substance frequently appears under different colours and shapes; and, on the other hand, different substances often assume the same external form and colour.

The three last chapters of this mineralogical tract appear to us to have little novelty, or utility of information. The last, however, which contains a catalogue of mineralogical works, may be acceptable to some students. Our account of this author's Travels in Hungary, may be seen in our tenth volume, p. 137.

ART. XV. *Substance of the Speech of the Right Hon. Henry Addington, Speaker of the House of Commons, on the 12th of February, 1799, in the Committee of the whole House to whom his Majesty's most Gracious Message, on the 22d of January, relative to Ireland, was referred. Third Edition. 8vo. 44 pp. 1s. Wright, 1799.*

THE distinguished person whose Speech is now before us, has more frequent opportunities of proving his judgment and temper, than of displaying his eloquence. Yet whenever a fit occasion presents itself, there are, we believe, few members who more amply repay the attention of the House by their ability and information.

The subject of this Speech has, in some measure, become trite; yet the candour, good sense, and perspicuity with which it is here treated, still renders it interesting in the perusal.

“In the state of Ireland, even at a period of apparent tranquillity,” the Speaker observes, “it was impossible not to discover those seeds of animosity, which have unhappily been matured by circumstances into insurrection and rebellion.”

This he attributes to the respective situations and relative proportion of the Catholics and Protestants, to the cruelties formerly practised by the first of these sects, and the consequent measures of severity adopted by the other.

“No remedy,” he thinks, “can be effected, but such as would strike at the root of the evil, would abate the struggles for power, would remove the impediments to civilization and internal improvement, and by which the Protestant and Catholic inhabitants of the two countries would become one people, under the superintending authority and protection of an united and imperial Parliament.”

The Speaker then states the change of system that has taken place since the year 1778, both in repealing the penal code as to the Catholics, and establishing the independence of the Irish Parliament; and points out the various circumstances which occasioned the late convulsion. He then considers the plans that have been proposed for restoring tranquillity to Ireland, namely, “Catholic emancipation, as it is called; the re-enactment of the popery laws, in the whole, or in part; and an incorporation of the legislature of the two countries.” To the first of these he objects on very strong grounds, unless it were effected by the means of a Legislative Union. The second he deems less pernicious than Catholic emancipation
coupled

coupled with Parliamentary Reform, but, like that measure, fraught with insuperable objections.

After stating the opinion entertained on this subject by some respectable authorities, he very properly cites the declarations of Dr. M'Nevin, and other chiefs of the United Irishmen, who appear to dread an Union as fatal to their views and projects. As these men are by no means deficient in shrewdness and sagacity, it certainly affords ground to presume that measure would prove beneficial to Great Britain and Ireland which inspires so much dread to the enemies of both. The part in which the Speaker appeals to these various kinds of authorities we shall here insert.

“ He said, it was a satisfaction to him to know that the opinion which he entertained on this subject was sanctioned by great and respectable authorities. It could not be unimportant to the weight and credit of such a measure, to state that it had been countenanced by distinguished and enlightened men in the last century; that it had the approbation of Sir Matthew Decker, Sir William Petty, and Sir Josiah Child; that Molineux, the friend of Locke, who had incurred, as the Journals could testify, the displeasure of that House, for his bold assertion of the independent authority of the Parliament of his native country, anxiously wished for its adoption. After having referred in his publication on this subject, to many ancient documents, for the purpose of proving that at an early period of our history, delegates from Ireland had been sent to the Parliament of Great Britain, Mr. Mollineux adds—‘ If from these records it be concluded that the Parliament of England may bind Ireland, it must also be allowed that the People of Ireland ought to have their representatives in the Parliament of England; and this I believe we should be willing enough to embrace, but it is an happiness we can hardly hope for.’

“ It was also material to state, that in the second year of the reign of Queen Anne, when, as it had been said, it had become difficult for the Protestants to keep their ground in Ireland, a Committee of the House of Lords of that kingdom was appointed to take into consideration the state of the nation: and the Committee reported, ‘ That upon due consideration of the present constitution of this kingdom, such an humble representation be made to the Queen of the state and condition thereof, as may best incline her Majesty, by such proper means as to her Majesty shall seem fit, to promote such an Union with England as may best qualify the states of this kingdom to be represented there.’ The proposition was not listened to by the Queen's Ministers, and, as has been stated by the present Chancellor of Ireland, ‘ it was not till this attempt to unite the Parliaments of both countries had proved abortive, that the great code of the Popery laws of Ireland was enacted; a code,’ he admitted, ‘ of great severity, but evidently forced upon the Parliament by necessity.’

“ To these authorities, and many others might be cited in support of them, he had the utmost satisfaction in adding those of Lord Clare, Lord Carlton, Lord Kilwarden, and particularly of Lord Yelverton,
who

who had been called the 'Father of the Independence of the Irish Parliament,' but whose sentiments at this time were by no means inconsistent with his conduct in 1782; as the previous establishment of that independence was necessary to render a legislative Union the result of compact between the two countries. Without it, that measure could only be an act of power on the part of Great Britain.

To the opinions of these great and enlightened men, who have proved themselves to be the true friends of Great Britain and Ireland, by their constant endeavours to encourage and promote a close and intimate connexion between the two countries, he desired to add those entertained by Dr. McNevin, and others, of that, which (with reference to their own views and projects) they justly denominated a *fatal* measure. It would be recollected, that these persons have declared, that, on their parts, Catholic Emancipation was a mere pretence, and that separation was the real and invariable object of all their hopes and all their efforts." P. 17.

The remaining arguments we will not detail, as they are unavoidably similar to those contained in other publications, which we have had occasion to notice. They are here urged with great force and perspicuity; and, upon the whole, this Speech deserves a high place among the many able tracts which have appeared on this interesting subject.

ART. XVI. *The Four Ages; together with Essays on various Subjects.* By William Jackson, of Exeter. 8vo. 454 pp. 7s. Cadell and Davies. 1798.

SO much instructive, as well as entertaining matter, is comprised within this volume, and so highly do we respect the powers and originality of the author, that we would purchase at some price the omission of a few passages, very offensive in a religious light, that we might recommend the whole by a cordial and unabated approbation. It is a misfortune frequently attendant upon great sagacity, that, by habitual experience of success, it becomes confident upon subjects wherein it has not been equally diligent, or equally fortunate. If Mr. Jackson would study the Evidences of Christianity (and we would recommend Paley's View of them, as best suited to an acute and reasoning mind) he might then be able to judge whether either the simplicity of its institutions, or the mysteriousness of its doctrines, deserve reproach: whether the former is a proper subject for ridicule, or the latter can by any improvements among men be set aside, while we possess the indubitably authentic code in which they are contained.

The

The objectionable points to which we allude, occur almost exclusively in the first Essay, entitled the Four Ages, in which the author considers human society as capable of being distinguished in its progress by the usual allusions of the Golden, Silver, Brazen, and Iron Ages, but in an inverted order: considering the Iron Age as the first state of savage man, and the Golden as the summit of his improvement and cultivation. This is not irrational; and the characteristics laid down by the author are selected with general propriety. The present state of Europe he considers as belonging to the Silver Age; but looks forward to its advancement into an Age of Gold, which falls short indeed of the visionary perfectibility of Condorcet, and his apes in Britain, yet perhaps represents a state of improvement which is not likely to occur, unless human nature could be divested of the passions and the faults which hitherto it has been always found to possess. We do not consider this Essay, on the whole, as either the most ingenious, or the most useful, that the book contains.

Much better are we pleased with the author's excursions and speculations on subjects of taste and literature. His definition of Wit has considerable ingenuity, though we could have wished it to have been more respectfully expressed than in the term "legerdemain trick."

"Wit, then, is the dexterous performance of a legerdemain trick, by which one idea is *presented*, and another *substituted*. In the performance of this trick, an opposition of terms is *frequently*, though not *always* necessary. The effect produced is an agreeable surprise, arising from expecting one thing and finding another, or expecting nothing and having something. A juggler is a wit in *things*. A wit is a juggler in *ideas*—and a punster is a juggler in *words*. Should there be some instances of wit, which seem not to agree with this definition; like other particular instances, they must be considered as exceptions to a general rule, but not of sufficient consequence to destroy it. I mention this by way of anticipating and obviating an objection that might possibly be made; but I declare my ignorance of any example of real wit, which, if properly analyzed, does not come under this definition—for some things pass for wit, which are not so—humour is frequently mistaken for it—both, it is true, are sometimes blended together; but, by attending to the above definition, and a few observations I shall make upon humour, they may easily be separated, and each set in its proper province. Wit is also frequently joined with a pun—they are easily mingled, for, as is above hinted, a pun is itself a species of wit—it exists upon the same principle, but is formed of less valuable materials—as a word is inferior to an idea.

"Let us examine such common pieces of wit as occur, and see whether they conform to my definition.

"The trick of wit may be performed without the aid of opposition,

"I like

"I like port wine, says one, I like claret, says another, "what wine do *you* like?" speaking to a third—"That of other people."

"But it may be performed better *with* opposition.

"The weather in July proving wet and ungenial; "when," says one to Quin, "do you remember such a summer as this?"—"Last winter."

"Sometimes there is an opposition of *terms* joined with an opposition of *ideas*—

"A lawyer making his will bequeathed his estate to fools and mad-men—being asked the reason—"from such," said he, "I had it, and to such I give it." P. 122.

Mr. Jackson was intimate with Gainsborough, and has given some features of his character not generally known.

"In the early part of my life I became acquainted with Thomas Gainsborough the painter; and as his character was, perhaps, better known to me than to any other person, I will endeavour to divest myself of every partiality, and speak of him as he really was. I am the rather induced to this, by seeing accounts of him and his works given by people who were unacquainted with either, and, consequently, have been mistaken in both.

"Gainsborough's profession was painting, and music was his amusement—yet, there were times when music seemed to be his employment, and painting his diversion. As his skill in music has been celebrated, I will, before I speak of him as a painter, mention what degree of merit he professed as a musician.

"When I first knew him he lived at Bath, where Giardini had been exhibiting his *then* unrivalled powers on the violin. His excellent performance made Gainsborough enamoured of that instrument; and conceiving, like the Servant-maid in the Spectator, that the music lay in the fiddle, he was frantic until he possessed the *very* instrument which had given him so much pleasure—but seemed much surprized that the music of it remained behind with Giardini!

"He had scarcely recovered this shock (for it was a great one to *him*) when he heard Abel on the viol-di-gamba. The violin was hung on the willow—Abel's viol-di-gamba was purchased, and the house resounded with melodious thirds and fifths from "mora to dewy eve!" Many an Adagio and many a Minuet were begun, but none completed—this was wonderful, as it was Abel's *own* instrument, and therefore *ought* to have produced Abel's own music!

"Fortunately, my friend's passion had now a fresh object—Fischer's hautboy—but I do not recollect that he deprived Fischer of his instrument: and though he procured a hautboy, I never heard him make the least attempt on it. Probably his ear was too delicate to bear the disagreeable sounds which necessarily attend the first beginnings on a wind-instrument. He seemed to content himself with what he heard in public, and getting Fischer to play to him in private—not on the hautboy, but the violin—but this was a profound secret, for Fischer knew that his reputation was in danger if he pretended to excel on two instruments.

"The

"The next time I saw Gainsborough it was in the character of King David. He had heard a harper at Bath—the performer was soon left harpless—and now Fischer, Abel, and Giardini were all forgotten—there was nothing like chords and arpeggios! He really stuck to the harp long enough to play several airs with variations, and, in a little time, would nearly have exhausted all the pieces usually performed on an instrument incapable of modulation, (this was not a pedal-harp) when another visit from Abel brought him back to the viol-di-gamba.

"He now saw the imperfection of sudden sounds that instantly die away—if you wanted a *staccato*, it was to be had by a proper management of the bow, and you might also have notes as long as you please. The viol-di-gamba is the only instrument, and Abel the prince of musicians!

"His, and occasionally a little flirtation with the fiddle, continued some years; when, as ill-luck would have it, he heard Crofdill—but, by some irregularity of conduct, for which I cannot account, he neither took up, nor bought, the violoncello. All his passion for the Bass was vented in descriptions of Crofdill's tone and bowing, which was rapturous and enthusiastic to the last degree." P. 147.

"In this manner he frittered away his musical talents; and though possessed of ear, taste, and genius, he never had application enough to learn his notes. He scorned to take the first step, the second was of course out of his reach; and the summit became unattainable." P. 154.

He next delineates the character of Sir Joshua Reynolds; and it is observable that, in both instances, he speaks of painting with much apparent knowledge of the subject. But the following criticism, on the *subject* of a picture, cannot be admitted.

"In one of his early historical portraits, the idea seems to be a reproach instead of a compliment, he painted Lady Sarah Lennox as sacrificing to the Graces. A little examination of the subject, will, I believe, shew that it was a wrong conception.

"A poet once carried his verses to a friend (says Addison, from whom I take the story) who returned them, with advising him "to sacrifice to the Graces"—plainly insinuating, that he thought his poetry destitute of elegance, and that he should endeavour to propitiate the deities who were unfavourable to him—the application is obvious." P. 172.

But the fact is, that to say of a lady that she *does* sacrifice to the Graces, is to commend her for elegance; it is to assert that she does, in that respect, what is right; but to recommend a person to sacrifice to the Graces, is to insinuate that they have hitherto neglected those Goddesses. In a subsequent Essay (p. 185) the author very ably handles the question of original differences in genius; and, in the conclusion, distinguishes with peculiar correctness between that faculty and talents. Talents
he

he considers as the power of acquiring skill; Genius as the power of inventing. "A musician may be an exquisite performer without having one musical idea of his own;—he has talents. But if he possess a fund of original melody, he has genius." What he adds soon after is but too just, and the merit of the observation is his own.

"A man of talents has a much fairer prospect of good fortune than a man of genius. There are few instances of talents being neglected, and fewer still of genius being encouraged. The world is a perfect judge of talents, but thoroughly ignorant of genius. Any art already known, if carried to a great height is at once rewarded; but the new creations of genius are not at first understood, and there must be so many repetitions of the effect before it is felt, that most commonly death steps in between genius and its fame." P. 197.

In some of his *Essays* the author delivers political sentiments, highly judicious in themselves, with great clearness and precision. That which follows the *Essay on Genius* is thrown into the form of dialogue, and given with so much spirit and originality, that we shall insert a considerable part of it.

"When Buonaparte invaded the Duchy of Milan, one of his advanced parties, not strictly attentive to the bounds of territories, encroached upon the State of Venice. The owner of a villa in the neighbourhood, perceiving a band of foreign soldiers marching up the avenue, thought it prudent to advance half-way to meet them. The Captain, in a few words, acquainted him, that they were troops of the new Republic, meant no offence to that of Venice, and would quit the territory immediately—'Not before you have dined,' replied the gentleman, 'enter the house with me—your men shall be entertained in Fresco.'"

"During the dinner, the discourse turned on the great events of the present times.

"*Vivent les Republiques!*" says the Captain filling his glass—

"*Vive la Republique!*" said the Venetian.

"C. Do you mean a flight to France, Signor?"

"V. I thought if the meaning of an expression was doubtful, a Frenchman always understood it for his advantage. I drank success, Monsieur, to the Republic of France—our own Republic is sunk too low to be worth a glass of wine, or even a wish for its prosperity.

"C. Impossible! all Republics, because they are so, must flourish.

"V. *Our* time is past—we grew—came to maturity, and are now decayed.

"C. A Republic decay! kings, tyrants, despots, cause the ruin of countries; but where freedom is established—

"V. Ha, ha, ha!—and so you really think that a republican government produces freedom?

"C. Can you doubt it? A very few years ago, we in France were all slaves—now, thank Heaven—no—thank our own efforts—we are free!

"V. We

" V. We Venetians think differently—during the monarchy of France, all looked up to you as the great, the happy nation of Europe—now we think you miserable slaves, like ourselves.

" C. Slaves!—explain yourself—

" V. Readily. Nothing flatters the imagination more than the idea of liberty—but let us not seek it where the search must be vain. *Absolute* liberty cannot exist in social life. If liberty be better than every thing else, give up society, and rove the woods as a savage.

" C. What! is there no liberty consistent with society?

" V. Yes—but the *absolute* liberty you contend for, is not. It is the first principle of government to abridge liberty.

" C. Allowing it; there is a difference in governments—under some you have a certain degree of liberty; under others you have less; but under an absolute prince you have none at all.

" V. Say rather, that under a mixed monarchy, you have a little tyranny; under an unlimited monarch, you have more; but in a Republic, the unhappy citizen, flattered with the *idea* of liberty, is most enslaved, and with the additional mortification, that he is so by persons no greater than himself. As the old lion, in the fable, justly remarked, the kick of an ass is not only pain, but indignity.

" C. You speak an odd language for a Republican—but, now I recollect, you are governed by an Aristocracy.

" V. I spoke of the different forms of government in general, without any particular application. But you are governed by an Aristocracy as much as we are—notwithstanding your aversion to the term Aristocrat. In fact, a pure Republic is no government at all—there must be persons either naturally or artificially elevated to manage the business of the state, and these persons are an Aristocracy. In Venice, the nobles are born our governors; in France, you elevate from your own rank the persons who govern—the difference to the people is nothing.

" C. There is surely *this* difference—the power of our rulers is only for a time—yours is for life.

" V. It seems to be so, but it is a distinction, without a difference, as far as the people are concerned. In Venice the whole body of nobles furnishes the officers of government; we know their number and their character, so that we are enabled to direct an opposition, if necessary, when, and how we please. In France there is an indefinite number of persons, who, by good fortune, intrigue, bribery, by talents, and some even by vices, stand forward in your Republic as the nobles do in ours—and these govern your country—

" C. In a pure Republic, like ours, all places are open to all persons—in yours, no one can succeed that is not a noble.

" V. This, which you mention as an advantage, is certainly a dire misfortune. At the commencement of your revolution, many different parties were striving for their own purposes, to which the public good was subservient—the party in power sacrificed the others, and were in turn destroyed by their successors. As you in the beginning declared, that all were equal, it gave a pretence to every individual to govern the state, and by his elevation to contradict your principle—and this must ever be the case. I can easily conceive that the people may be aggrieved

aggrieved under any government. When they feel themselves oppressed, it is natural to wish for a change, and, if possible, effect it. If there were no Republics in Europe, a country might be excused for blundering into a constitution which looks so speciously; but as there are so many, why not first examine whether they are the abodes of liberty? From their history, also, it would be found, that they begun upon your principle, but could not continue their existence until another was adopted. Venice; Genoa, and Holland, were obliged to have a Chief Magistrate, who at least *represented* a Sovereign—the new Republic of America could not act without a President, nor could you without a Directory. In fact, a kingly government is the most natural of all others, and although people upon ill-usage may fly from it with fury, like a pendulum swung violently, yet, every vibration brings it nearer and nearer to the centre, where, at last, it naturally rests. The French Republic is at present passing furiously through this centre of vibration, but unless there is some new force to continue the motion, it must cease at last. England was once precisely in the same situation, and ended her vibration in monarchy.

“C. Our constitution is now fixed—our Cinq-Vir can *execute* our laws, but cannot infringe them—they have the necessary splendour of a sovereign without his power to hurt.

“V. This is all very good—but why did you change your old government?

“C. To be free.

“V. Good again—but even freedom itself is of no value if it does not procure happiness. Under the monarchy, a powerful army (assembled without force) was at your command; the third commerce of Europe was yours; and you had the second fleet; money, at least to individuals, was in plenty; arts and sciences flourished; your people increased, and every thing was so pleasant and comfortable about you, that foreigners preferred a residence in France to any other country. But since you have been a Republic, the reverse has taken place: your commerce, fleet, and money, are not merely diminished, but almost annihilated; you have wantonly thrown away two millions of lives, which you forced into your army, and France is considered no longer the seat of elegant pleasure, but the abode of vulgarity, poverty, and wretchedness.

“C. Whenever there is a struggle for liberty it must cost something; it may cost much, but the prize, when obtained, is invaluable!

“V. Gold may be bought too dear—but *are* you free after all? We think, not. Your lives and property are less secure than under your kings; and, instead of having liberty of speech and action, you are more watched than we are by our inquisition. Be not deceived—the state may be free, and yet individuals may be slaves. In the ecclesiastical territories, governed by the most absolute of princes, is more liberty than is to be found in all the Republics of Europe—so, in compliment to the Red-cap Goddess wherever found (filling his glass) *Viva il Padre santissimo.*” P. 199.

It is mentioned, in a short advertisement prefixed, that most of these Essays are to be considered as sketches for a periodical paper;

paper; and in such a work they would have appeared with great advantage. Those particularly calculated for such a purpose, are the *Indian Tale*, p. 132; and that entitled the *Cup-bearer*, at p. 368; the *Ghost*, p. 223; the *Hermit*, p. 286; the *Reform of Parliament*, p. 340; the *Odd Character*, p. 388, &c. &c. Few authors, in a word, have begun a periodical paper with so good a stock of materials as is here displayed; but, as that form is no longer very popular, perhaps they are better disposed of in their present state. Wherever the subject of music is introduced, the author speaks, as may be expected, with peculiar sagacity and knowledge; and, in one of the concluding Essays, he well illustrates the difference between an ear for music and an ear for oratory. But, on almost every subject, he shows himself a man both of talents and genius, according to his own distinction of them, and proves not only that he is fond of speculation, but is generally successful in it; not only that he has taste for various arts, but that it is united with sound information and good judgment.

ART. XVII. *Account of the Dutch Embassy.*

(*Concluded from our last, p. 388.*)

IN the last number of the *British Critic*, we conducted the individuals composing the Dutch Embassy to Pekin, where we find them experiencing and complaining of the same inconveniences, not to say indignities, which had marked the progress of persons in similar characters, from the time of Yfbrant Ides, to the present period. These being highly disgraceful to a civilized empire, and contradictory to the civility which was afterwards shown, justify the conclusion, that there is less subordination of the lower ranks to the higher, and a police less vigilantly regulated, than a superficial observation of the manners of the Chinese, would incline a traveller to suppose.

It will appear obvious, on the arrival of these gentlemen at the metropolis of China, that more ostensible civility was shown them, and they were admitted to more frequent interviews with the Emperor, to a greater variety of spectacles and entertainments, than Lord Macartney and his retinue. But this may be very satisfactorily explained, and does not admit of

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The conclusion, that the Dutch Embassy was either more highly estimated, or made more effectual advances in the object of their mission, whatever that might be, than the English.

In the first place, the Dutch gentlemen, without the least scruple, most obsequiously complied with the humiliating ceremonies, which Lord Macartney and his suite considered as involving their own personal degradation, and as wholly inconsistent with the honour of their country. On the other hand, the Ministers, and even the Emperor of China himself, might be solicitous to prevent or efface any sentiments of jealousy or distrust from the representatives of a people with whom they had been so long and so advantageously connected. It is but reasonable to suppose, that the more enlightened of the Chinese respected the pride and dignity of the one, as much as they were flattered with the compliance and obsequiousness of the other.

Having given ample extracts from the preceding volume, a shorter one from this may be sufficient; particularly as the public are taught to expect a more full, circumstantial, and authentic detail of this Embassy from the Ambassador himself. The following will sufficiently answer the purpose.

“ After a quarter of an hour’s walk along a high road, we came to a vast and magnificent palace, in the front of which is a very extensive square. On each side of this square is a spacious paved court, corresponding with one of the wings of the building. These wings seem intended as lodgings for the officers of the court, and the inferior Mandarins. Two pedestals of white marble stand in the middle of the court yards, and support two very large bronze lions, which may be considered as well executed by the artist, because they accord with the idea that the Chinese form of that animal, which is entirely unknown in that country.

“ The first hall in the front of the building is very large, and hung with a great many lanterns, in the Chinese fashion; in the middle of it, as in the other halls I have described, is an estrade, and an arm-chair, or Imperial throne. After having crossed this hall, we found ourselves in an inner paved court, of a square form. The buildings on the north and west sides of this court afford as rich and as beautiful a view as the eastern facade we first came to; while on the south side there is nothing but a great gate leading into it, with offices for servants at each end.

“ Within this gate, which corresponds with the north front, stands, as it were to mask it, a large rock of one entire piece upon a number of stones that serve it as a base. The carriage of this rock must have occasioned immense trouble and labour, as well as the operation of placing it upon its base; for its bulk and weight constitute a prodigious mass. Every side of it is honoured with inscriptions in the Emperor’s own hand, and in that of several other persons of the highest rank who have imitated the example of the Monarch. In several parts of it are also dwarf trees and flowers.

“ Within

“ Within this court, at the middle of the north front, stand two little flags, and two cranes, all of bronze, and of indifferent execution. The north side of the building contains an Imperial audience chamber with a throne in the centre, and lanterns in every part. Our conductor pointed out to us the coach of which Lord Macartney made a present to the Emperor last year, standing against the wall on the left side of the throne. It is exquisitely painted, perfectly well varnished, and the whole of the carriage is covered with gilding. The harness and the rest of the equipage are in the body of the coach, which is covered with a linen cloth. I perceived on the opposite side of the hall a thing which made a remarkable contrast with this splendid vehicle, that is to say, a Chinese waggon with four wheels of equal height, very clumsy, painted green all over, and in every respect resembling the waggons used in Holland for the purpose of carrying manure.

“ I confess this sight set my imagination to work. Was this waggon placed here with a view of opposing the idea of its utility to that of the superfluity of a carriage so sumptuous, at least according to the estimation of the Chinese? I was thus giving way to my conjectures, when I was told that the waggon is the very same that is made use of at the annual ceremony when the Emperor pays a solemn homage to agriculture in the Temple of the Earth. Behind this hall are several small apartments which the Emperor occupies when resident here.

“ After passing through those apartments we came to the third range of buildings or western edifice, which has only a small hall in the centre. The remainder is composed of a great number of little confined and irregular rooms, opening into one another, and forming all together a sort of labyrinth.

“ When we had inspected the whole of them, the Mandarin ushered us into the favourite cabinet of the Emperor, which bears the name of *Tien* (Heaven). It is indeed the most agreeable place of those that have been shewn us; as well on account of its situation, as of the different views which it commands. Nothing can equal the prospect that the Emperor may enjoy when, sitting in his arm-chair, he turns his eyes towards a large window consisting of a single pane of glass—a prospect of which the reader will himself be able to form an idea from the sequel of this description. This cabinet is in a part of the building situated upon an extensive lake which washes its walls.

“ This lake was the first object that attracted our attention. In the midst of it is an island of considerable magnitude, on which several buildings have been erected that are dependencies of this Imperial residence, and overshadowed by lofty trees. The island communicates with the adjacent continent by a noble bridge of seventeen arches, built of hewn stone, and standing on the eastern side. This bridge was the next thing that our eyes rested upon.

“ Turning to the westward, the sight is gratified by the view of a lake smaller than the former, and only separated from it by a wide road. In the midst of it is a kind of citadel of a circular form, with a handsome edifice in its centre. These two lakes communicate by a channel cut through the road that divides them, while a stone bridge of considerable height, and of a single arch, supplies the defect in the communication by land which that channel occasions.

“ Still further to the westward, and at a great distance, the eye is arrested by two towers standing on the tops of lofty mountains.

“ To the north-west stands a magnificent range of edifices belonging to temples, constructed at the foot, in the middle, and upon the summit of a mountain entirely formed by art, with fragments of natural rocks, which, independently of the expence of the buildings, must have cost immense sums, since this kind of stone is only to be found at a great distance from the place. This work seems to represent the enterprize of the giants who attempted to scale the Heavens: at least rocks heaped upon rocks recal that ancient fiction to the mind. The assemblage of the buildings and picturesque embellishments of the mountains afford a view of which the pen can give no adequate idea. It is not then without reason that this cabinet is the favourite apartment of the aged Monarch.

“ The inside of it is furnished with a library, and shelves on which are collected all the most valuable and scarce Chinese productions, consisting both of precious stones and antiques; and certainly they are highly deserving of the attention with which we examined them.

“ After having passed a considerable time in this building with real pleasure, we came to the south front, where we found a sled, which conveyed us towards the Temples that I have mentioned above.

“ They are five separate pagodas; two are at the foot of the mountain; one fronting the north, the other the south. Two others are situated near its middle, and in the same position; and the fifth is upon its summit.

“ The lower temple fronting the south contains an idol, which is the image of sensuality. It is very large, and entirely gilt. It represents a person of enormous corpulence, sitting upon a cushion, with an air expressive of satisfaction and gaiety. In this pagoda there are besides a great number of other idols, but of smaller dimensions and less importance.

In the south temple, in the middle of the mountain, the principal idol is the figure of a woman, about sixty feet high, with six faces, and a thousand arms, like that of the Temple of *Tay-say-tin* at *Pe-king*, of which I made mention the day before yesterday.

“ This temple forms, as it were, a nave and two aisles, by means of two rows of supports or pillars standing lengthwise. All along both the walls and the pillars are imitations of rocks, with cavities containing idols and saints by hundreds, and composing altogether a spectacle of a very singular and striking kind.

“ From this part of the mountain to which we had ascended by at least a hundred and twenty steps, we climbed towards its summit by means of a path winding between rocks, and of forty-eight more steps, the shortest of which were a foot in height. Hence we discovered *Pe-king* in the south east, and in the intermediate ground could distinguish several habitations or establishments, which are so many dependencies of *Tuen-ming-yuen*.

“ The fifth temple is upon the summit of the mountain; its construction is in many respects similar to that of a tower, and in it we found three images in a sitting posture of enormous size, and entirely gilt. These are the principal idols of the temple. In one of the
lower

lower stories, and opposite these great images, are nine goddesses also sitting and gilt, but much smaller, while on each side are nine bronze statues of saints, all of colossal size, and very well executed.

“ The walls behind the great idols are covered from one end to the other by large pannels, each of which contains several hundred figures of gods made of bronze, and placed in small niches. The outer walls of the temple are coated with varnished bricks, such as I have described in speaking of the Temple of *Houing-ou-tzat* in the imperial palace of *Pe-king*, and having, like those of that temple, the figure of a *Jos* in *bas-relief* in the middle.

“ Having taken a sufficient view of this last temple, we descended the north side of the mountain by steps of rugged stones, and came to the temple mid way up the mountain, and fronting the north. Its principal idol is gilt all over, and represents a goddess with a number of arms. The lower part of this temple, like the second which we visited, is divided into three portions; and on the walls and pillars are an imitation of clouds, full of images of *Jos*, which produce upon the whole a pleasing effect.

“ From this temple we descended to the lower one fronting the north, in which is a colossal goddess about ninety feet high, with four faces and forty-four arms. On each side, but standing a little forwarder, are two other idols, at least forty-five feet high, and seeming to adore the goddess. In this temple are also two superb quadrangular pyramids standing upon marble pedestals, the sides of which are covered with *Jos* of bronze.

“ The inner wall is entirely coated with bricks, enriched with flowers in *bas-relief* of different colours, and all of them varnished. Against the wall stand columns, the shafts of which rising six feet above the base, are coated with bronze.

“ The five temples contain, besides vases for perfumes, and other sacred utensils, all of bronze, and exquisitely wrought. There is not a single one among them that for beauty of subject, and delicacy of workmanship, may not be justly compared with those that are to be seen in the temples at *Pe-king*.

“ Each of these temples has also a fore-court and a portico, with some marble decorations in the interior of the court.

“ Upon the top of the rocks, piled upon one another in the stupendous manner I have mentioned, are two square open pavilions of symmetrical construction, as well as two little houses in the shape of towers, and several other small apartments. Their roofs are embellished with varnished tiles, green, blue, and yellow; sometimes disposed in squares or compartments, in which those various tints are combined, or else being of one and the same colour. Some of these little buildings are even coated on the outside with smooth square tiles, so varnished, that when the sun strikes upon them, they reflect all the splendor of his beams.

“ But instead of rashly undertaking to express and describe with my weak pen all that my eyes admired; instead of endeavouring to communicate to my reader's mind, the many, the varied, and the extraordinary sensations produced incessantly in mine by the sight of so many things, in which singularity, magnificence, boldness of design,
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and skill of execution were combined, it will be more simple and more natural to confess my incapability. The pencil of a great master is wanting to create in some sort anew so many accumulated wonders ; and even then I will venture to say, without seeking to save my own credit, that the copy will never be equal to the original.

“ With what pleasure would I have sacrificed a sum of money to obtain a plan, and a dozen of the most interesting views of this magnificent summer palace. For, to try to give by description an idea of Chinese architecture, particularly of that of the Imperial residence, would be a fruitless endeavour, and almost a loss of time, the mode of construction in that country not having the smallest analogy with European architecture. I am indeed so much convinced that every description of that kind, unassisted by drawings, would not be understood, that I shall abandon the attempt.” P. 6.

The volumes are very entertaining, but more entertaining than important. They give very little novel information, they ascertain few facts before unknown, and are by no means more illustrative of the manners of this singular people, than those which preceded them. A curious description of the stuff called Nam-king, usually denominated nankeen, is found at p. 141 of the second volume ; of an extraordinary tower at p. 157 ; and of a singular trade in women at p. 183. The volumes have no Index, which, in such a work, is always useful ; and they seem to be swelled out with extraneous matter, useless, if not in some degree impertinent. They will, however, be extensively perused, and must necessarily form a part in every collection of voyages and travels.

ART. XVIII. *Observations on Insanity, with practical Remarks on the Disease ; and an Account of the morbid Appearances on Dissection.* By John Haslam, late of Pembroke-Hall, Cambridge, Member of the Corporation of Surgeons, and Apothecary to Bethlehem Hospital. 8vo. 147 pp. 3s. Rivingtons. 1798.

THE situation of this author giving him daily opportunities of seeing insanity in all its varieties, and of marking the effects of remedies in mitigating and curing the disease, he has thought it his duty to lay the result of his observations before the public.

Rejecting the usual definitions, he calls insanity “ an incorrect association of familiar ideas, which is independent of the prejudices of education, and is always accompanied with im-

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plicit belief, and generally with either violent or depressing passions." By prejudices of education, he means a belief in idle stories, in witches, hobgoblins, &c. which not rarely obtains among the lower classes. But this credulity was never suspected to be the effect of insanity. Those who credited the narratives of Patagonia, and believed there was a race of giants inhabiting the southern point of America, were no more accounted insane, than those who early suspected the error. The definition needed not therefore to have been encumbered with this exception.

Although the author uses the terms mania and melancholy, yet he wishes it to be understood, that he does not consider them as denoting different species of insanity, but merely as modifications of the same disease. The noisy, talkative, or furious patient, frequently, he says, becomes dull and melancholy, and the melancholy raging and noisy; and, in some, fits of raving and melancholy alternately succeed each other.

Those who have imagined insanity to be merely an affection of, or to originate in the mind, have affirmed, in support of that opinion, that the brain of insane persons is not unfrequently found perfect and intire, without showing the least vestige of disease. Mr. Haslam opened the heads of twenty-nine persons, of different ages and complexions, and who had been affected with insanity; some a longer, and others a shorter portion of time. In all of them considerable marks of disease appeared in the brain, or investing membranes. In most, an increased quantity of water was found in the ventricles, or effused between the membranes. The membranes, particularly the tunica arachnoides, were almost universally thickened or inflamed, and the brain itself contained an unusual portion of blood.

Mr. H. concludes a masterly account, or history, of the rise and progress of the disease, with observations on certain appearances in maniacal patients not generally described. Among these are, a protusion and glistering of the eyes, and a peculiar relaxation of the integuments of the cranium, most remarkable on the posterior part of the scalp, which may be wrinkled, or rather, gathered up by the hand, he says, to a considerable extent. This is rarely found, he adds, but after a paroxysm of raving of some continuance. Maniacal patients are not so unsusceptible of cold, as has been generally imagined. In winter they crowd round the fire, and it has been found necessary to order the feet of those who are closely confined, to be well wrapped in flannel, to obviate mortification, which would otherwise frequently occur.

On

On the management of insane persons, the author is copious, and his observations appear to be judicious, and extremely valuable.

Among the remedies commonly referred to, bleeding takes the lead; this is rarely omitted, either in furious or melancholy patients. Cathartics hold the next rank. The author has not found, he says, maniacal patients to require larger doses of purging medicines than other persons of similar habits and constitutions. Emetics, which have been so strongly recommended, have not succeeded with him. He has found them sometimes pernicious. Neither blisters, setons, nor opium, have been found eminently useful. Cold bathing in exceedingly debilitated persons may be sometimes proper, but in contrary habits he has found it hurtful.

Of 8874 patients admitted into Bethlehem Hospital, between the years 1748 and 1794, 4832 were women, and 4042 men. Of these patients, 1402 women and 1155 men, which is about two in seven of each, were discharged as cured. The disease frequently recurs, but in what proportion the author could not ascertain, as many of them might not return to the hospital. Women who were affected with insanity, in consequence of parturition, recovered more frequently, than when the disease occurred from any other cause. In general, young persons recover more frequently than those advanced in years. When the disease is not removed in twelve months, it rarely admits of a cure. Patients who are furious, recover in a much larger proportion than those who are melancholy.

We have been diffuse in our account of this little work, which contains more useful facts, on the subject of insanity, than we remember to have seen before collected together. We are happy to learn that the author is continuing his enquiries, and means, in due time, to lay the result before the public.

ART. XIX. *A Complete Analysis of Dr. Adam Smith's Inquiry into the Nature and Causes of the Wealth of Nations.* By Jeremiah Joyce. 8vo. 290 pp. 5s. Robinsons. 1797.

AMONG other uses of an analysis of this work of Dr. A. Smith, Mr. Joyce, in his Advertisement, observes that it will be found convenient as a text book, in the institutions of a liberal education. We have had occasion before to censure the authors of some of these text books, for making them the vehicles

vehicles of seditious matter, and mixing poison in the early food of the mind; and this renders them, at the present, objects of additional attention to us.

Mr. Joyce has not confined himself to the analysis of Smith's work; he has illustrated his Analysis with notes. The first part of his undertaking, it is to be observed, required an understanding of the sense of his author, and a faithful representation of it. He might be expected also to give his whole sentiments on material points, where no consideration of decorum should restrain him, and only his real sentiments. How far he has understood the writer he is abridging, the following remarks will show. "Diminish," says he, "in any state, the power of supplying themselves from distant countries, while the number of inhabitants continues the same; and corn will be still dear, though silver should *sink* in its value" (p. 73). In Smith the condition is, that it "should be diminished in its quantity," and therefore *rise* in its value. This error could spring only from a misconception of the first magnitude, in the theory of the value of money.

Of the confusion of ideas of this analyst on money and the precious metals, we find another decisive instance. Dr. Smith had been showing that money is an expensive instrument of commerce, and thus, in a certain degree, resembles fixed capital. After extracting this, Mr. Joyce goes on as follows:

"Money instead of augmenting the stock reserved for immediate consumption, is employed in supporting the expensive instrument of commerce, by means of which every individual has his subsistence distributed to him." P. 98.

That is, it is employed in supporting *money*. But Smith informs us that it is "a certain quantity of gold and silver, and of very curious labour," that of coinage, which is so employed; and is a perpetual deduction from our stock of bullion. Strictures of this kind might easily be multiplied, and afford decisive proofs of the most culpable inattention, or utter ignorance of the sense of his author.

We now come to his misrepresentations of that sense. Smith says,

"The Princes of the House of Stuart, employed violence to influence some members of the Parliament of England, and they were found unmanageable, *the Parliament of England, is now managed in ANOTHER manner.*" P. 251.

* S. W. of N. v. i, p. 299.

† W. of N. v. i, p. 429.

The last sentence Mr. J. distinguishes as here printed, thereby to represent his author's sense to be, that the present instrument is corruption. To effect this he leaves out a curious and useful principle, given immediately after by Dr. S. to explain what he here means by managing popular assemblies.

"Management and persuasion," he goes on to say, "are the *best* and safest instruments of Government, as force and violence are the worst. Yet such it seems is the natural insolence of man, that he almost always disdains to use the *good instrument*, except when he cannot or dare not use the bad one." P. 211.

It is evident here, that to print the sentence so as to make it imply a charge of corruption, is a falsification of the author's meaning, unless corruption be by him immorally denominated the *good instrument* of government.

We had noted other passages of the like nature, though we did not attempt a comparison of the work and its Analysis, page by page; contenting ourselves with collating such parts of the latter, which by memory we knew to be a perversion of the original. In one instance, and one only, we followed the contrary course. Dr. Smith, toward the conclusion of his work, has a very important observation on the ordinary rate of the annual increase of the national capital. It is indeed the only passage in which he lays down any definitive idea on that subject. We foresaw, from the spirit of the work, that to analyze it would put Mr. Joyce under difficulties of a certain kind, and wished to examine the mode in which he would extricate himself from them. The passage itself is as follows:

"During the course even of the most expensive wars, the frugality and good conduct of individuals seem to have been able, by saving and accumulation, to repair all the breaches which the waste and extravagance of government had made in the general capital of the society." Vol. iii. p. 433.

We found what we had half expected, that Mr. Joyce had cut this knot, which indeed we thought too intricate for him to untie, by the entire omission of the passage. It forms a distinguished part of the proof Dr. A. S. has given, of the inferiority of the system of taxation in all other countries to that of our own. This part comprises a page and a half, the whole of which Mr. J. has suppressed. The fidelity of this conduct, in a professed analyzer of a work, will find, we presume, few defenders.

On Mr. Joyce's abilities as a commentator, our strictures must be very cursory. In one of his notes we are informed, that "by the revolutions in those countries, the particular modes of taxation in France and Holland, have probably been
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superfeded by others less oppressive." P. 280. In another, that "the melancholy experience of a few months will probably decide the question*," (p. 288) whether Great Britain would escape the "desolation" the practice of funding has brought into "every other country." That experience we have now acquired. During the last two years, the public funds have been rising, and are now established at a higher rate than at the commencement of the term. A rise, for so long a period, is a circumstance unparalleled in any of our former great wars, from the date of any accounts of their rates. The rest of the notes display the same errors, and some of them are still more intemperate.

There is one particular in this Analysis, which deserves to be mentioned with approbation. D. Smith has extracted, and with a warmth of praise which proves the perversion of his own principles, the malignant observations of Hume upon the institutions of the priesthoods of all religions*. This part Mr. Joyce has, with decorum and propriety, omitted.

BRITISH CATALOGUE.

POETRY.

ART. 20. *The Love of Gain: a Poem. Imitated from the Thirteenth Satire of Juvenal.* By M. G. Lewis, Esq. M. P. Author of the *Monk, Castle-Spectre, &c.* 4to. 51 pp. 3s. 6d. Bell, 148, Oxford-Street. 1799.

Seeing a writer of Mr. Lewis's cast willing "to stoop to truth and moralize his song," we were very much disposed to wish him all possible success and encouragement. Nor do we mean to impede the one, or throw a damp upon the other, when we say that this imitation of Juvenal will not rank with the first performances of that kind. The fame of Johnson originally began to rise on two poems of the same nature; but those were polished and finished with a care which few writers think necessary; but without which no one, in this maturity of language, can be finally established as a poet. The very opening of

* This was probably written in the spring of 1797.

† W. A. v. iii. p. 196—p. 198.

this composition is careless, and several objections to the four first lines might easily be made. No imitation perhaps was ever written with so little reference to the original. Out of 249 lines, which the Satire contains, little more than 156 are at all noticed; yet the English poem extends to 456 lines. Several pages appear without one parallel verse of Juvenal. Many lines are very careless and ill-constructed, as, for example, the first of this couplet:

Heav'n's future joys their notice scarce seem worth,
Wealth in this world their present heav'n on earth.

Nor was any thing ever much more vulgar than,
Curse ev'ry limb, and quench my blasted eyes.

A still worse objection lies against,

Or Eve lost Eden for a nonpareil.

Yet the general tenor of the Poem is far above bad writing, and some passages have a great share of merit. Let us select one.

Mark then! if what you mourn, were some dire ill
No partner suffer'd, and no time could still;
If some strange curse, some plague to nature new
On you had fall'n, and fall'n on none but you,
No word of mine should mock your publish'd pain,
Or strive to bind your wrath in reason's chain.
Who knows the human heart must also know
How keen the pangs which make your sorrows flow:
Not with those sighs, which heave the nephew's heart
Who sees his hoarding uncle's life depart;
Not with those tears, which custom bids be shed
By youthful widows for old husbands dead;
Grieve they, who dear departing wealth behold;
And mourn, not loss of friends, but loss of gold.
No forc'd affliction bids their sorrows rise,
They need no onion to provoke their eyes;
No! Lost that idol most ador'd and dear,
Heart-felt despair, wild rage, and grief sincere
Burst in each bitter sigh, gush in each scalding tear. }

A description of London, in about 22 lines, is by the Hon. William Lamb. Mr. Lewis himself has ventured twice upon a novelty, which we do not wish to see repeated. As Dryden occasionally closes with an Alexandrine, to give peculiar energy to his period, this author has thought still more force would be conferred by a line two syllables longer, and has therefore closed two passages with a verse of 14 syllables. The effect, however, is not such as he expected, but rather the contrary. The first of them follows an Alexandrine.

Then starts he from his couch, while dews of horror pour
Down his dark forehead—wings his hands, and prays to sleep
no more.

The other instance finishes the Poem.

A feeling heart, an open hand, content, and one true friend.

If an Alexandrine be not ill compared to a wounded snake, this immeasurable line no less resembles a rope of sand, which has no firm coherence in any part, but is ready to break at the first touch.

ART. 21. *An Interview between the Spirit of Pope and the Shade that assumed his Name.* 8vo. 15 pp. 6d. Hatchard. 1799.

There is merit both in the idea and the execution of this little poem; but still no ghost is able to rival, or correctly to imitate, the real poet. The first Shade of Pope, which is here painted as a fiend in disguise, is on the Banks of the Thames; where the real shade arises to rebuke him for presumption. Among the best parts of the performance we should select the following simile. Pope tells his counterfeit,

Thy strains on folly's whirlwind drive along,
In all the swell'd inanity of song.
So on the gale the air-blown bubble flies
Confus'dly painted with a thousand dyes.
It's orb awhile the varying colours blends,
Then bursts, and in a dirty drop descends.

On the quantity of note subjoined by the author of the P. of L. to a very scanty text he thus descants;

Say who, that knew to judge of tone and time,
To wake the lyre and build the lofty rhyme,
Could bear to see his wire-drawn verses spread
O'er each dull page a solitary thread;
Merely to guide applauding Scandal's eye
Where lurks below the mean prosaic lie?
So at the door the crimson lion's grin
Tempt to the noisome compounds fold within.

The author shows, in his lines on Dr. Warton, that praise, however just, is more difficult to write than satire. He also compliments, very highly, a friend of ours, though with a strong censure of his opinion respecting the obnoxious satirist. Still what we have said, in p. 467, of that author and his assailants, remains true.

DRAMATIC.

ART. 22. *Laugh when you can. A Comedy. In Five Acts. As performed at the Theatre-Royal, Covent-Garden. By Frederick Reynolds.* 8vo. 2s. Longman. 1799.

Our astonishment at the numberless productions for the stage, which have been brought forward at the theatres this season, is, in a great measure, done away by our perusal of the pieces themselves; and we must not wonder that the German translations are so popular, when our own productions have so very few excellencies to recommend them. Unfortunately, this Comedy of Mr. Reynolds's, affords us no opportunity to change our sentiments; and we are sorry that we could not be "*hoaxed into a laugh*," either by the perusal or representation; yet we are very studious of the author's maxim, to laugh when we can.

ART,

ART. 23. *The Captive of Spilburg. In Two Acts. As performed at the Theatre-Royal, Drury-Lane. Altered from the favourite French Drama, called Le Souterrain. With a Preface, by the Translator. The Music by Duffek.* 8vo. 47 pp. 1s. 6d. Stace, and Hatchard, 1799.

This is one of those interesting subjects, which, though frequently repeated, cannot fail to awaken the feelings. We have admired it in the original, and, in its English dress, it is far from having lost any of its substance or spirit; although, if our recollection do not deceive us, the translation is by no means so close as the translator seems to intimate.

The Preface is short and judicious, and contains some very apposite remarks concerning the adaptation of songs to music,

ART. 24. *The Battle of the Nile, a dramatic Poem, on the Model of the Greek Tragedy.* 8vo. 2s. Faulder, New Bond-Street. 1799.

This is a considerable prize in the lottery of criticism; a poem which unites correctness with animation, and vigour with classical taste. The author acknowledges that the idea was taken from the *Perseæ* of Æschylus, but says that he avoided an actual recurrence to the Greek Tragedy before he wrote, because he wished his Poem to be rather “a free imitation of the conduct, than a servile copy of the sentiments of Æschylus.” He has certainly succeeded well; and the Poem, though said to be composed in a very short compass of time, has, contrary to the usual fate of such writings, that in it which will make it subsist for a long period. The scene is laid at Paris, and the drama commences with the triumph and exultation of the French on their increasing glories, particularly their conquests in the East, and their sanguine hopes of crushing the power of England. The *Peripetia* is produced by the narrative of Nelson’s victory, and the consequences of it in Europe, with the lamentations of disappointed ambition on that subject. At the conclusion, the poet has introduced the Spirit of Louis XVI, rather, he says, “from a desire of following his original, than from any partiality to the increasing taste for the interposition of supernatural agents in the affairs of the modern stage.” If any part of the composition requires additional care and polish, it is the lyric part; yet many of the choral odes are of great excellence, not without sublimity. The Chorus is composed of old men, whose apprehensions and good sense form a happy contrast with the boasting arrogance of the Directors. To give a short specimen from such a poem, is like exhibiting one column from a building; it may however serve to show, that the fabric is of marble. After describing the battle of Aboukir, the Messenger says;

“Sad was the sight, when morn returning shew’d
Our ruins. Gallic barks, no longer proud
With stately masts and streamers, shatter’d lay
Wrecks on the ocean, ours no more. The bay
Was ting’d with blood. Rudders and broken masts,

A me-

A melancholy scene, lay floating round,
 The shores were spread with corse; and each wave
 Slow borne, came loaded with the dead. Mean time
 From ship to ship were heard the groans of men
 Under sharp wounds lamenting. Gloomy thoughts
 Sadden'd the captives, who with envy view'd
 The dying and the dead, o'er whom they hung
 Or mourning, or attendant, duties sad.

Chorus. O warriors brave in vain! Unhappy sons!

1st Director. Loud doubtless were the vaunting conqueror's
 shouts.

Messenger. No: ne'er did man, with such bright glory
 cloath'd,

Bear him to meek. To God he gave the praise,
 Owning himself his humble minister.
 The honours proud heap'd on him he receiv'd
 With blushes, or with gentle speech repell'd,
 As one scarce worthy. When he nam'd the fight,
 He rather sought pardon for deeds undone,
 Than praise for noblest feats achiev'd." P. 31.

The Spirit of Louis appears at the end, with suitable dignity and
 judicious preparation, and delivers admirable sentiments.

MEDICINE.

ART. 25. *An Account of the Plague which raged at Moscow in 1771.*
 By Charles De Mertens, M. D. Member of the Medical Colleges of
 Vienna and Strassburg, &c. Translated from the French, with Notes.
 8vo. 122 pp. 3s. Rivingtons. 1799.

Doctor De Mertens's Account of the ravages made by the Plague
 at Moscow in the year 1771, was published in Latin at Vienna, in
 1778, and translated into the French language in 1784. From this
 edition it is now translated into English by the present anonymous
 writer, but not entire; the preface and several chapters being omitted,
 as not having immediate reference to the disease, or not of importance
 to the English reader. The work contains an accurate description
 of the plague, and of the methods that were found most successful in
 preventing the contagion from spreading. The plague was first in-
 troduced into Moscow by two soldiers, who came from Choczim in the
 month of November 1770, where it was then raging. Towards the
 end of the month, the anatomical dissector to the hospital died of a
 malignant fever, attended with petechiæ. On enquiring, it was
 found that eleven other persons had died about the same time; and
 that petechiæ, buboes, and carbuncles were observed on the dead bo-
 dies. The physicians were therefore called together to give their
 opinions as to the nature of the disease, who all, except Dr. Rinder,
 agreeing that it was the plague, precautions were taken to prevent its
 becoming general, and most of the principal families quitted the city.

But

But the winter proving extremely severe, and few new cases occurring, all apprehension of the plague ceased, the city was again filled with inhabitants, and the precautions that had been directed were gradually remitted. On the 11th of March the physicians were again assembled, the disease having appeared in a manufactory, where 3000 persons were employed in making clothes for wearing. Necessary precautions to prevent the infection from spreading were therefore again had recourse to; but a difference of opinion still prevailing among the physicians, as to the nature of the complaint, the people did not, as before, quit the city. By the end of June, the disease manifested itself in such a manner as to leave no doubt of its being the plague; six persons dying in one night, and livid spots, buboes, and carbuncles being found on all of them. At the end of July, the number of deaths in the city, which does not ordinarily exceed fifteen in the day, amounted to 200, in the middle of August to 400, at the end of August to 600, and by the middle of September the deaths amounted to more than 1000 in the day. The mortality was greatly increased at this time, by the riotous behaviour of the common people, who broke open the pest-houses, and quarantine hospital, renewing all the religious ceremonies which it is customary with them to perform at the bed-side of the sick, and digging up the bodies of those who have been buried in the suburbs, carrying them into the city and interring them there. All precautions against spreading the infection, they contended, were unavailing or impious, as every one must die, they said, at the appointed time, and they considered the prevalence of the plague as a mark of the divine vengeance, for having neglected their ancient forms of worship. The riots were again quelled by the soldiers; but the intercourse of the sick with the healthy during this time had so extended the infection, that the deaths amounted to 1200 in the day, and continued in that ratio until the 10th of October, when the deaths began to decline, and by the close of the year, the plague ceased in Moscow, and in the whole Russian empire. The whole persons who died during the time the plague continued are said to be 70,000; therefore, as Moscow is supposed to contain only 150,000 persons in the summer season, nearly one half of the inhabitants were destroyed by the disease.

To the account of Dr. De Mertens, the author has added descriptions of the disease by Ortaus and Samoilowitz, "who had great opportunities of observing," he says, "and have been more particular in noticing some of the phenomena than our author." They all concur in opinion, that the atmosphere, during the time of the pestilence, is not infectious, and that the disease is only communicable by contact with the body, clothes, or furniture of persons who are infected, or who died of the complaint.

"The plague," the author says, p. 34, "raged chiefly among the common people; the nobles, and better sorts of inhabitants, escaped the contagion, a few only excepted, who fell victims to their rashness and negligence. The plague was communicated solely by contact of the sick or infected goods; it was not propagated by the atmosphere, which appeared in no respect vitiated during the whole of the time."

The

The plague having been introduced into the Orphan-House at Moscow, where there were about 1000 children and 400 adults, by some soldiers and workmen, who escaped over the wall of the enclosure by night, and returned, was prevented from spreading, by keeping the infected persons in an apartment by themselves, and prohibiting all intercourse between them, and the rest of the inmates. "Sic integra hac domus," we quote from the original edition, p. 95, "sana permansit, quamquam omnes circumjacentes ædes vastatæ fuerint. In dirissimæ itaque pestis furore atmosphæra minime contagiosa fuit, in calore æstivo æque, ac in gelida tempestate; et contagium solo contactu aegrorum, vel rerum infectarum, propagabatur."

The author is very full in his directions to restrain the contagion; and although we hope, from the precautions used, there is little reason to fear the introduction of the plague into this country, many of the regulations here recommended might be advantageously adopted, during the prevalence of any extremely infectious complaint: the publication of the work therefore in English, at this time, when our intercourse with the Turks is more intimate than at any former period, seems seasonable, and may have very beneficial effects. We have only to add, that on comparing the version before us with the Latin Edition, the translator appears to have executed the work with fidelity.

DIVINITY.

ART. 26. *A Sermon, preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Wednesday, February 27, 1799, being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation. By the Rev. Thomas Hay, Canon of Christ Church, Oxford. 4to. 39 pp. 1s. 6d. Walter, Charing-Cross. 1799.*

We have several times had occasion to notice the Sermons of Dr. Hay, on these public and solemn days, and always with sincere and strong approbation, of the good sense, judgment, and piety manifested in them. The present discourse is marked by the same characteristics, and well deserves the vote of thanks, which doubtless would have been given, in this instance, had the compliment been less usual than it is. After mentioning the occasion of the fast, the author considers the public conduct of the nation under the trying circumstances which the late years have produced; and having found in that conduct much cause for commendation, he appeals to individuals to examine, each for himself, whether they also have been careful to fulfil their various duties, and to avoid all wilful transgression. He concludes by reminding his hearers, "that to sanctify the Lord God of Hosts himself, to let him be our fear, and let him be our dread" (according to his text, Isaiah viii, 13, 14) is the truest effort of patriotism; and includes, in the defence of our country, the defence of Christianity itself.

ART.

ART. 27. *A Sermon, preach'd in the Parish Church of St. James, Colchester, on Tuesday, the 1st of August, 1797, for the Benefit of the Sunday Schools established in that Town. By Robert Acklam Ingram, B. D. Fellow of Queen's College, Cambridge, and Curate of Boxted and Wormingford, Essex. Published at the Request of the Governors, and for the Benefit of the said Charity.* 8vo. 22 pp. 1s. Keymer, Jun. Colchester; Robinsons, London.

Upon the text Jer. xxxi, 34, the preacher offers "a few arguments, deduced from the present critical posture of society, on the necessity of exerting every endeavour to promote the universal diffusion of religious knowledge" (p. 2). These arguments show great attention to, and knowledge of, the present condition of the lower classes in this country, and of the proper means for rendering them good and happy members of society. In one point especially we concur entirely with the preacher, and shall extract his sentiments, recommending them to the attention of our readers: "I shall presume to recommend, that in the gradual extension of your plan, a preference be shewn to the education of girls; for which advice, from a variety of very important arguments, I shall be content, at present, to select the following. The minds of girls are, commonly, more susceptible of pious impressions at an early period, than those of boys, and are more easily inspired with a desire of improvement. The conduct of men also depends in an extraordinary degree upon the manners of women:—and, in proportion as women are taught to respect their own characters, the morals of men will be pure, and their manners refined and dignified. To which I shall add, that the earliest impressions, and the first habits, as well as the whole conduct of domestic education, in poor families, depend almost entirely on the mother's care and prudence." P. 18.

ART. 28. *Sermons on a Future State. By the Rev. R. Shepherd, D. D. Archdeacon of Bedford.* 8vo. 94 pp. 2s. 6d. Nicol.

The first and second of these Sermons were published in 1797, and were noticed with much approbation in vol. x, p. 557, of our Review. The same degree of approbation may be extended to the third Sermon, which is now before us. It briefly states the arguments from scripture, for "the existence of the soul in a state of happiness and percipieney," between death and the resurrection. Other divines have produced the same arguments, and particular Dr. Jortin. But in the inferences, or lessons, drawn from this doctrine, Dr. S. is more original. They are very ingenious, solid, and just; and are set forth with an eloquence highly interesting and affecting.

ART. 29. *Thoughts on the Necessity of the moral Discipline in Prisons, as preliminary to the religious Instruction of Offenders; with Observations on the Expediency of appointing, by Authority, a Form of Prayer for the Use of Prisoners. By Thomas Bowen, M. A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct.* 8vo. 36 pp. 1s. Rivingtons. 1798.

Many judicious and useful thoughts are suggested in the former part of this tract, which we recommend to the attention of the legislators and

and magistrates; and we take this opportunity to express our earnest hope, that the zeal which Mr. Howard excited in the public mind on the subject of prisons, has not abated, nor will abate; but that its beneficial effects will continually be experienced in every district within the kingdom.

With regard to the second object of this tract, the appointment by authority of a Form of Prayer for the Use of Prisoners, it becomes us only to say, that the measure is here strongly and well recommended, that we perceive no valid objections to it, and that we should rejoice to hear that the heads of our church had taken it into serious consideration.

ART. 30. *The True Patriot. A Sermon, preached before the Military Association of the United Parishes of St. Andrew, Holborn, and of St. George the Martyr, Middlesex, at St. John's Chapel, Bedford Row, Sunday, July 15, 1798. By Richard Cecil, A. M. and published at their Request. 8vo. 35 pp. Rivingtons. 1798.*

This is the *substance* of a Sermon, “delivered from notes;” the expression also being generally retained. It is pious and animated. The preacher is very far from justifying any single act of violence that can be prevented; but he is not one of those enthusiasts who reject all *self-defence*: and if argument be not thrown away upon such persons, perhaps the following quotation may assist in rectifying their perverted judgments.

“It has been objected, ‘What if, in the event, a man may fall by my hand?’ Would to God such a Christian sensibility were more prevalent through Europe! It would stop many a vain-glorious enterprise. It would wrest the sword from many a rash hand, and turn it into a ploughshare. But that our consciences may be *enlightened* as well as tender, we should consider that the same scriptures which teach us meekness in that beautiful hyperbole, unto him that smiteth thee on the one cheek, offer also the other, teach us also to regard the interests of society, and the governments under which we live; governments appointed of God for “the punishment of evil doers,” as well as “for the praise of them that do well.” It ought to be no question with you as Christians whether you *would* save the invader of your peace; but it may be a question with you as citizens legally appointed to maintain it, whether, all things considered, you *can*. We are bound to pray for an enemy, to do him good for evil, and to try to save him, if possible, from the pit he is digging; but the law of love which seeks his good, must not be opposed to the law of self-preservation, which prevents his doing evil. If then, while you are thus *disposed*, and thus *commissioned* to keep the peace, any one should fall in his attempt to break it, How—let every one ask himself—how does such a man fall? Verily, as the housebreaker—as the incendiary—as the assassin—as Goliath. Who kills the lawless ruffian? The magistrate that executes the law? The citizen that stands merely upon his own defence? No: the man kills himself. This son of violence as clearly puts himself to death as a mad dog that rushes upon the opposed spear. “He digged a pit, and fell therein, and his blood is upon his own head.” Pp. 14, 15.

ART.

ART. 31. *A Sermon, preached on Thursday, Nov. 29, 1798, being the Day appointed by Proclamation to be observed as a Day of general Thanksgiving. By Charles Nesworthy Michell, M. A. of Oriel College, Oxford, and Curate of Weston-under-Penyard, in the Diocese of Hereford.* 8vo. 16 pp. 1s. Allen, Hereford; Dilly, London. 1798.

A very short and plain discourse, the reasons for printing which are not assigned; nor are they very obvious.

ART. 32. *The Efficacy of Courage in a good Cause. A Sermon, preached in the Cathedral Church of St. Paul, before the Right Hon. the Lord Mayor, the Aldermen, Sheriffs, the Common Council of the City of London, the City Officers, the Hon. the Artillery Company, and the Temple Bar and St. Paul's District Military Association, on Thursday, Nov. 29, 1798, being the Day appointed by his Majesty to be observed as a general Thanksgiving to Almighty God, for the late glorious Victory obtained by his Majesty's Ships of War, under the Command of Rear Admiral Lord Nelson of the Nile, over the French Fleet, and for other recent and signal Successes. By Thomas Bowen, M. A. Chaplain of Bridewell Prison, and Chaplain to the Right Hon. the Lord Mayor.* 4to. 24 pp. 1s. Rivingtons. 1798.

It cannot be thought extraordinary that this spirited discourse was acceptable to the audience before which it was delivered. Every truly British bosom must echo the following sentiments and wishes: "But what words can tell, what language can express the praise of THE INTREPID MAN, who stood for all that we hold dear, on that triumphant day? Prodigal of his life, if he might save his country, he had infused his own ardour into the breasts of his gallant seamen: they felt the impulse, and caught the spirit of his energetic mind; and though he had fallen, his victory was secure! But God guarded his precious life*, that he might exhibit to surrounding nations the bright examples of a Hero and a Christian, who, unlike his boasting adversary, arrogates not to himself, nor ascribes to fortune the success of his exploits, but gives the praise to HIM only who is the giver of all victory! He was saved from death, that he might enjoy not only the heartfelt joy of his own enraptured countrymen, but that he might taste the sublime pleasure excited in his mind by the gratitude of Europe. If security is restored to property, honour to religion, or order to civil life, these blessings are derived from Britain; and it is the valour of a British Fleet, and the prowess of a British Admiral, by which, under Providence, they will be recovered to mankind. May God Almighty give him to his native land! There, reposing in the bosom of his country, may he long witness the blessings which he has secured; and, at his last hour, when his earthly warfare is accomplished, may he feel the sweetest consolations of that holy faith which he has so well protected!" Pp. 18, 19.

* Rather a low expression. Rev.

ART. 33. *A Sermon, preached at St. John's, Wakefield, for the Benefit of the Choir of the said Church, December 16, 1798. Published at the Request of the Congregation. By the Rev. Samuel Clapham, M.A. Vicar of Great Ouseborne, near Knaresborough. 4to. 17 pp. 1s. Glendinning, Rivingtons. 1799.*

Not only the best arguments and authorities for the application of music to divine worship are here collected in an able manner, but the whole discourse is animated by a spirit and fervour of piety, which do great credit to the writer, must have been highly edifying to the hearers, and will make a favourable and useful impression on every serious reader.

POLITICS.

ART. 34. *Remarks on the Explanation lately published by Dr. Priestley, respecting the intercepted Letters of his Friend and Disciple, John H. Stone. To which is added, a Certificate of Civism, for Joseph Priestley; Jun. By Peter Porcupine. 8vo. 52 pp. 1s. 6d. Wright, Piccadilly. 1799.*

We see, with great pleasure, that our honest and able friend, Peter Porcupine, for the reality of whose existence in America we were obliged to combat in 1794, continues more and more successfully to exercise his pen against the democrats of that country, and the inveterate enemies of this. By practice he has improved his style, which, without losing any of its native vigour, has acquired facility, and occasionally a degree of polish; nor can even his enemies deny that his writings have had an effect, far beyond the usual powers of the pen. He cannot yet dismiss his original object of attack, Dr. Priestley, whose views and dispositions no one has more clearly seen, no one so successfully explained. The intercepted Letters of Stone, published in England, made it necessary for Dr. Priestley, who was addressed in them, to attempt some justification in America. For this purpose he wrote a Letter, which he required, as a point of justice, to be inserted in Porcupine's Gazette. This Letter forms the subject of the present pamphlet, in which Peter very ably shows the futility of the Doctor's defence.

So great a part of Dr. P.'s conduct has had reference, and hostile reference, to England, that the discussion of it will generally involve some objects of consequence here. This is certainly the case in the present pamphlet, which in many points of view deserves attention. There are not, however, many passages more remarkable than the following, with the note upon it, which develops the fate of various sons of Sedition, formerly inhabitants of Britain. The Doctor, in his defence, takes care to insinuate, that he was ever, as well as Stone, a zealous friend of the American and French Revolutions. This, says Porcupine, "was dragged in as one of those little baits for popularity, which are in constant use amongst all the renegadoes from Great Britain and Ireland; a base method of paying their court to the people of America, and one to which every man, who has a drop of

of true blood in his heart, scorns to have recourse. In stating this circumstance, the Doctor indirectly reminds the Americans of *his own merits*, as one of those who secretly aided their cause, during the contest between them and the mother country; which, while it proves him to have been unfaithful to his native country, will not, I assure him, serve as a set-off to his correspondence with Stone. If the public papers, and the arts of land-jobbers, have invited traitors to the country, the people have, on their arrival, uniformly treated them with every mark of abhorrence; and it is a well-known truth, that, of the vast horde who have fled hither since the beginning of the French revolution, not one has met with confidence or encouragement." P. 19.

This assertion is supported by the ensuing note.

"*Reynolds*, the seditious united Irishman, who was obliged to fly from Ireland to save his neck, now stands prosecuted for a libel on the American Secretary of State. Go where he will, still he must be a malcontent. He is, however, now reduced so low, that no one will associate with him, except he be of the very dregs of the mob. He called himself Doctor for some time; but the title has been laid aside, as of no use. This wretch, in his passage to America, guillotined the king in effigy.

"*Archibald Hamilton Rowan* makes spruce beer, and drives it about for sale in a wheel-barrow. He lives in the borough of Wilmington.

"*Daniel Isaac Eaton*, of hog's-wash memory, was quite bold on his first arrival. He advertised pamphlets for sale by "*Daniel Isaac Eaton, six times tried for sedition*;" but the *alien law* soon made him withdraw both his advertisement and himself from the notice of the public. He some time ago lived in a log-hut over Schuylkill, where he cohabited with an Indian squaw. The proprietor of the hut, finding what gentry he had got for tenants, turned them out bag and baggage. I happened to be going out on a shooting party, when the miscreant and his yellow-faced frow were coming into Camp-town, tramping through the dirt. "And is that," thought I, "the PRINTER TO HIS MAJESTY, THE PEOPLE!" He has brought his *hogs* to a fine market!

"*Citizen Lee* first attempted a magazine, then a book, and then he tried what could be got by travelling, and he is at last comfortably lodged in *New-York jail*.

"*Poor Merry* (whom, however, I do not class with such villains as the above) died about three months ago, just as he was about to finish a treatise on the justice of the *Agrarian system*. He was never noticed in America. He pined away in obscurity. The people here have, thank Heaven, no taste for the Della Cruscan poetry or politics."

Subjoined to the tract, we observe Porcupine's Proposals for a complete edition of his works, which, we trust, will find in England the encouragement they so well deserve; notwithstanding their extent, and consequent price. The Proposals are written with great spirit, and, in part, even with elegance. Speaking with much diffidence of the intrinsic merit of his own works, Cobbett alledges, that "Things of no intrinsic value frequently become valuable when seen in a relative point of view. The Beacon, that stands on the shore, is, in itself, but a mean and insignificant fabric, composed of materials the most common,

mon, and fashioned by hands the most rude; yet, the salutary caution, which, through its means, the benighted mariner receives, renders it an object of his attention and care, if not of his gratitude. Such are the lowly pretensions of the Works of Peter Porcupine; which, though they present neither grandeur, elegance, nor symmetry, will nevertheless serve to teach the wandering and bewildered politician to avoid the breakers, which surround the yawning and internal gulph of democracy." P. 1.

The simile of the Beacon in this passage is as well imagined, and as happily expressed, as any we at present recollect.

ART. 35. *Plain Facts, in Five Letters to a Friend, on the present State of Politics, &c. &c. &c.* 8vo. 105 pp. 2s. 6d. Jordan. 1798.

In the title-page, which is a complete index, we are told that these Letters include "Thoughts and Observations on the present extraordinary Profusion of public Money, on the National Debt, Balance of Trade," and about twenty other articles, there specified at length, but which we thought it unnecessary to copy. A great variety of topics are indeed treated of in the pamphlet, but almost all in a truly Jacobinical style; and with arguments, some of which have been a thousand times refuted, and the remainder every man of an unperverted understanding will deem unworthy of refutation. Every opprobrious epithet is, of course, lavished on the war. It is "a combination of Despots against the cause of freedom!!! How long will writers of this stamp insult the good sense of their country, and profane the sacred name of freedom by applying it to the plunderers, the oppressors, and the tyrants of Europe? The idea that "members of clubs should combine in an attempt to subvert the constitution, was, we are told, "perfectly absurd and groundless."—"Not the least shadow of guilt could be imputed to the persons against whom the charge was brought"!!! So much for the *Plain Facts* of this writer. His Remarks on the Criminal Code of our Laws are, in some points, just; but almost literally copied from Beccaria and Blackstone. His style and language, in general, are the common cant of Jacobinism.

ART. 36. *A Letter, addressed to a Member of the Irish Parliament, on the Subject of the proposed Union between Great Britain and Ireland.* 8vo. 24 pp. 1s. Murray and Highly. 1799.

This writer argues for an Union, chiefly on the ground that it will tend to heal religious differences, deliver the mass of the Irish people from the government of an oligarchy, and divert the minds of the Catholics from their late tendency towards republicanism, into a direction beneficial to their country. He also considers briefly, but justly, the question on the competency of the Irish Parliament. Though the subject has been discussed, by several writers, with more ability and elegance, this short tract deserves notice for its candour, judgment, and apparent sincerity.

ART. 37. *Proposals for paying off the whole of the present national Debt, and for reducing Taxes immediately.* By Henry Meritts Bird, Esq. 8vo. 86 pp. 2s. Galabin, Rivingtons, &c. 1799.

There is so much patriotic spirit in these Proposals, that we are by no means inclined to speak disrespectfully of them; though some of the author's previous statements appear to us very questionable.

In the Introduction, of 32 pages, the author, accounting for the enormous advance in every article of expenditure within the last 66 years, says not a word about *paper-money*; but attributes the whole to "the increase of taxes, and their simple and complex operation." P. 9. He is informed, that farmers and labourers now pay 7s. and 7s. 6d. for such shoes, as they bought a few years ago for 3s. or 3s. 6d. (p. 12.) As farmers are here classed with labourers, we conclude that *small* farmers are intended. Now we are, some of us, better acquainted with these useful men, than either the author or his informer; and we do not hesitate to affirm, that if any man, of either description, pays 7s. for a pair of shoes, he is a phenomenon in extravagance. He "scruples not to say, that for 5,000,000l. paid into the Exchequer, 15,000,000l. are raised on the subjects; nay 20,000,000l.!!!" (p. 12) He speaks of the *increasing* spirit of emigration to America, the fertility of the fresh lands occupied, and the *every encouragement* which emigrants will there meet with (pp. 16, 17). We apprehend, that this spirit has lately been much damped; that the fresh lands must be cleared at an expence which few emigrants can afford; and that the encouragement is such, that most of them come home again, *if they can*. So much for the author's preliminaries.

We now come to the *mode* of carrying this great scheme, of paying off the national debt, into execution, which is divided into two parts; one relating to that part of the debt held by British subjects, and the other to that part held by foreigners (p. 33). A sketch of an Act of Parliament for this purpose is then presented to us; of which the substance is, 1st. that "every proprietor of landed or personal property, shall give up a twelfth part thereof to the stock-holder, who shall make an equal sacrifice of a twelfth part of his stock" (P. 33). 2dly. that the debt held by foreigners shall be paid off at the present price of the stocks, or 55l. per cent. for 3l. per cent. stock, and proportionally for the rest; with a bonus of 1l. per cent. on the sterling amount paid off. The general result is, that "the amount of taxes, which will not be wanted, and may be immediately taken off, is TEN MILLIONS" (P. 56). "The grand, the glorious motive for carrying this measure into execution immediately, is, that it will blast all the expectations of our enemies, confound their politics, and fill their hearts with dismay. It will enable us to carry on the war with increased vigour. It will fix the wavering resolutions of the other powers in Europe, now prostrate and trembling before the gigantic, but self exhausting, exertions of France; and, by teaching them, that the only safety from her plundering rapacity is in manly resistance, will unite them with us in a grand confederacy, to follow up the vigorous blows with which we have already staggered, and shall, with the blessing of God, soon pull down, the

the overgrown power of this common enemy to the peace and happiness of mankind." P. 60. Certainly, whoever shall contribute to this end, by his valour, or by his counsels, will deserve thanks from his country, and from the world at large, in this; and many future generations.

ART. 38. *A Plan for redeeming Two Hundred and Thirty Millions of the Three per Cent. Funds, and for improving the public Revenue more than Three Millions Three Hundred and Forty-two Thousand Pounds a Year, without raising any new Taxes, and without diminishing the Income of any Person.* By S. P. a Country Gentleman. 8vo. 39 pp. 1s. Hatchard. 1798.

The ways and means of this Chancellor of the Exchequer in the country, are, the sale of the land-tax and crown-lands; the abolition of *tithes*, and consequent improvement of land; the sale of *tithes* belonging to the church, and investment of the produce in the three per cents; the conversion of leasehold estates, for lives and years, under the church (the main object of this rustic budget) into freeholds; and the like conversion of all copyholds. (pp. 33, &c.) And all this is to be done, without consulting the parties now in full possession of these respective sorts of property. Every one knows the saying of the great geometrician, Give me a spot to stand upon, and I'll move the world. So says, in effect, our projector: Give me an Act of Parliament, and I'll subvert the property of the Church, and any other property I please. But Parliament certainly does not think that our resources are at so low an ebb as to require this effort.

ART. 39. *The Crimes of Democracy.* 8vo. 35 pp. 1s. Faulder. 1798.

The title of this tract led us to expect a recital of the crimes which have desolated France, Ireland, and most of the countries of Europe; of treachery, rapine, murder, massacre, and the long list of horrors at which humanity has lately shuddered. The title, however, disagrees with the work; and we are happy in being spared the pain of reading such a recital; and in finding, in the room of it, a regular and well-conducted train of arguments, "to prove that the war was occasioned by the ambitious designs of the enemy; and that our success, in the great contest in which we are engaged, must chiefly depend on our own exertions." P. 1. Of this the nation seems now to be well convinced; that portion of it excepted, small, we trust, in proportion, which has never ceased to abet the efforts of the enemy; and which may be known by its insidious clamours for a speedy peace, to be followed, undoubtedly, by a speedy revolution.

ART. 40. *A Letter to a Merchant, Member of the House of Commons, on his public Declaration, that he sees no Business Bishops have in Parliament.* By a Layman. 8vo. 45 pp. 1s. Bell. 1798.

We do not envy, for his feelings on the occasion, the merchant to whom this Letter is addressed. A more severe reprehension has scarcely
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appeared.

appeared since the days of Junius; but it was richly merited (as to the individual person concerned, whoever he was) by the foolish and vulgar arrogance of the declaration in question. Yet, as this was made in a public address to his *constituents at a corporation dinner* (p. 2), perhaps it was not worthy of so much notice as it has attracted. For, not to say how possible it is, that the merchant might be *past* understanding what he talked, it is well known what pitiful modes of conciliating favour, or even of gaining over one leading man, are sometimes resorted to on such occasions. Probably, some person to whom Bishops, and every thing connected with them, were obnoxious, might be in the speaker's eye, when he so far degraded himself. However that might be, we think that *any merchant*, who shall read this letter, will be careful not so to commit himself in future.

We do not agree with "the venerable author of *Ancient Metaphysics*, that in England there is more *indigence* than in any other nation," (p. 7); nor with this letter-writer, about "a reform in the representation of the people," (p. 8); unless he means to say—should, *in such a case*, produce a reform, &c. nor on a few other points. But we pronounce generally (for it would be endless to extract all the *good things* in this Letter) that in respect of poignant wit, and acute judgment, it has seldom been excelled or equalled.

ART. 41. *A serious address to the People of England, on the Subject of a Reform, and the Necessity of Zeal and Unanimity in Defence of their Country.* By James Johnson, Esq. 8vo. 63 pp. 1s. 6d. Longman. 1798.

We here meet with an author carrying the colours of "a friend to his country," (p. 5) but committing, as we conceive, some positive acts of hostility against it. He thinks that "it became the wisdom of government, narrowly to watch the progress of the French Revolution; and that this duty *was discharged most faithfully*," (p. 7) Of this opinion are Englishmen in general, excepting doubtless Anglo-Jacobins. Why then is our confidence in administration (who have acted thus faithfully) to be shaken, because their opinions as to *reform* have been changed within a few years?" (p. 20) Has not the nation at large been convinced on this subject, by the examples of reform in France and other countries? At p. 11, the author is indignant (or sorry) that *reformers* should be confounded with *revolutionists*; but, at p. 15, he thinks it *just* that they should be so. He deprecates an "immediate parliamentary reform," (p. 14) but he *wishes* to see close boroughs laid open, the number of county members increased, the right of voting regulated, and *triennial parliaments*," (pp. 15, 16). This is somewhat curious, when, in the preceding page, he had cited an authority to prove, that "*annual parliaments* were our ancient constitution." But why are these reforms discussed at a time when they are pronounced to be unreasonable? (p. 60, &c.) Is this hostility, or it mere inconsistency? We very much disapprove of this author's distribution of our countrymen into three classes; the court, the moderate, and the republican. (p. 18) This is exactly what the most violent republicans wish; a playing off the two first parties against each other, while the third

third is on the watch, to avail itself of the divisions and the consequent weakness of both. But, in truth, the warnings which are before our eyes, have caused moderate men, if they were wise also, and even the wisest among the republicans (few perhaps in number) to attach themselves to the crown, by associating (we hope with pure intention) in the defence of the kingdom; because neither do the former require such reforms, nor the latter such a republic, as are exhibited by Frenchmen in their own country, and in every other which their treachery and violence have subdued.

Mr. J. next proceeds to attack our ecclesiastical establishment. After some trite observations on the inequality of preferments, he asks, whether "the intention of the legislature (to increase the stipends of curates) has been fulfilled by the Bishops in *a single instance*?" &c. &c. (p. 24). Again: "It grieves me much, to observe the great illiberality which is *every where* visible in the allowance of the beneficed clergy to their curates." (p. 25) When an author ventures to put his name (if, in this instance, it be not merely an assumed name) to such sweeping *calumnies*, as these; and when he affirms, that "a little, very little public virtue remains," what can we do, but shut his book with disgust, in despite of some wholesome and serious advice contained in it?

MISCELLANIES.

ART. 42. *Memoirs of the Life of Simon, Lord Lovat, written by himself, in the French Language; and now first translated from the original Manuscript.* 8vo. 8s. Nicol. 1797.

Of Simon, Lord Lovat, little is now memorable, except that he was beheaded at the age of eighty, and that he past through the circumstances of his trial and execution with singular intrepidity and unconcern. It is agreed by historians that he had been false to both parties, and, studious only of his own interest, had latterly exerted all the arts of low cunning to appear an open enemy to the rebellion, while he gave it secret assistance. Smollet mentions, in very positive terms, the rape said to be committed by him upon the sister of Lord Tullibardin. From this charge he has taken great pains to exculpate himself in these Memoirs; what degree of credit is to be attached to his assertions, it may be difficult to determine. But even his own testimony will abundantly confirm the account of the fickleness of his politics. It may reasonably be doubted, whether the incidents contained in this volume, or the person who is the subject of it, be of sufficient consequence to reward the reader for the perusal of a book, neither recommended by the style, nor interspersed with entertaining or original anecdotes; which might reasonably have been expected from a writer so long resident at the Court of St. Germain, at such an eventful and interesting period. The professed intent of the work is to exculpate its author from the crime of rebellion, which is impossible; to exalt the characters of those who befriended him, by the most unbounded praise; and to blacken those who persecuted him, with the most un-

limited censure. The following extract will justify the latter part of this account and at the same time give a general idea of the Memoirs, as to intelligence, entertainment, and language.

“ It was not, however, till after Lord Lovat’s arrival in France, (upon his return from Scotland, where he had been to ascertain the state of the country) that he knew himself to have been betrayed by his cousin german, Campbell of Glendaruel. This unnatural monster, this perfidious traitor, this execrable villain, conceived and carried into action the barbarous design, in spite of their relationship and intimate friendship, in spite of the unbounded confidence Lord Lovat had placed in him, of accomplishing the entire ruin of that nobleman, in the Courts both of England and France. The infamous idea of Glendaruel found harbour in his avaricious soul, first, in order that he might turn to his own use eight fine horses that Lord Lovat had left in his care, together with four military trunks, filled with various articles of dress, gold and silver plate, and with a variety of jewels, to the value of 300*l.* which the villain took possession of upon his return to London. The other part of the monster’s idea was as black as the former; which was, to obtain a company of volunteers from Campbell of Finlac, who was his cousin and his captain (but a friend to Lord Lovat) by putting him in the power of Lord Arkoil, who was his bitter enemy.”

After mentioning that there is a curious and entertaining anecdote of a Mr. Fraser, at the Court of the Duke of Lorraine, we shall close our account, having allotted to it as much space as the work can properly demand:

ART. 43. *Proposals for forming, by Subscription, in the Metropolis of the British Empire, a Public Institution for diffusing the Knowledge, and facilitating the general Introduction of useful mechanical Inventions and Improvements, and for teaching, by Courses of Philosophical Lectures and Experiments, the Application of Science to the common Purposes of Life.* By Benjamin Count of Rumford, F. R. S. M. R. I. A. &c. 8vo. 50 pp. 6*d.* Cadell and Davies. 1799.

Supported as this undertaking already is, by a very considerable patronage, and sanctioned by the names of many among those who are best qualified to judge of its utility, there can be little necessity for us to expatiate in its praise. In the lists published by the managers, we see not less than 133 persons who stand as proprietors, being subscribers of 50 guineas; upwards of sixty who are subscribers for life, having paid 10 guineas each; and many who are enrolled as annual subscribers at two guineas. The names of the managers alone are sufficient testimony in favour of the design. They stand in this order: *Managers for three years*, Earl Spencer; Count Rumford; the Chamberlain of London. *For two years*, the Earl of Egremont; Sir Joseph Banks; R. J. Sullivan, Esq. *For one year*, Earl of Morton; the Right Hon. Thomas Pelham; Sir John Cox Hippisley. In the Committee of *Visitors*, we see the Duke of Bridgewater, the Bishop of Durham, Lord Besborough, and other very eminent persons, well known for their zeal in supporting every useful and patriotic undertaking.

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Whoever has considered the tendency of the periodical tracts published by Courtr Rumford, and the diligence manifested in them, to improve the general comforts and conveniences of life, will readily comprehend the design of this institution. Its object is to encourage every invention likely to be subservient to public utility, and to facilitate the introduction of them into general use. Lectures will be given on the most useful branches of science, for which purpose some eminent men have already offered their assistance. There will be a laboratory for experiments, models of machines, and other accommodations for scientific information. Perhaps we may say, not improperly, that a laudable desire to keep pace, at least, with the French, in all the useful purposes of their National Institute, has been one great motive to the undertaking.

ART. 44. *An Account of the Institution of the Society for the Establishment of a Literary Fund; Constitutions of the Society; Transactions of the Committee in the Application of Subscriptions; List of Subscribers; Cash Account of the Fund; and Poems of Anniversaries, &c. from 1794 to 1798.* 8vo. 96 pp. Printed by Order of the Society, by John Nichols, one of their Registrars. 1799.

We have mentioned this report, at one or two preceding periods of its appearance, for the sake of recommending the benevolent purposes of the institution. We see with pleasure that, with the usual fortune of benevolent designs in this country, it is rapidly increasing in resources and consequence. It is very satisfactory to know also respecting such a society, that it is conducted with attention and judgment; that proper objects are selected for assistance; and that no encouragement is given to the abuses of Literature. From its natural connection with the Muses, this society has always thought it allowable to have verses, written for the occasion, read or recited at the anniversary dinner. This diversifies the entertainment, and probably augments the enthusiasm of the hearers. The poets of the present year were Mr. Pye, Mr. Fitzgerald, and Mr. Boscawen; in whose productions there is much to commend.

ART. 45. *A Proposal for restoring the ancient Constitution of the Mint, so far as relates to the Expence of Coinage: together with the Outline of a Plan for the Improvement of the Money, and for increasing the Difficulty of counterfeiting.* By the Rev. Rogers Ruding, B. D. Vicar of Melton, in Surrey. 8vo. 40 pp. 1s. 6d. Sewell, White, &c. 1799.

This is a well-executed publication, on a new, important, and useful subject; to which we are happy to find that a man of competent abilities has at length turned his attention. We cannot better apprise our readers of its nature, than by borrowing the author's own words, in his modest and sensible Introduction. "Whilst other nations have derived considerable advantage from their mints, Great Britain has, for nearly a century and an half, coined at a great and regular expence, and has given with ill-judged, though doubtless well-intended policy, that profit to individuals, which might, with more propriety, have been applied to the public service.

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“ The late appointment of a committee of the Privy-Council to take into consideration the state of the coins, and the present establishment and constitution of the mint, together with the Act (39 Geo. iii. cap. 59) which followed that appointment, suspending for a time the coinage of silver, afford well-grounded expectations that the present mode of coinage will be abolished ; so far as may be possible without detriment to the public, and some other adopted, which, instead of being burthenfome, may be profitable to the state. But by what means this most desirable end is proposed to be effected, whether by the re-imposition of a seignorage, diminishing the weight of pieces, or increasing the alloy, the public has not yet been informed.

“ In this state of uncertainty respecting the nature of the intended plan, the question is no doubt fairly open to public investigation ; and therefore the writer of this little tract has presumed to offer his thoughts on the subject. As, from his station in life, he can be no farther interested in the question than any other individual in the same circumstances, he trusts that his suggestions will be received with indulgence and candour. His observations will be chiefly directed to the coinage of silver, though many of them will be equally applicable to gold and copper money likewise. They are the result of investigations into the ancient history of the mints of this kingdom, which have long formed the amusement of his leisure hours, and which he hopes, at no very distant period, to be able to lay before the public.”

The first ten or twelve pages of this pamphlet describe the ancient principles and manner of coining money, tracing the history of our coinage, though concisely yet clearly, from the remotest periods down to the present times : the result of which is, that, as in many other instances, aiming at improvement, we have put up with innovation. It would seem too, that, in this instance also, the Crown has been induced to depart from and relinquish the ancient practice, in deference to the public opinion, though demonstrably to the detriment of the public. Our public regulations and institutions of various kinds, now formed as they happily are, into a connected and consistent whole, no doubt are admirable ; still some remain that appear strikingly defective in wisdom, when viewed and examined in the detail. Among these the want of care and judgment in the management of our coinage, appears to have been pre-eminent. Towards the close of his tract, the author gives his opinion on the standard of fineness necessary to be fixed in a new coinage, on the weight, the form, and the means of rendering the counterfeiting the coin more difficult, and, on this last topic, his opinion is, that “ superiority of execution alone can protect our money from being counterfeited and debased.”

It is with much pleasure we learn, from his Introduction, that “ the ancient history of the mints of this kingdom,” is likely to be so soon brought forward, by a person who appears to be so eminently well qualified to do it justice ; and we cannot but rely, that the communication of any further unpublished materials to which he has not yet had access, but which he here so modestly solicits, will not be withheld.

ART. 46. *The Deportment of a married Life: laid down in a Series of Letters. Written by the Honourable E—— J——. Dedicated to the Countess of Derby. Second Edition. 8vo. 4s. Mason. 1798.*

No duties afford greater scope for instruction, than those of marriage; nor can any time more demand it than the present, in which we see them violated more openly, and more scandalously, than at any former period. But the merit of the work before us is neither proportioned to the importance of the subject, or the expectation raised by the notice of a second edition. It is, however, dedicated to the Countess of Derby, and avowedly written by an Honourable, which circumstances may, together, account for its circulation. The first four or five letters of the work may claim some praise; but afterwards with repetitions of “*my dear,*” and “*child,*” with inelegance of language, and an enervated style, our patience was soon exhausted; and, when at length we closed the book, we could not but lament the difference between Dr. Gregory’s Advice, Mrs. Pennington’s Letters, and those of the Hon. E—— J——.

ART. 47. *Supplement to the Progress of Satire, containing Remarks on the Pursuer of Literature’s Defence. 8vo. 48 pp. 1s. 6d. Bell, Oxford-Street. 1799.*

This author seems determined not to quit his antagonist, while any ground for attack remains; and, being undoubtedly right as to some points in dispute, takes care not to lose his advantage. On the long and elaborate reply to the Progress of Satire, prefixed to the translation of the citations, he observes with a degree of triumph: “I cannot, however, help remarking, and with some degree of satisfaction, that this gentleman at length manifestly is in the state of mind which he has taken so much pains to excite in others. He is sufficiently provoked to gratify the utmost desire of his antagonists; for, not to mention that scurrility is the surest proof of anger, what can the public think of a laboured answer of sixty pages to a pamphlet of little more than thirty? Or will any man of sense believe that the writer can feel that contempt which he is pleased to express? unless, indeed, such contempt may be inferred from the degree of talent displayed in his answer.” P. 3.

This critic appears to us particularly successful in his defence of the support given to the emigrant clergy, and his reprehension of the certainly unfair attack upon a venerable exile, for the cast of his countenance, as given in a print. Several other topics are also well handled; and, among them, that of anonymous satire directed against persons by name (p. 7). The title of *Pursuer of Literature* given by this writer to his antagonist, is clearly better hit off than that of *Progressionist* employed by the other. But can the public curiosity still be awake to the dispute? We should doubt it.

ART. 48. *Thoughts on Education. 8vo. 36 pp. 1s. Faulder. 1798.*

A very ingenious and elegant dialogue, which may be read with advantage by all whose stations require them to speak in public, and principally by the clergy. One or two quotations will be sufficient
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(we think) to recommend this treatise to our readers:—"What I have now in view, permit me, Adolphus, to call *mental speech*; but, as you may not immediately apprehend what I mean by that phrase, allow me to explain.

"Every skilful reader, continued Rufus, knows, that by a slight perusal of the verse, the paragraph, or the page he is going to read, how easy it is for him to run over every syllable in his own mind, before he pronounces to his friends what he has thus rapidly read to himself: and, in the very act of reading to them, he always takes care to have, in his own perception, a few words in advance. Now, if this may be done when we read the works of other men, something like it may, and should be done, when we deliver our own sentiments, if we intend to pronounce them in a pleasing manner.—The secret operations of our minds are wonderful; and were public speakers more aware of this than some of them are, and knew how much they might avail themselves of those operations in speaking, unobserved by their hearers, they would lay aside their ill-directed efforts to gain attention, and adopt a more affecting mode of delivery.

"But, said Adolphus, would you have these secret energies exerted in public only, or also in private?—In both, replied Rufus: I will, however, first say what may be done in private.

"Suppose, continued Rufus, some man of ability knew that he was soon expected to speak on an interesting subject, before a select or mixed assembly; he would, I apprehend, consider how he might best acquit himself on such an occasion. Suppose, Adolphus, that being alone for that purpose, he imagines the hour arrived, the place at hand, and the company present. Suppose, that under the influence of these imaginations, he ruminates at large on what he intends to say. Suppose he does more than this; that, having put his best thoughts in a proper train, he seems to rise up gracefully before his audience, and, without uttering a word, or once moving either his lips or his tongue, he goes through his intended speech, with every charm of diction he is able to express. Suppose, for instance, that, in the energies of his own mind, he is loud and low, grave and pleasant, rapid and gentle, calm, earnest, doubtful, and confident, just as he thinks he should be when actually engaged, avoiding every vicious extreme; let all this be supposed, and I contend, that such an exercise would be of considerable advantage to such a student." Pp. 8, 9, 10.—"He that speaks well, must not only have a correct and comprehensive view of the subject, but acquire a very high degree of self-possession: nor do I know of any thing more likely to produce it, than that kind of mental speech which I have recommended to your notice." P. 14. The mode of producing this mental speech in public, (pp. 15, 16,) is rather fanciful than practicable; but the whole tract is very deserving of attention; and so is the Appendix, containing the last chapter of a book on Christian Eloquence, in Theory and Practice, published at Lyons by W. Gilbert, 1715; and translated by Mr. D'Oyley, 1718.

FOREIGN CATALOGUE.

FRANCE.

ART. 49. *Entretiens d'un père avec ses enfans, sur l'histoire naturelle, ornés de quatre cents figures. Ouvrage élémentaire, publié et mis en ordre, par J. F. Dubroca, ancien Professeur; 5 vol. in 12mo. Paris; prix 12 liv. et 3 liv. papier vélin.*

“ Ces entretiens,” says the editor, “ sont l'ouvrage d'un père de famille arraché à l'éducation de ses enfans par le torrent dévastateur de l'anarchie, et plongé, avec tant d'autres innocentes victimes, dans un des cachots élevés pour assurer le triomphe du crime par l'impuissance de la vertu.

“ Insensible au sort qui l'attendoit, ce père, au milieu de ses fers, ne songeoit qu'à ses enfans; désespérant d'exécuter lui-même le projet qu'il avoit conçu de les initier dans l'histoire de la nature, il résolut d'en composer un cours, afin de le leur adresser avant sa mort comme un dernier gage de sa tendresse.

“ Un ouvrage, traduit de l'allemand, sur l'histoire-naturelle, qui venoit d'être imprimé en Hollande, lui servit de modèle: il travailla sans relâche à l'exécution de son projet, en écartant de son plan tout ce qu'il y avoit de diffus et d'inutile dans le livre qu'il avoit choisi pour guide, et en fondant tout ce qu'il y avoit de bon, avec ce qu'il avoit recueilli des meilleurs auteurs sur cette partie si intéressante de l'instruction publique.

“ La mort qui planoit tous les jours autour de lui, sembloit respecter sa vertu, et les occupations par lesquelles il cherchoit à tromper sa douleur. Le 9 Thermidor, en sonnant la dernière heure des bourreaux de la France, le rendit à la liberté et à sa famille. Quelques jours après son retour, il annonça à ses enfans le travail qu'il avoit fait pendant sa captivité: cet excès de tendresse excita autant leur reconnaissance que leur curiosité. Le prix que leur père avoit mis à cette partie de leur éducation pendant qu'il étoit dans les fers, augmenta leur désir de s'instruire; ils le pressèrent de commencer ses entretiens, à quoi le père acquiesça, en leur donnant sa promesse pour le lendemain.”

The first of these *entretiens* regards the Theory of the Earth, which the author explains after the system of *Buffon*. He observes, however, that there exist on the formation of the earth, and on the causes of the changes which it has undergone, almost as many systems, as there have been eminent writers on Physics, or able Naturalists. They all present insurmountable difficulties; and in the contemplation of nature we are surrounded with little more than with conjectures and probabilities; which, while they impress us with a consciousness of our own weakness,

weakness, must continually furnish us with new motives for acknowledging and adoring the infinite power of the Creator.

The mineral kingdom, waters, earths, stones, salts, bitumens, semi-metals, fossil substances, form the subjects of the following parts.

In entering on the vegetable kingdom, Mr. *D.* explains the different phenomena of vegetation. He then considers vegetables as, 1. flours, or ornamental plants; 2. as botanical, or medical plants; 3. as *plantes potagères*; 4. as fruit-trees; 5. as timber-trees; and, 6. as Cereal plants.

The following passage, taken from the introduction to this part of the natural history, will serve to give some idea of the general style of the work.

“ L'étude du règne végétal est celle qui présente le plus d'intérêt à l'âme sensible : ailleurs des phénomènes effrayans et destructeurs peuvent l'affliger ; mais ici tout s'offre à ses regards sous un aspect consolant et tranquille. Dans l'immense variété des plantes qui deviennent l'objet de son observation, il ne voit que des êtres bienfaisans ; il peut se promener dans cette vaste carrière, comme un ami se promène au milieu des confidens de son cœur ; l'étude des végétaux est pour lui sans aucun danger : il peut les approcher avec confiance, sans redouter, comme dans l'observation des autres règnes de la nature, ni les feux des volcans, ni la dent féroce des animaux sauvages : l'un lui offre l'asile de ses rameaux, à l'ombre desquels il peut entrer en communication avec les merveilles les plus intimes qu'il renferme ; l'autre le nourrit ou le désaltère en développant à ses yeux les prodiges de son existence : ici l'air qu'il respire est embaumé par les fleurs dont il contemple le ravissant éclat ; là, son âme s'ouvre à la plus douce émotion, à l'aspect des fruits qui lui offrent avec de nouveaux bienfaits, une nouvelle source d'observations curieuses. Sous la sombre voûte des forêts, où le chêne orgueilleux élève sa cime jusqu'aux nues, et semble l'accabler du poids de sa supériorité, comme dans la plaine où tout rampe à ses pieds, il peut interroger avec confiance la nature, et sonder ses secrets les plus intimes : tout est délassement et plaisir dans l'étude de la végétation. Oh ! combien de fois, mes chers enfans, en éprouvant la barbarie et la méchanceté des hommes, plongé dans les fers, et éloigné de vous, j'ai désiré me retrouver avec les seuls amis de l'humanité, avec ces plantes et ces forêts, qui toujours d'accord avec les vus du créateur, ne savent que répandre des bienfaits et donner des consolations au malheur ! ”

In speaking of each plant, the author does not forget to point out the place of its growth, and the uses to which it is applied. The flowers, as may be expected, sometimes furnish him with matter for very agreeable descriptions. Such is that of the Rose.

“ Approchez de ce *rosier*,” says the father to his children, “ c'est la plus belle des fleurs qui s'offre à vos regards. Autour d'elle s'exhale un parfum dont l'air est embaumé ; son aspect rappelle les idées les plus touchantes ; c'est la fleur que le fils empressé choisit, pour présenter un bouquet à son père le jour de sa fête ; c'est elle qui couronne le front de l'innocence, lorsque des mains vertueuses offrent un prix à la modeste pudeur : quand l'hymen ferme les nœuds d'un tendre amour, c'est sous l'emblème d'une guirlande de roses qu'on peint les douceurs de ce lien ;

la rose est la première pensée de ce lui qui veut tracer l'image de la beauté; elle se place dans tout ce qui est plaisir et bonheur; elle ne semble exister que pour se mêler aux plus douces affections de l'humanité, et y ajouter un charme nouveau.

“ O mes enfans! puisse votre cœur ressembler toujours à la rose! les vents ont beau souffler, ils ne peuvent lui enlever son doux parfum; et ce parfum fait encore chérir la rose, quand les feux ardens du soleil ont flétri sa tige.”

Nor does the animal kingdom exhibit pictures less interesting. Having given an account of the history of man, and of the varieties of the human species, chiefly according to the principles of *Buffon*, Mr. *D.* proceeds to describe successively the viviparous and oviparous animals, treating only of the most remarkable, and such as are generally known.

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ART. 50. *Voyage pittoresque de la Syrie, Phénicie, Palestine, Basse-Egypte: ouvrage orné de 330 estampes des meilleurs maîtres, et distribué en 3 volumes, grand in fol. papier velin. Paris et Strasbourg. The Price of each Volume 30 liv.*

Some artists and learned men, who had accompanied *Choiseul-Gouffier* in his voyage to Greece, pursued their journey, according to his instructions, still further towards the east and south, and made the valuable collection of discoveries and observations which they have been encouraged to lay, by subscription, in monthly *livraisons*, containing each six plates, together with the text, before the public, and of which we believe one number only has yet appeared.

Of the *Voyage pittoresque d'Istrie et de Dalmatie*, likewise in large folio, and intended as a sequel to the above work, three *cabiers* have already been published.

Journ. gén. de la littérat. de France.

ART. 51. *Essai sur l'histoire géographique, politique et naturelle du royaume de Sardaigne, par Dominique Albert Azuni, membre de plusieurs académies. Paris. 1798.*

Sardinia, which has hitherto been little known, will be sufficiently so by those who shall read the work which we here announce, the author of which appears himself to be a native of that country.

According to an estimate made in 1788, Sardinia has still near 500,000 inhabitants. It would, under proper regulations, contain 3,000,000; nor would this proportion exceed the population of Piedmont.

Sardinia is one of the largest and most fertile islands of the Mediterranean. Situated in the centre of this sea, between the two great continents of Europe and Africa, with twelve ports, some of them very beautiful, and of which one, in particular, that of Cagliari, is considered to be one of the safest in Europe, it invites, as it were, agriculture, commerce, and industry. Its extent is 175 Italian miles in length, by 100 in breadth; its superficies about 11,500 square miles, of 115 to the degree. *Pausanias, Strabo, Diodorus Siculus*, speak in high terms of its population, its fertility, and its riches.

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The Romans seized on it from Carthage, and made it one of the granaries of Rome. Scipio, Pompey, Cæsar, &c. derived great supplies from it. To bring it under subjection, the Consuls Spurius and Titus Manlius Torquatus, Manius Pomponius, and Titus Manlius, destroyed by their arms 150,000 Sardinians in the space of sixty years. It was, notwithstanding, at a period subsequent to all these losses, that Polybius boasted of its numerous population, as also of the excellence of its fruits. The tract which we have before us, contains an abridged summary of the different changes which it has undergone.

But the details of a statistical kind, and those which relate to natural history, are still more interesting. Notwithstanding the insufficiency of the population, and the various impediments to agriculture and industry, the author informs us, that the annual exportation of corn may be valued at 150,000 *estéaux*, or 300,000 *émines*, measure of Piedmont; and that it has often risen to 600,000 *estéaux*, exclusively of what is employed in different pakes, which form a considerable article of commerce. The extent of arable land was, in 1767, 403,358 *estéaux*; at present, it is estimated at 484,686. They reckon in Sardinia 60,660 agricultors.

There are likewise exported annually, according to this author, from 20 to 30,000 *estéaux* of barley, beans, kidney-beans, &c.

The island produces wine and oil, the quality of which is highly extolled. The town of Sassari only exported, in 1795, 16,000 barrels of oil. The fruits which chiefly abound here are grapes, figs, oranges, cherries, apples, pears, and chefnuts.

Within these few years, cotton has likewise been cultivated in this island, and would certainly be very productive, if more hands could be employed. It appears from recent experiments, that the cotton of Malta succeeds there wonderfully, that of Siam retains its natural whiteness and perfection; that of Nankin would have the same success, and that of the Havannah would be extraordinarily productive.

It is likewise believed that sugar and coffee would succeed in Sardinia. The experiment has indeed been made at Milis and Cagliari. The sugar-canes came to their perfect maturity. The coffee remained small, and produced a few grains only; but the procedure which this plantation requires, had not been exactly observed. The mulberry-tree, hemp, kali, and tobacco, are productions too of this soil, which possesses also its forests, rivers, mountains, marbles, granites, and porphyries. The beautiful columns of granite which adorn the inside of the celebrated baptistery at Pisa, were brought from Sardinia, as well as the two columns of porphyry, which are to be seen in the façade of that at Florence, on the side towards the cathedral.

There are no wolves, nor other ferocious animals, in Sardinia. According to a statement drawn up in 1771, the number of oxen, cows, and calves then existing in the isle, was 354,160. That of swine, in herds, exclusively of those kept by individuals, was 152,471. The same statement estimates the number of sheep at 911,752, and that of goats at 420,748.

In Sardinia there are found three species of horses, one of which is very beautiful. Nineteen horses sent from this country to the King of Spain, Philip III. were much admired at Madrid; and, among the
presents

presents made by the King of Sardinia to the King of Portugal, in 1740, ten horses were considered as particularly valuable.

The ancients worked several mines, of which, however, the moderns have not much availed themselves: There are here mines of silver, the proportions of which have been ascertained; but the richest are those of iron and lead. Mercury and pyrites are likewise found here.

The maritime productions, more especially, might become a rich branch of commerce to Sardinia. Even in their present state, their salt and fisheries are very profitable articles:

Some merchants of Marseilles offered, in 1792, for the exclusive right of the coral fishery, in the seas of Sardinia, to keep up the number of 500 vessels for that purpose during the season, paying for each 35 Sardinian livres, which would amount to 17000 francs a year; and to advance a sum of 14000 francs for the first five years of the term; which was to be for 50 years.

A statement of the exports of Sardinia, copied from the public register of 1790, gives the following result, in money of Piedmont:

Corn	—	—	—	—	6,052,445 livs
Ditto, in pastes of different kinds	—	—	—	—	46,000
Barley, &c.	—	—	—	—	50,000
Cheese	—	—	—	—	1,000,000
Fish	—	—	—	—	500,000
Salt	—	—	—	—	260,000
Tobacco, raw hides, leather, and horns	—	—	—	—	400,000
Kali	—	—	—	—	60,000
Wines, biscuit, salt provisions, oxen, sheep, and oil	—	—	—	—	300,000
Profits from the coral fishery	—	—	—	—	20,000
Galène	—	—	—	—	50,000
Total					8,738,445 livs

Spéctateur du Nord.

ART. 52. *Voyage à la Guyane et à la Cayenne, fait en 1789, et années suivantes, par L. M. B. Armateur; ouvrage orné de cartes et gravures: 1 Vol. 8vo.*

This work contains a geographical description of these countries; the history of their discovery, with an account of the possessions and establishments of the French, the Dutch, the Spaniards, and the Portuguese, in this immense country; remarks on the climate, the productions of the earth, the animals, and the names of the rivers; those of the different savage nations, their customs, and the most advantageous manner of trafficking with them; observations on the part of Cayenne; on the distances of the principal places, and the winds which prevail on the coast of Guiana. The whole is terminated by a vocabulary, French and Galibi.

Ibid.

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ART. 53. *Nouvelle mécanique des mouvements de l'homme et des animaux*, par J. Barthez, membre de plusieurs Académies, ci-devant Chancelier de Université de Médecine de Montpellier, &c. Paris. 1798.

The subject of this work, and the name of its author, are alike calculated to excite the attention of the public. They will have been enabled to form some idea of his literary qualifications, from the different productions of his which have before appeared, and more especially from his *Nouveaux Eléments de la Science de l'homme*; a work, which those who aspire to a knowledge of human nature, ought unquestionably to study. Ibid.

GERMANY.

ART. 54. *Flora Europæa inchoata* à Jo. Jac. Römer, *Med. et Chirurg. Doctore*, &c. Fasciculus I. III. Nürnberg, 1797-98. 8vo. (Pr. 2 Rixd. 12 gr.)

We have now so many Floras of particular countries, that a general European one, to which hereafter a few additions might, from time to time, be made, would undoubtedly be very acceptable to the botanical student; and as Dr. R. is generally acknowledged to be eminently qualified for the undertaking, it is only to be regretted, on account of the extensive nature of the work, that, instead of thirty-six, we are not promised an hundred plates in the year.

In the first of these *Fasciculi*, are represented and described, with occasional observations, the *Soldanella alpina*. Whether the *Soldanella minor* be really different from it, is left to further investigation. *Centaurea cespitosa*; its relation to the *C. sonchifolia* ascertained. *Trientalis Europæa*; the author accounts for the satisfaction which *Linnaeus* received from this plant (*Flor. lapp.*) from the circumstance of its being the only one in that country, belonging to the seventh class of the Sexual System. *Dianthus deltoïdes*. *Campanula hederacea*. *Hypericum elodes*. *Cypripedium bulbosum*, a very rare plant, after *Smith*: as also the *Saponaria lutea*.

Fasciculus II, *Epimedium alpinum*; the description not sufficiently accurate. *Agaricus decipiens*. *Fucus filiformis*. *Holosteum umbellatum*. *Ophrys Lőselii*. *Retzius* imagines that Dr. R. must have been mistaken, when he gives both the *O. Lőselii*, and the American *O. lilii folia*, in the *Flora Scandinavica*. *Ophrys monorchis*. *Sagittaria sagittæfolia*. *Lathyrus Nissolia*.

Fasciculus III, *Alyssum snuatum*. *Cortusa Matthioli*. *Lycoperdon phalloïdes*, after *Smith*. *Malaxis paludosa* (*Ophrys paludosa* L.) with the observations of *Ehrhardt*. *Valeriana supina*, as described by *Wulf*. *Vicia lathyroides*. *Campanula Carpathica*, compared with *C. grandiflora*. *Cucubalus otites*. Jena ALZ.

ART. 55. *Vollständige griechische Grammatik für Schulen und Gymnasien, von A. F. Bernhardi, Subrektor an dem Friedrichswerderschen Gymnasium zu Berlin.*—*Complete Greek Grammar for Schools and Academies, by A. F. Bernhardi, &c.* Berlin. 366 pp. 8vo.

This Grammar is formed on the same principles with that of the Latin language, published by the same author two years ago, and is certainly very well adapted to the purpose of first instruction in schools. Mr. B. has, indeed, availed himself of the improvements made by his predecessors, particularly in regard to the Greek verb, but not without adding several of his own. On examining the conjugation of the Greek verb, he deduces its termination with *Hasse* and others, from those of the verb *εἶμι*; which idea, were it even more probable than it is, would perhaps conduce but little, if at all, to facilitate the acquisition of the language to beginners; especially as many new tenses of the verb *εἶμι* must be formed, according to the analogy, expressly for this purpose, which at present have no existence. On the subject of the middle verb, he does not agree with *Trendelenburg*. He allows, indeed, that, according to the signification only, and not the formation, the middle may be regarded as a particular form of the verb; and that it should, therefore, constitute a distinct conjugation. We do not, however, see the justness of the conclusion; but think that the business of conjugation would be greatly simplified, and rendered much more easy to beginners, if the tenses of the middle verb were divided between the active and passive voices, to which, in regard to their formation, they undoubtedly belong; and the attention of the learner directed to their reciprocal signification only. *Ibid.*

ART. 56. *Die Schriften Johannis, übersetzt und erklärt von Samuel Gottlieb Lange, Professor zu Jena. Dritter Theil.*—*The Writings of St. John, translated and illustrated by S. G. Lange, Professor at Jena.* Vol. III. 274 pp. in 8vo. Weimar.

Of the three volumes of this really valuable work, this last is unquestionably the most important, inasmuch as it contains, besides the Epistles of St. John, the promised Dissertations on the *character, style, and theology* of the beloved disciple of our Lord. In elucidating the Epistles, the author has adhered to the plan which he had adopted in regard to the other writings of St. John; each being preceded by an Introduction, after which follows the Translation, and, in the last place, the Grammatico-historical Commentary. *Ibid.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We know not very well what answer to give to certain rhapsodical letters from St. John's College, Cambridge, except to assure the author, that we shall endeavour to do justice to the works they mention.

The urgency of one or two correspondents about the works of themselves or their friends, can only be answered by the general assurance, that our attention is not remitted, though the consequence cannot always appear immediately.

LITERARY INTELLIGENCE.

The History of *Switzerland*, by Mr. Planta, Principal Librarian of the British Museum, is now in the press, and will proceed rapidly to Publication.

We understand that an *Oriental Society* is about to be formed in this country, for the advancement of Oriental learning and science.

Dr. Rennel is preparing for the press a volume of *Sermons* written by his father, and said to be of great excellence, both as to matter and style.

A very splendid work on *Architecture*, lately published at Leipzig, is expected very speedily to arrive in this country.

A fifth volume of the *Linnaean Transactions* will appear in October next.

The Society of Antiquaries will soon publish a fine print of Mr. Townley's fine Antique Helmet.

Captain Turner, whose interesting account of the Lama is inserted in the *Asiatic Researches*, is preparing a complete account of his Journey to Thibet, and residence there.

THE
BRITISH CRITIC,

For JUNE, 1799.

“ Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain, that a man can search too far, or be too well studied in the book of God’s word, or in the book of God’s works; divinity or philosophy; but rather let men endeavour an endless progress or proficiencie in both; only let men beware, that they apply both to charity, and not to swelling; to use and not to ostentation; and again that they do not unwisely mingle or confound these learnings together.” BACON.

ART. I. *Travels in the interior Parts of Africa, performed under the Direction and Patronage of the African Association, in the Years 1795, 1796, and 1797. By Mungo Park, Surgeon. With an Appendix, containing Geographical Illustrations of Africa, by Major Rennell.* 4to. About 470 pp. Price, as fixed by the African Association, 1l. 11s. 6d. Printed by Bulmer, for G. Nicol. 1799.

THERE are few readers who do not, with peculiar interest and avidity, take up an authentic account of travels, in regions little explored. After many useful and laborious efforts, so imperfect is our knowledge of the globe and its inhabitants, that the best informed students are conscious of having much to learn. The manners, even of countries comparatively well known, afford almost inexhaustible subjects for illustration; but a journey, like this of Mr. Park, through vast tracts, where no enlightened traveller has set his foot before, excites the highest curiosity; and being related by a man whose cha-

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rafter is peculiarly calculated to inspire confidence, is sure to fix and to reward attention*. That eager desire of knowledge which leads men to brave all hazards in the pursuit, is not a little conspicuous in the natives of this island; but it reflects peculiar honour on the more immediate compatriots of Mr. Park, that the principal explorers of Africa have been North-Britons. The sketch of this journey, published in the proceedings of the African Association, we have already noticed†; and our wish to see a fuller account has, from this volume, received a very pleasing gratification.

The great object of Mr. Park's mission to that country, will be best learnt from the instructions which he received from his employers, the African Association. They were plain and concise. He was directed,

“ On his arrival in Africa, to pass on to the river Niger, either by the way of Bambouk, or by such other route as should be found most convenient; that he should ascertain the course, and, if possible, the rise and termination of that river; that he should use his utmost exertions to visit the principal towns or cities in its neighbourhood, particularly Tombuctoo and Houssa; and that he should afterwards be at liberty to return to Europe, either by the way of the Gambia, or by such other route, as under all the then existing circumstances of his situation and prospects, should appear to be most advisable.” P. 3.

Mr. Park quitted England in May, 1795. On the 5th of July he reached Pisania, on the Gambia, where he was kindly received and entertained by Dr. Laidley, the superintendant of the British Factory established at that place. Under his hospitable roof, Mr. Park remained during the rainy season, and perfected himself in the Mandingo tongue, which is in general used through that part of Africa, and without which it was impossible for him to acquire an extensive knowledge of the country or its inhabitants. It is probable, from some circumstances which he states, that he would have found the Arabic language also of great use; but it does not appear that there were any persons at the Factory acquainted with it.

* The great Hooker accounts for our love of such information from the general desire of mutual participation. “ We covet,” he says, “ to have a kind of society and fellowship even with all mankind.”—
“ And an effect of that very natural desire in us (a manifest token that we wish after a sort of universal fellowship with men) appeareth by the wonderful delight men have, some to visit foreign countries, some to discover nations not heard of in former ages; we all to know the affairs and dealings of other people, yea to be in a league of amity with them.” *Ecc. Pol.* B. 1.

† See *British Critic*, January, 1799. P. 31, of the present volume.

On the 2nd of December, 1795, Mr. P. commenced his painful and perilous journey, attended by a Negro servant of the name of Johnson, who spoke both English and Mandingo; and a Negro boy named Demba, who, besides understanding Mandingo, spoke the language of the Serawoollies, an inland people residing on the Senegal. Mr. P. was furnished with a horse for himself, and two asses for his interpreter and servant. His baggage consisted of provisions for two days; and an assortment of beads, amber, and tobacco, for the purchase of a fresh supply as he proceeded; a few changes of linen, and other necessary apparel, an umbrella, a pocket sextant, a magnetic compass, and a thermometer; together with two fowling-pieces, two pair of pistols, and some other small articles (p. 29).

With this equipage, accompanied by two Slatées, or slave-merchants, a Bushreen, and a Negro, Mr. P. proceeded, eastward from the Gambia, through the kingdoms of Walli and Woolli, without molestation. The king of the latter country attempted to dissuade him from persevering in his journey, but Mr. Park determined to proceed.

At Koojai, the frontier town of Woolli, he was presented, by way of refreshment, with a liquor, which, he says,

“Tasted so much like the strong beer of my native country (and very good beer too) as to induce me to enquire into its composition; and I learnt, with some degree of surprise, that it was actually made from corn, which had been previously malted, much in the same manner as barley is malted in Great Britain: a root, yielding a grateful bitter, was used in lieu of hops, the name of which I have forgot; but the corn, which yields the wort, is the *holcus spicatus* of botanists.” P. 42.

From hence he passed, through a desert of two days journey, to the kingdom of Bondou; the soil of which, in native fertility, is not surpassed by any part of Africa.

“From the central situation of Bondou, between the Gambia and Senegal rivers, it is become a place of great resort, both for the Slatées, who generally pass through it, in going from the coast to the interior countries; and for occasional traders, who frequently come hither from the inland countries to purchase salt. These different branches of commerce are conducted principally by Mandingoes and Serawoollies, who have settled in the country. These merchants likewise carry on a considerable trade with Gedumah, and other Moorish countries, bartering corn and blue cotton clothes, for salt; which they again barter in Dentila and other districts for iron, shea butter, and small quantities of gold dust. They likewise sell a variety of sweet-smelling gums, packed up in small bags, containing each about a pound. These gums, being thrown on hot embers, produce a very pleasant odour, and are used by the Mandingoes for perfuming their huts and clothes.” P. 58.

In Tallika, a frontier town towards Woolli, the inhabitants, who are chiefly Mahomedans, live in considerable affluence, partly by furnishing provisions to the *Cassies*, or caravans of slaves, that pass through the town; and partly by the sale of ivory, obtained by hunting elephants; in which employment the young men are generally very successful (p. 46).

At Fatteconda, the capital of Bondou, Mr. Park had an audience of the king, to whom he explained the motives of his journey. The king, however, he says,

“ Seemed but half satisfied. The notion of travelling for curiosity was quite new to him. He thought it impossible that any man in his senses would undertake so dangerous a journey, merely to look at the country and its inhabitants; however, when I offered to shew him the contents of my portmanteau, and every thing belonging to me, he was convinced; and it was evident that his suspicion had arisen from a belief, that any white man must of necessity be a trader. When I had delivered my presents he seemed well pleased, and was particularly delighted with the umbrella, which he repeatedly furled and unfurled, to the great admiration of himself and his two attendants; who could not for some time comprehend the use of this wonderful machine. After this I was about to take my leave, when the king, desiring me to stop awhile, began a long preamble in favour of the whites, extolling their immense wealth and good dispositions. He next proceeded to an eulogium on my blue coat, of which the yellow buttons seemed particularly to catch his fancy, and he concluded by entreating me to present him with it; assuring me, for my consolation under the loss of it, that he would wear it on all public occasions, and inform every one who saw it, of my great liberality towards him. The request of an African prince, in his own dominions, particularly when made to a stranger, comes little short of a command. It is only a way of obtaining by gentle means, what he can, if he pleases, take by force; and, as it was against my interest to offend him by a refusal, I very quietly took off my coat, the only good one in my possession, and laid it at his feet.” P. 54.

Mr. Park next entered Kajaaga, the country of the Sera-woollies, where he was plundered of half his baggage. After this misfortune, he was visited by Demba Sego, the king's nephew, who offered to conduct him in safety to the kingdom of Kaffon. They left Joag, the capital of Kajaaga, with a numerous retinue.

“ Our company,” says Mr. P. “ consisted of thirty persons, and six loaded asses; and we rode on cheerfully enough for some hours, without any remarkable occurrence, until we came to a species of tree, for which my interpreter, Johnson, had made frequent inquiry. On finding it, he desired us to stop, and producing a white chicken, which he had purchased at Joag for the purpose, he tied it by the leg to one of the branches, and then told us we might now safely proceed, for that our journey would be prosperous. This circumstance is mentioned

nioned merely to illustrate the disposition of the Negroes, and to shew the power of superstition over their minds; for, although this man had resided seven years in England, it was evident that he still retained the prejudices and notions he had imbibed in his youth. He meant this ceremony, he told me, as an offering or sacrifice, to the spirits of the woods, who were, he said, a powerful race of beings of a white colour, with long flowing air. I laughed at his folly, but could not condemn the piety of his motives." P. 71.

The same evening Mr. P. arrived at the town of Samee, on the banks of the Senegal, which is here a beautiful, but shallow river, moving slowly over a bed of sand and gravel. The banks are high, and covered with verdure; the country is open and cultivated; and the rocky hills of Felow and Bambouk add much to the beauty of the landscape.

Mr. P. crossed the river in a canoe, which was overset by the carelessness of Demba Sego; and the next day reached Teesee, a large unwall'd town in Kaffon, where he was treated with great kindness by the inhabitants, who supplied him with provisions on very easy terms (p. 75); but his conductor Demba plundered him of half his remaining property.

From Teesee Mr. P. proceeded to Jumbo, the native town of the Negro who had accompanied him from the Gambia. This man had been employed some years by Dr. Laidley as a blacksmith, and was returning to his native country with the savings of his labour (p. 30). On his arrival near Jumbo,

"His brother, who had by some means been apprized of his coming, came out to meet him, accompanied by a singing man*: he brought a horse for the blacksmith, that he might enter his native town in a dignified manner, and he desired each of us to put a good charge of powder into our guns. The singing man now led the way, followed by the two brothers; and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance the blacksmith, by the most extravagant jumping and singing. On entering the town, the singing man began an extempore song in praise of the blacksmith, extolling his courage in having overcome so many difficulties; and concluding with a strict injunction to his friends to dress him plenty of victuals.

"When we arrived at the blacksmith's place of residence, we dismounted and fired our muskets. The meeting between him and his relations was very tender; for these rude children of nature, free from constraint, display their emotions in the strongest and most expressive manner. Amidst these transports the blacksmith's aged mother was led forth, leaning upon a staff. Every one made way for her; and she stretched out her hand to bid her son welcome. Being totally

* A sort of travelling bards and musicians, who sing extemporaneous songs in praise of those who employ them.

blind, she stroked his hands, arms, and face, with great care, and seemed highly delighted that her latter days were blessed by his return, and that her ears once more heard the music of his voice. From this interview, I was fully convinced that whatever difference there is between the Negro and European, in the conformation of the nose and the colour of the skin, there is none in the genuine sympathies and characteristic feelings of our common nature." P. 82.

The remainder of this highly interesting scene is well worthy of notice, but is too long for transcription.

At Kooniakary, the capital of Kasson, Mr. P. received a very seasonable supply, of the value of three slaves, in gold dust, from a Gambia trader, on Dr. Laidley's account (p. 87); but his wealth being whispered abroad, he was obliged to resign a part of it to the king.

Unfortunately for the traveller, the adjoining kingdom of Kaarta was at war with the Bambarra, through whose country he meant to pass in his way to the Niger. On his arrival therefore at Kemmoo, the capital of Kaarta, the sovereign of that country earnestly represented to him the danger of entering Bambarra. Mr. P. however, dreading to spend the rainy season in the interior of Africa, and anxious to make a greater progress in discovery, determined to go forwards. The king, finding he was resolved to proceed, pointed out to him a route, which, though not free from danger, was the only one which remained; which was to go northwards from Kaarta into the Moorish kingdom of Ludamar, whence he might pass, by a circuitous route, into Bambarra; and appointed guides to conduct him to Jarra (p. 95). On the 18th of February, 1796, he reached Simbing, the frontier village of Ludamar. It was from this place that

"Major Houghton (being deserted by his negro servants, who refused to follow him into the Moorish country) wrote his last letter, with a pencil, to Dr. Laidley. This brave but unfortunate man, having surmounted many difficulties, had taken a northerly direction, and endeavoured to pass through the kingdom of Ludamar, where I afterwards learned the following particulars concerning his melancholy fate. On his arrival at Jarra, he got acquainted with certain Moorish merchants, who were travelling to Jisheet (a place near the salt-pits in the Great Desert, ten days journey to the northward) to purchase salt, and the Major, at the expence of a musket and some tobacco, engaged them to convey him thither. It is impossible to form another opinion on this determination, than that the Moors intentionally deceived him, either with regard to the route that he wished to pursue, or the state of the intermediate country between Jarra and Tombuctoo. Their intention probably was to rob and leave him in the Desert. At the end of two days he suspected their treachery, and insisted on returning to Jarra. Finding him persist in this determination,

tion, the Moors robbed him of every thing he possessed, and went off with their camels; the poor Major being thus deserted, returned on foot to a watering place in possession of the Moors, called Tarra. He had been some days without food, and the unfeeling Moors refusing to give him any, he sunk at last under his distresses. Whether he actually perished of hunger, or was murdered outright by the savage Mahomedans, is not certainly known; his body was dragged into the woods, and I was shewn, at a distance, the spot where his remains were left to perish." P. 103.

Having obtained permission of Ali, the Moorish sovereign of Ludamar, to pass through his dominions, Mr. P. left his servant Johnson at Jarra, with directions to return to the Gambia with duplicates of his papers; and proceeded eastward, accompanied by his faithful boy, who though advised by Johnson to return, resolved to share the dangers of his master (p. 114).

Mr. P. now approached the frontiers of Bambarra, when an event occurred that was as calamitous as unexpected. He had spent the 6th of March with the hospitable Doori (chiefman) of a Negro village, who had killed two fine sheep on the occasion.

We will transcribe the journal of the following day; a day, the occurrences of which, we are persuaded, will never be effaced from Mr. Park's memory.

"March 7. Our landlord was so proud of the honor of entertaining a white man, that he insisted on my staying with him and his friends until the cool of the evening, when, he said, he would conduct me to the next village. As I was now within two days journey of Goomba*, I had no apprehensions from the Moors, and readily accepted the invitation. I spent the forenoon very pleasantly with these poor Negroes: their company was the more acceptable, as the gentleness of their manners presented a striking contrast to the rudeness and barbarity of the Moors. They enlivened their conversation by drinking a fermented liquor made from corn; the same sort of beer that I have described in a former chapter; and better I never tasted in Great Britain.

"In the midst of this harmless festivity, I flattered myself that all danger from the Moors was over. Nancy had already placed me on the banks of the Niger, and presented to my imagination a thousand delightful scenes in my future progress, when a party of Moors unexpectedly entered the hut, and dispelled the golden dream. They came, they said, by Ali's orders, to convey me to his camp at Benowm. If I went peaceably, they told me I had nothing to fear; but if I refused, they had orders to bring me by force. I was struck dumb with surprise and terror, which the Moors observing, endeavoured to calm my apprehensions, by repeating the assurance that I had nothing

* In Bambarra.

to fear. Their visit was occasioned by the curiosity of Ali's wife, Fatima, who had heard so much about Christians, that she was very anxious to see one: as soon as her curiosity should be satisfied, they had no doubt, they said, that Ali would give me a handsome present, and send a person to conduct me to Bambarra. Finding entreaty and resistance equally fruitless, I prepared to follow the messengers, and took leave of my landlord and his company with great reluctance. Accompanied by my faithful boy we reached Dalli in the evening, where we were strictly watched by the Moors during the night." P. 111.

Soon after Mr. Park's arrival at Ali's camp at Benowm, the Moors searched every part of his apparel, and stripped him of all his gold, amber, watch, and one of his pocket compasses; he had fortunately, in the night, buried the other compass in the sand. He remained a prisoner with the Moors nearly four months, during which time he experienced every species of insult and irritation. He thus concludes the pathetic description of his sufferings.

"I was a *stranger*, I was *unprotected*, and I was a *Christian*; each of these circumstances is sufficient to drive every spark of humanity from the heart of a Moor; but when all of them, as in my case, were combined in the same person, and a suspicion prevailed withal that I had come as a *spy* into the country, the reader will easily imagine that in such a situation, I had every thing to fear. Anxious however to conciliate favour, and, if possible, to afford the Moors no pretence for ill-treating me, I readily complied with every command, and patiently bore every insult; but never did any period of my life pass away so heavily; from sun-rise to sun-set, was I obliged to suffer, with an unruddied countenance, the insults of the rudest savages on earth." P. 125.

At length, on the 2nd of July, Mr. P. effected his escape from this inhospitable district (p. 172). He was, however, compelled to leave his faithful boy behind him, in slavery; though not without having made earnest application for his release (p. 162). The circumstances attending Mr. Park's escape are highly curious. He was lodged at a village at some distance from Ali, when, unexpectedly four Moors arrived with orders to conduct him to the king. Conceiving that he had nothing but death to expect, he packed up his clothes one night, and, at day-break, stepped gently over the Moors who were sleeping in the open air, mounted his horse, and hastened from the village; but he had not advanced far before he was overtaken by the Moors. They told him he must return to Ali; his heart now sunk within him: but Providence still protected him, for, after stripping him of his cloak, to his great joy and surprise, they quitted him, and he discovered they were robbers, ignorant of the true circumstances of his situation. His journal thus proceeds:

"It

“ It is impossible to describe the joy that arose in my mind when I looked around and concluded that I was out of danger. I felt like one recovered from sickness; I breathed freer; I found unusual lightness in my limbs; even the Desert looked pleasant; and I dreaded nothing so much as falling in with some wandering parties of Moors, who might convey me back to the land of thieves and murderers from which I had just escaped.

“ I soon became sensible, however, that my situation was very deplorable; for I had no means of procuring food, nor prospect of finding water. About ten o'clock perceiving a herd of goats feeding close to the road, I took a circuitous route to avoid being seen; and continued travelling through the wilderness, directing my course, by compass, nearly east-south-east, in order to reach, as soon as possible, some town or village of the kingdom of Bambarra.

“ A little after noon when the burning heat of the sun was reflected with double violence from the hot sand, and the distant ridges of the hills, seen through the ascending vapour, seemed to wave and fluctuate like the unsettled sea, I became faint with thirst, and climbed a tree in hopes of seeing distant smoke, or some other appearance of a human habitation; but in vain, nothing appeared all around but thick underwood, and hillocks of white sand.

“ About four o'clock I came suddenly upon a large herd of goats, and pulling my horse into a bush, I watched to observe if the keepers were Moors or Negroes. In a little time I perceived two Moorish boys, and with some difficulty persuaded them to approach me. They informed me that the herd belonged to Ali, and that they were going to Deena where the water was more plentiful, and where they intended to stay until the rain had filled the pools in the Desert. They shewed me their empty water skins, and told me they had seen no water in the woods. This account afforded me but little consolation; however it was in vain to repine, and I pushed on as fast as possible, in hopes of reaching some watering place in the course of the night. My thirst was by this time become insufferable; my mouth was parched and inflamed; a sudden dimness would frequently come over my eyes, with other symptoms of fainting; and, my horse being very much fatigued, I began seriously to apprehend that I should perish of thirst. To relieve the burning pain in my throat and mouth, I chewed the leaves of different shrubs, but found them all bitter and of no service to me.

“ A little before sun-set, having reached the top of a gentle rising, I climbed a high tree, from the topmost branches of which I cast a melancholy look over the barren wilderness, but without discovering the most distant trace of a human dwelling. The same dismal uniformity of shrubs and sands every where presented itself, and the horizon was as level and uninterrupted as that of the sea.

“ Descending from the tree I found my horse devouring the stubble and brushwood with great avidity; and as I was now too faint to attempt walking, and my horse too fatigued to carry me, I thought it but an act of humanity, and perhaps the last I should ever have it in my power to perform, to take off his bridle and let him shift for himself; in doing which I was suddenly afflicted with sickness and giddiness.

ness; and, falling upon the sand, felt as if the hour of death was fast approaching. 'Here then, thought I, after a short but ineffectual struggle, terminate all hopes of being useful in my day and generation; here must the short span of my life come to an end.' I cast (as I believed) a last look on the surrounding scene, and, whilst I reflected on the awful change that was about to take place, this world with its enjoyments seemed to vanish from my recollection.

"Nature, however, at length resumed its functions; and, on recovering my senses, I found myself stretched upon the sand, with the bridle still in my hand, and the sun just sinking behind the trees. I now summoned all my resolution, and determined to make another effort to prolong my existence, and as the evening was somewhat cool, I resolved to travel as far as my limbs would carry me, in hopes of reaching (my only resource) a watering place. With this view, I put the bridle on my horse, and driving him before me, went slowly along for about an hour, when I perceived some lightning from the north-east, a most delightful sight, for it promised rain. The darkness and lightning increased very rapidly; and in less than an hour I heard the wind roaring among the bushes. I had already opened my mouth to receive the refreshing drops which I expected, but I was instantly covered with a cloud of sand, driven with such force by the wind, as to give a very disagreeable sensation to my face and arms; and I was obliged to mount my horse and stop under a bush, to prevent being suffocated. The sand continued to fly in amazing quantities for near an hour, after which I again set forward, and travelled with difficulty, until ten o'clock. About this time I was agreeably surprised by some very vivid flashes of lightning, followed by a few heavy drops of rain. In a little time the sand ceased to fly, and I alighted, and spread out all my clean clothes to collect the rain, which at length I saw would certainly fall. For more than an hour it rained plentifully, and I quenched my thirst by wringing and sucking my clothes." P. 175.

After experiencing many difficulties in his route through the wilderness, Mr. Park reached the kingdom of Bambarra; and on the 20th of July beheld "the great object of his mission, the long-sought for, majestic Niger, glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward." The same day he arrived at Sego, a city situated on the Niger, and containing, according to the best information, about 30,000 inhabitants*.

From Sego Mr. Park passed to a large town called Kabba, situated in the midst of a beautiful and highly cultivated country; bearing a greater resemblance to the centre of England, than to what might have been expected in the middle of Africa.

* The reader will find some account of Sego, and of the events which befel Mr. Park, in its neighbourhood, in our 13th volume, p. 32.

"The people were every where employed in collecting the fruit of the shea-trees, from which they prepare the vegetable butter, mentioned in former parts of this work. These trees grow in great abundance all over this part of Bambarra. They are not planted by the natives, but are found growing naturally in the woods; and in clearing wood land for cultivation, every tree is cut down but the shea. The tree itself very much resembles the American oak; and the fruit, from the kernel of which, being first dried in the sun, the butter is prepared, by boiling the kernel in water, has somewhat the appearance of a Spanish olive. The kernel is enveloped in a sweet pulp, under a thin green rind; and the butter produced from it, besides the advantage of its keeping the whole year without salt, is whiter, firmer, and, to my palate, of a richer flavour, than the best butter I ever tasted made from cows' milk. The growth and preparation of this commodity seem to be among the first objects of African industry, in this and the neighbouring states; and it constitutes a main article of their inland commerce." P. 202.

On the 29th of July, Mr. Park quitted his horse, the worn out associate of his adventures, apparently at the point of death; and proceeded with a guide, who had been sent to attend him by the King of Bambarra, in a fisherman's boat, to Silla, a large town on the right bank of the Niger. Here Mr. Park determined to return to the Gambia. We shall close this part of our review with his reasons for this resolution: they evince much good sense; and, we doubt not, were completely satisfactory to his employers. To his wife and necessary determination, we are probably indebted for the valuable work now presented to the public.

The chief man at Silla, after much entreaty, permitted him to enter his house to avoid the rain;

"But," he says, "the place was very damp, and I had a smart paroxysm of fever during the night. Worn down by sickness, exhausted with hunger and fatigue; half-naked, and without any article of value, by which I might procure provisions, clothes, or lodging; I began to reflect seriously on my situation. I was now convinced, by painful experience, that the obstacles to my further progress were insurmountable. The tropical rains were already set in with all their violence; the rice grounds and swamps were every where overflowed; and in a few days more travelling of every kind, unless by water, would be completely obstructed. The Kowries, which remained of the King of Bambarra's present, were not sufficient to enable me to hire a canoe for any great distance; and I had but little hopes of subsisting by charity in a country where the Moors have such influence. But above all, I perceived that I was advancing, more and more, within the power of those merciless fanatics; and from my reception both at Sego and Sansanding, I was apprehensive that in attempting to reach

reach even Jenné* (unless under the protection of some man of consequence amongst them, which I had no means of obtaining) I should sacrifice my life to no purpose; for my discoveries would perish with me. The prospect either way was gloomy. In returning to the Gambia, a journey on foot of many hundred miles, presented itself to my contemplation, through regions and countries unknown. Nevertheless this seemed to be the only alternative; for I saw inevitable destruction in attempting to proceed to the eastward. With this conviction on my mind, I hope my readers will acknowledge, that I did right in going no further. I had made every effort to execute my mission in its fullest extent which prudence could justify. Had there been the most distant prospect of a successful termination, neither the unavoidable hardships of the journey, nor the dangers of a second captivity, should have forced me to desist. This, however, necessity compelled me to do: and whatever may be the opinion of my general readers on this point, it affords me inexpressible satisfaction, that my honourable employers have been pleased, since my return, to express their full approbation of my conduct." P. 211.

(To be continued.)

ART. II. *Grove Hill, a descriptive Poem; with an Ode to Mithra. By the Author of Indian Antiquities.* 4to. 11. 1s. Wright. 1799.

THE public has frequently been instructed and entertained by the various talents of Mr. Maurice; and the present poetical effusion will detract nothing from his high character. Some readers will require to be informed, that Grove Hill is the villa of Dr. Lettsom; which, in the eyes of Mr. Maurice, possesses distinctions and advantages worthy of being celebrated in verse. The author, "whilst on a visit at Grove Hill, was so struck with the interesting scenery, and beautiful landscapes, which that villa and its vicinity presented to his view, as to have an instantaneous desire excited in his mind, to express the sentiments he felt in poetry." That Mr. M. could not be an inattentive observer of the charms of natural beauty, was before apparent in his two excellent poems on Netherby and Hagley, published in a collection of poems, in

* A town situated on a small island in the Niger. It is two short days journey to the eastward of Silla, and is said to contain a greater number of inhabitants than Sego, or any other town in Bambarra.

quarto, which is now become scarce. The commencement of Grove Hill is very animated.

" GROVE HILL. A DESCRIPTIVE POEM.

" 'These are thy glorious works' Almighty Sire!
 Whose spirit warms us in the solar fire,
 In their vast orbits rolls the pond'rous spheres,
 And leads in radiant march the circling years.
 " 'These are thy glorious works' Almighty King!
 Thus to their golden harps rapt seraphs sing;
 While mortals, kindling as those works they view,
 Through earths wide range the incessant theme renew;
 From glowing realms, where Brahmin seers prolong,
 To day's refulgent orb, the matin song,
 And, as the altar's hallow'd flame ascends,
 In its full blaze the prostrate Persian bends;
 To the deep gloom of Lapland's frozen shore,
 Whose thiv'ring sons the transient beam adore,
 And, half the annual circle plung'd in night,
 Hail the bright *current* for the source of light.
 Nature herself exulting in the ray,
 That pours thro' all her depths unbounded day,
 Bursts into song; while now, returning Spring,
 Borne on the balmy zephyr's fragrant wing,
 Like a young beauteous bride, from orient bow'rs,
 Sparkling with dewy gems, and crown'd with flow'rs;
 Hastes to her fav'rite isle, and round her pours,
 In rich profusion, health's exhaustless stores;
 But in this lofty Grove triumphant reigns,
 And decks with choicest gifts, the laughing plains.
 Where'er around I turn my wond'ring sight,
 New objects crowd and wake increas'd delight;
 Here sheets of living verdure charm the eye;
 There glow rich tints that with the Tyrian vie.
 Now, the gay garden with its varied sweets,
 My raptur'd sense, a blooming Eden, greets:
 Now from the turret's height my eagle glance
 I roll delighted o'er the vast expanse:
 Now range yon ample lawn's luxuriant swell,
 Or pensive wander down yon shadowy dell;
 Or in the cool of eve's declining beam,
 Seek the sweet cottage and its spacious stream;
 While soft around the genial zephyr blows,
 And murmur'ing waters sooth me to repose." P. 1.

The poet proceeds to particularize the more prominent features and excellencies of the scene; such as the Grove, the Garden, the Library, the Landscape around, &c. &c. nor will the reader meet with any mean or feeble versification, but throughout will find the composition full of spirit and harmony.

mony. The following apostrophe is entitled to no common praise.

“ THE ARBUSTUM* AND CUPID SLEEPING.

Nor need th' exploring eye at distance roll
 For beauties to transport th' admiring soul,
 Since all that can the raptur'd sense beguile,
 Where blooming nature wears her softest smile;
 All that in verdure, water, woods, can charm,
 While genius can instruct, or fancy warm;
 All that can sooth the taste or feast the sight,
 Court us at home, and in these glades unite.
 Gay open lawns and dark sequester'd bowers,
 The richest rarest plants, the sweetest flowers,
 Assembled here in bright profusion meet,
 Wave o'er our heads, or bloom beneath our feet.
 But chief in yon Arbustum's winding shade
 Have taste and fancy their full powers display'd;
 Where ev'ry lovelier shrub that decks the vale,
 Each scented blossom that perfumes the gale;
 All those more beauteous trees whose tow'ring height,
 And branching foliage, the charm'd eye delight;
 Or, when bright Sirius in too fierce a flood
 Of glory beams, and fires the fever'd blood,
 Whose cooling fruits the burning thirst assuage,
 And check that fever's dire destructive rage;
 All here arrang'd in beauteous order grow,
 Diffusing health and fragrance as they blow.
 Nor are there wanting to this lovely Grove,
 Where Science and the Muse delighted rove,
 The rural cot, the grotto's cooling shade,
 The murmur'ing fountain and the deep cascade;
 The bath salubrious, in whose bracing wave
 Their beauteous limbs exulting Naiads lave;
 Cellars with wines of choicest vintage stor'd;
 A kind good mistress, and a bounteous lord.
 Deep in the windings of yon secret glade,
 Where the thick coppice forms a darker shade,
 With arrows blunted and extinguish'd fires,
 Innoxious sleeps the god of soft desires.
 Too well I know, too oft have felt his pow'r,
 Nor dare I visit that enchanted bow'r,
 Left, by some magic, he from slumber start,
 His lamp rekindle, and new-point his dart.
 Take thy repose, sweet tyrant, sov'reign love,
 For me, eternal may thy slumbers prove.” P. 23:

* By a manifest error of the press, this is printed in large characters ARBUSTUM, which, in a publication so elegant, is a blemish much to be regretted, and ought to have been removed by a cancel of the leaf. *Arbustum* stands rightly in the notes and elsewhere.

The Cottage is described with no less energy, and the conclusion is impressive without being too adulatory.

“ Such are the soft enchanting scenes display'd,
In all the blended charms of light and shade,
At Camberwell's fair Grove, and verdant brow,
The loveliest Surrey's swelling hills can show :
And long may he whose bold excursive mind
This sweet terrestrial Paradise design'd,
Long may he view the fav'rite bower he plann'd,
Its tow'ring foliage o'er his race expand ;
Behold them flourish in its grateful shade,
And in their father's steps delighted tread :
Then full of years, and, crown'd with well-earn'd fame,
Retire in peace, his bright reward to claim.” P. 36.

Some explanatory Notes are added, but of no very great interest or importance.

We next are introduced to an “ Ode to Mithra,” which, though many will consider it as rather a whimsical companion to a descriptive Poem, on a private Villa, near the metropolis of England, is such as every admirer of genuine poetry will be happy to possess. This Poem has been printed before, and circulated among the author's private friends; but never published. The subject seems far better suited than the descriptive style to Mr. Maurice's genius, which is impregnated with the most ardent vigour. This will sufficiently appear from the following specimen.

“ ODE TO MITHRA.

“ The deeper mysteries prepare,
To the pale candidate's astonish'd eyes !
In all thy dreadful charms, great Nature, rise ;
With fearful prodigies appal his soul,
Around him let terrific lightnings glare,
And the loud thunders of the tropic roll.
While winds impetuous rush, and waves resound,
And rending earthquakes rock the lab'ring ground.
Thro' the deep windings of the mystic cave,
While midnight darkness hovers o'er,
Let the blind wretch his toilsome way explore :
Now plunge him headlong in the polar snow ;
Whelm him in Capricorn's solstitial wave,
Round him let Cancer's burning deluge flow.
Through all the elements that wrap the globe,
The soul that dares to heav'nly birth aspire,
Must strenuous toil—earth, ocean, air, and fire ;
Then purg'd of all the sordid dross below,
The daring spirit shall with angels glow,
And change its earthly, for a heav'nly robe.

Yon mighty ladder, let his feet ascend,
 With sapphires studded and refulgent gold;
 To heav'n's high arch its lofty steps extend,
 And seven bright gates their radiant valves unfold.
 Of various metals wrought, these portals gleam:
 And, through yon orbs, the souls migration shew;
 Now spotless, shining in the solar stream,
 Now darkly toiling in the spheres below.
 Where'er he wanders let his lips prolong,
 To him who rolls the spheres, th' exulting song!
 Borne on the radiant Eagle of the sphere,
 Now let him urge aloft his bold career.
 All the bright wonders of that sphere display,
 And bathe him in the blazing fount of day.
 Strike up the dreadful symphonies sublime,
 That oft when yon pale orb hath reach'd its height,
 Mid the dead silence of incumbent night
 On Caucasus, the musing seer astound,
 Bursting from all the spacious skies around,
 But chief, thou mighty consecrated lyre!
 That, in the glittering arch of heav'n set high,
 Flam'st forth the richest jewel of the sky!—
 Immortal harp, that, at the birth of time,
 Sangst, in sweet union, to th' angelic quire,
 Who hail'd with shouts the Great Creative Sire;
 Exalt thy deep, thy diapason swell!
 While in bright order, through the blue expanse
 To the wild warbling of that mystic shell,
 Their nightly round the beauteous Pleiads dance:
 And all the sacred animals that shine
 Thro' yon vast vault in awful concert join.
 To Mithra's praise the pealing anthems rise
 And one triumphant chorus fills the skies."

It only remains to add, that the volume before us exhibits an almost unexampled specimen of typographical excellence. The paper, types, ink, &c. display the very perfection of the art. The prints, which are numerous, and engraved on wood by Anderson, from drawings of Samuel, are all entitled to greater or less degrees of praise; some indeed are exquisite; and we principally object to the recumbent figure in the title-page, which many will imagine to be a representation of the poet, but we can assure our readers it is not. It must be allowed that, in the expression of trees and all kinds of foliage, fine engravings on wood have a depth and softness which exceed perhaps the best copper-plates; in delineating all other objects they are very far inferior, even in the hands of the Bewicks, and the present artist.

ART. III. *A View of the Causes and Consequences of English Wars, from the Invasion of this Country by Julius Cæsar, to the present Time.* By Anthony Robinson. 8vo. 241 pp. 4s. Johnson. 1798.

A SINCERE and well-directed attempt to promote the happiness of nations, by dissuading their rulers from unjust wars, would claim our applause, if not as critics, at least as patriots and well-wishers to mankind. But books, like men, are not always what they profess; and we had not proceeded far in this work, before the "sheep's clothing," which indeed is not put on very skilfully, dropped off, and discovered the wolf (or Jacobin) in all his native ferocity. The object of this writer, we do not hesitate to say, is to vilify all governors, and depreciate all governments; to ridicule Christianity; to create a contempt and hatred of its ministers; and to excite an abhorrence not so much of war in general, as of that in which our country has embarked, for the sake of resisting unjust aggression; and which, in its consequences, now promises to produce the deliverance of Europe. That we do not lightly charge the author with such designs, a few specimens of his work will sufficiently prove.

After some just, but trite remarks, on the invasion of the Romans, and its consequences, the author notices the wars during the Saxon Heptarchy; not accounting for them, as might be expected, by the barbarism of the age, but ascribing, indirectly at least, their origin to *the Christian religion!* and dwelling with peculiar complacency on the circumstance, that some ambitious and warlike kings were, in that superstitious age, celebrated for their piety; as if the mere profession of Christianity could influence the conduct of men, who had not imbibed its spirit and its principles. But the following passage will best show the mind and temper of the writer.

"One measure of this king was worthy of praise, he imposed an annual tribute on the princes of Wales of three hundred wolves heads, which tended to destroy the breed of these devouring animals. This was not, however, the best tribute he might have imposed; the heads of three hundred monks annually, would have destroyed a breed of animals far more destructive and ferocious than the wolves of Wales." P. 13.

What is this, but, in the words of Mr. Burke, "declaiming against monks in the spirit of a monk." We have given a specimen of this *philosophical* author's meekness of spirit. The following will afford an example of his ingenuous sincerity.

U u

"Let

“ Let it not be supposed that this reflection warrants mankind to treat modern priests with cruelty. Their violence has nearly exhausted itself, and God forbid that any should disgrace themselves by trampling upon a tiger, whom time has robbed of his teeth. The laws of humanity are of eternal and universal obligation, and he should be held up to the scorn of the universe who does not regard all cruelty, on whomsoever exercised, as detestable.” P. 83.

Thus, to secure the clergy of the present times against the natural effects of his violent abuse of their predecessors, he tells us, not, as candour would have prompted, that they are now, and especially in Protestant countries, of a very different character, but that they have rather less power. They are still *the tiger*, according to him, but their teeth are drawn. Is this language likely to conciliate benevolence, and secure the objects of his hatred from persecution? Or is it not similar to that, attributed in a popular story to a Quaker, who would not *hurt* the animal that had offended him, but said such things of him, as occasioned others to knock him on the head? The hypocrisy of democratic writers is, if possible, more disgusting than their cruelty.

We will not pursue the writer through all the misrepresentations and absurdities contained in this jejune and ill-written narrative. Among many pretences to mildness and philanthropy, the Jacobin frequently breaks out; as where he tells us (p. 129) that “ the true cause of war has *ever* been the existence of a dignified class,” &c. As if republics had not been, in all ages, more unjust to their neighbours, more unfeeling, and more prone to war, for conquest and oppression’s sake, than any other governments, however aristocratic. On religious subjects he “out-herods Herod.” For not only are there frequent sneers at Christianity, but occasionally even at Providence. His account of the wars of King George the Second is chiefly derived from the “*candid* Smollett;” that of the American war from the *impartial* Belsham. Its temper and exactness therefore may easily be guessed. The language, in general, is an empty and vulgar rant; which would disgrace even a Jacobin newspaper. But the whole account of Mr. Pitt’s administration shows completely the mind and spirit of this writer. With him, that able Minister, the plan of whose administration was manifestly directed to preserve the peace, and retrieve the finances of his country, is perpetually “*attempting* war;” he is “a strutting pettifogger, a Don Quixote,” &c. Mr. Fox is not only “one of the most accomplished men of his age,” but “his *virtuous dispositions* are, if possible, still more elevated than his talents.” Need we, after this, acquaint the reader, that this author’s account of the ori-
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gin of the present war is in the true style of his sect, and consequently a tissue of the most bold and unwarranted assertions? But we will now dismiss the writer and his work, consigning both to that oblivion which will be their best refuge; and from which we would not, even for a moment, have rescued them, but that it seemed of importance to shew to our readers, what kind of productions they may sometimes meet with, under the mask and semblance of *histories*.

ART. IV. *Elements of Chemistry.* By Joseph Francis Jacquin, Professor of Chemistry and Botany at Vienna, &c. &c. Translated from the German. 8vo. 415 pp. 7s. 6d. West. 1799.

AMONG the numerous chemical works that have appeared in Europe, since chemistry was formed into a system, it will be difficult to find more facts collected in one octavo volume, than are contained in this work of Mr. Jacquin. Circumlocutions and repetitions are not to be found in it. The materials are properly arranged, clearly expressed, and, in general, accurately stated. Yet we cannot assert that the book is without deficiencies, or that it may be considered as a complete elementary treatise.

The want of the description of a chemical apparatus is the principal defect of the work, which naturally disappoints the expectation of the reader, especially if he be a novice in chemistry; and for such indeed the book seems to be principally intended.

It is remarkable that though this author speaks of aludels, of muffles, of the calorimeter, &c. &c. yet he does not describe any of them; nor, in short, any other chemical utensil; excepting Mr. Woulfe's apparatus for compound distillations; which indeed is particularly described, and very well represented in the only plate annexed to the work.

Of the practical operations that are mentioned by Professor Jacquin, we find very few which may be said to be so particularly specified, as to enable a beginner to perform them with success. This work therefore might with more propriety be called an *ample syllabus*, or the *elements of theoretical chemistry*; to which, however, a few chapters on the practical part would, in our opinion, make a very desirable and useful adjunct, in a future edition. Nevertheless this book, in its present state, undoubtedly deserves the attention of the studious world, and we think it our duty to recommend it to the lovers of chemistry.

The materials are disposed under three grand divisions, with the titles of the Mineral Kingdom, the Vegetable Kingdom, and the Animal Kingdom. Those divisions are preceded by an Introduction, and six preliminary sections, in which the author briefly treats: 1. Of Chemical Solutions. 2. Of Chemical Affinities. 3. Of Caloric, or the Matter of Heat. 4. Of the Matter of Light. 5. Of the Atmosphere. And, 6. Of Water. The work concludes with the description of Woulfe's Apparatus for compound distillation, and an Index of the principal articles in the book.

Mr. Stutzer, the translator, who has signed his name to a short Advertisement which follows the title-page, seems to have performed his part with sufficient accuracy. He uses indeed several words and phrases, that are not common in the language of chemistry; but they are not likely to lead the reader into any material error.

With respect to the nomenclature, Professor Jacquin very properly subjoins the old names to those which have been recently adopted; and throughout the work gives a short but impartial account of theories.

In order to convey to our readers some idea of this author's clear and concise style, we have selected the following paragraphs, which the uniform tenor of the work renders more than sufficient for the purpose.

“ OF ALUM.

“ Alum, or sulphate of alumine, is an earthy salt, which consists of the sulphuric acid and alumine. Native alum is found near the craters of volcanos, and in some mineral waters. We obtain it artificially, either by direct combination, or by the reduction of aluminous pyrites.

“ These minerals always contain the chief constituents of alum in an uncombined state. The sulphuric acid appears in the form of sulphur, and the alumine is combined with various other bodies. But, during the efflorescence, the sulphur combines with the oxygen of the atmosphere, and forms sulphuric acid, which, uniting with the alumine, becomes alum. To accelerate this process, a large quantity of the minerals should be previously roasted by a gentle heat, to purify them from all resinous matter.

“ The sulphuric acid, generated in the manner described, combines not only with the alumine, but also with the calcareous earth, magnesia, and iron of the minerals, and produces gypsum, sulphate of magnesia, and sulphate of iron. The alum is separated from these bodies by crystallization; the gypsum is precipitated during evaporation, and the sulphates of magnesia and of iron remain in the lie.

“ Besides those impurities, the first lixivium of alum contains also a certain portion of superabundant sulphuric acid, which impedes the crystallization of the alum. This is generally saturated with pot-ash.
Never.

Nevertheless, the alum of the shops is not only supersaturated with sulphuric acid, but also mixed with sulphate of pot-ash.

“ The crystals of alum are octaedrons of a sweetish astringent taste, which effloresce in a slight degree when in contact with the atmosphere, and change the infusion of violets red. On exposure to fire they liquefy very readily, lose their water of crystallization with considerable intumescence, and form a dry, friable, and spongy substance, termed burnt-alum. It is decomposed if the heat be more intense, its acid is dissipated, and alumine remains. It requires 34 parts of cold, and 16 parts of cold water, for solution.

“ Alum is decomposed by lime, baryt, and magnesia, which combine with the sulphuric acid, and precipitate the alumine. The same effect is produced by pure alkalis, but, if they be added to excess, the alumine which was precipitated is redissolved.

“ If a solution of common alum be boiled with a small portion of alumine, the alum appears not only to be perfectly saturated with the earth, but to be supersaturated. The lixivium is then almost tasteless, and when at rest deposits crystals of a cubic form.

“ One hundred parts of sulphuric acid are saturated with 75 parts of alumine, and 100 parts of the crystals of alum contain 24 parts acid, 48 parts alumine. and 58 parts of water of crystallization.”
P. 128.

“ OF TIN.

“ Tin (Jupiter) is the lightest of all metals, its specific gravity being 7.3065. Its tenacity is considerable; but it possesses a great degree of malleability, which is proved from its being wrought into tin plates. It is but slightly elastic, and so extremely soft as to receive an impression from the nail of one's finger. It causes a singular crackling noise when bent.

“ Tin suffers no other change on exposure to the atmosphere, than that its surface is somewhat tarnished; and, for the same reason, water oxides it but slowly, and superficially. It melts with great facility in the fire, previous to ignition; and, when melted in contact with air, its surface is oxidized, and covered with a white shrivelled pellicle, which being removed, is immediately succeeded by a second pellicle, so that the whole mass of tin may be converted into a calx, which is termed putty. But if tin be suddenly ignited, it burns with a white flame, and sublimes at the same time in an oxidized form.

“ Melted tin difficultly crystallizes on cooling, when it forms rhomboidal crystals. A strong fire changes the oxide of tin into glass, without the aid of a flux. But with vitrifiable bodies, it forms a white and opaque enamel. It is easily reduced to its metallic state by the addition of inflammable bodies.

“ The concentrated sulphuric acid, aided by heat, readily dissolves tin, and on this occasion sulphureous acid gaz is produced. This solution is extremely caustic, and, being cooled, deposits small acicular crystals. A continued heat and rest decompose the solution, and precipitate the oxide of tin, which is again dissolved in an additional portion of sulphuric acid. The fixed alkalis precipitate the tin from this solution in the state of a very white oxide.

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" The nitric acid acts very powerfully upon tin, which is changed into a white oxide, whilst nitrous gas is developed. The remaining nitric acid contains but a very small portion of tin in solution, and even this is separated during evaporation. This oxide of tin, when dried, forms a semi-transparent corneous substance. If a greater quantity of nitric acid be thus slowly and perfectly decomposed by tin, we obtain on evaporating the water, a salt in the form of acicular crystals, which is true flaming nitre. For during this operation the water mixed with the nitric acid is also decomposed by the tin; its oxygen oxidizes the tin, and the hydrogen, which is disengaged, combines with the nitrogen separated from the nitric acid, and forms ammoniac, which, by uniting with a part of the remaining nitric acid, becomes flaming nitre.

" The concentrated muriatic acid, even in the cold, acts upon tin, and dissolves it, whilst a very ferid inflammable gas is produced. We obtain a yellow solution not decomposable by rest, which, being evaporated, forms beautiful brilliant acicular crystals, deliquescent in atmospheric air. Alkalis and lime precipitate the tin in the state of a white oxide.

" The oxygenated muriatic acid dissolves tin quietly, and without effervescence. The tin, in this case, is oxidized by the superabundant oxygen, and then dissolved in the remaining muriatic acid, which solution differs in no respect from the former. Tin is also readily dissolved in aqua regia; the solution is yellow, and generally deposits acicular crystals; but, if the solution be formed too hastily, we shall obtain a gelatinous transparent mass, the oxide of tin being separated.

" Tin has a great tendency to combine with sulphur; and, if those two bodies be fused, they form a brittle semi-crystallized mass, which is the sulphuret of tin. By combining sulphur with tin, we obtain also the substance termed aurum musivum. For this purpose you form an amalgam of eight parts of tin and the same quantity of mercury; and mix it with six parts of sulphur and four parts of sal ammoniac; this mixture, being exposed to fire, in an open cucurbit, inflames, and a delicate sublimate of a golden colour, or aurum musivum, is obtained." P. 200.

" OF THE CITRIC ACID.

" The juice of lemons consists properly of four parts; of the citric acid, the malic acid, mucilage, and water. Pure citric acid may be obtained from it in the following manner: pure chalk being thrown into pure lemon-juice, previously heated, the citric acid combines with the chalk, and forms an earthy neutral salt, insoluble in water, whilst another portion of the chalk is taken up by the malic acid, and remains dissolved in the water. The precipitate is then separated, and digested with diluted sulphuric acid, which combines with the chalk, when pure citric acid may be obtained in crystals by the evaporation of the remaining lixivium.

" The citric acid, when combined with alkalis, forms neutral deliquescent crystallizable salts, and with the alkaline earths uncrystallizable salts. It differs principally from the acid of tartar, as it does not decom-

decompound muriate of pot. ash. When boiled with the nitric acid, it is changed into acid of sugar." P. 265.

Notwithstanding what has been observed above, namely, that the materials of this work are, upon the whole, accurately stated, it is necessary to warn the reader against placing too much confidence in the accuracy of every particular; for, in truth, there are several inaccuracies to be met with in various parts of the work, which are principally owing to the multiplicity of facts contained in it; for as it is impossible that they should have been examined by one person, so it becomes necessary to take a great deal from the works of other writers, which is an unavoidable source of mistakes. Thus, in p. 192, we find the following paragraph.

"Larger masses of melted iron, when slowly cooled, shoot into octædral crystals. It admits of a similar but less perfect crystallization, if, when strongly heated, it be instantly plunged into water, or other liquids, and thus suddenly cooled. The reason is, that the particles of the iron, removed from each other by the heat, have not, on account of their sudden refrigeration, sufficient time to contract, and fall into the same order in which they existed before, whence the iron becomes hard and brittle. This operation is called tempering. Steel is fittest for this purpose."

Now it may be remarked, in the first place, that the hardening of iron by this method is so very slight, as to be hardly perceivable. Secondly, the explanation of the phenomenon is by no means clear and satisfactory. Lastly, the effect which is produced by plunging red-hot steel into water, or other cold fluid, is not called *tempering*, but *hardening*. The word *tempering* denotes the subsequent softening, which is practised after the hardening, in order to adapt the piece of steel to particular purposes. Thus the piece of steel being made red-hot is *hardened* by plunging it in water or other fluid, after which it is heated to a certain degree, in order to give it what is called a *spring temper*, or *cutting temper*, &c.

The section on the Nature of Blood, is by no means satisfactory; and such is likewise the case with a few other parts of the book. But without enumerating any more of these not very material defects, we shall conclude by observing, that though this work contains a vast number of facts, yet the reader must by no means expect to find in it all the properties of natural bodies, which have been ascertained by means of the chemical art.

ART. V. *History the Interpreter of Prophecy, or a View of Scriptural Prophecies and their Accomplishment in the past and present Occurrences of the World; with Conjectures respecting their future Completion.* By Henry Kett, B. D. Fellow of Trinity College, Oxford, and One of His Majesty's Preachers at Whitehall. Three Volumes. 12mo. Hauwell and Parker, &c. Oxford; Rivingtons, &c. London. 1799.

THIS work, which we announced in the spring of 1797, has at length been given to the public. The delay appears, from an Advertisement prefixed to the second volume, to have been occasioned by Mr. Kett's anxiety to procure extensive and valuable assistance from the pen of a very learned friend. The volumes have been increased; and the whole work has been rendered more interesting to the reader, and more applicable to the present eventful times.

The æras of great revolutions are peculiarly calculated for the investigation of ancient Prophecies. Our minds are then roused: our astonishment is excited. We are more inclined to credit, or, rather, we are better disposed to feel the stupendous changes in society, which have been the theme of sacred Prophecy. The mighty events which we behold, and in which we are interested, render us more sensible of the reality of similar scenes, which have passed in former ages. Unable to account by secondary causes for the wonderful changes of the passing day, we are more conscious of the interposition of an Almighty Power in the government of the world: and thus manifestly perceiving his guiding hand in the transactions of our own times, we seek with increased avidity, and we receive with a stronger conviction, the accounts of his interference in the times which have passed. We know, that the principal revolutions of the world have been the subjects of the divine Oracles; and feeling the transcendent importance of the revolutions, in which every individual in Europe is now most nearly interested, we are led to expect some intimations of it in the pages of the Sacred Writings. This expectation is considerably heightened by contemplating the effect, which has already been produced in some of the principal establishments of Christianity. We can hardly allow ourselves to suppose, that the Almighty, who has graciously predicted so many temporal circumstances of lesser moment, because they were connected with his Revelation, should have been silent upon the most wonderful change, whether we consider its instantaneous, its extensive, or its probable future effect, which has occurred in the Christian world.

If this disposition of the public towards the investigation of ancient prophecies, shall be judiciously attended to by the ministers of religion, and if the application of sacred Oracles to our own times be made with a proper degree of caution, we are induced to hope that the ancient Prophets may render peculiar advantage to the present age, may become the means of fixing the faith, and of rescuing from infidelity many of those unhappy Christians, whose principles may have been partially affected by the prevailing apostacy of the times.

With these ideas, we have perused Mr. Kett's work with peculiar satisfaction. He has brought together several of the most important Prophecies recorded in the Old and New Testament; and the friend, to whom he acknowledges himself to be indebted for half the publication, has endeavoured to show, that the Infidel Power now unhappily raging in the world, is a third branch or form of Antichrist. In this part of the work there is a considerable degree of novelty. In the former part, Mr. Kett appears to have collected his materials from the most approved interpreters of Prophecy; and in some passages has confirmed his opinion by very large quotations. He has divided the Prophecies into two classes. In the first class are contained those which have been fulfilled, down to the subversion of the Jewish government; in the second, those which relate to the reign of Antichrist, and the reign and final triumph of the Messiah. In the first class are contained the Prophecies respecting the promises made to Adam and to Abraham, with regard to his posterity and to the Messiah; respecting the promise of another lawgiver by Moses; respecting the future fortunes of the Jews; concerning Cyrus, and the delivery of the Jews; concerning the destruction and desolation of Babylon; concerning the time fixed by Daniel for the appearance of the Messiah; concerning John the Baptist; concerning the birth, character, mission, sufferings, death, resurrection, and ascension of the Messiah; and respecting the destruction of Jerusalem, and the subversion of the Jewish government. In all these instances, the several predictions, and their accomplishments, are made out with much clearness, and in a manner calculated to strike the mind of the reader; and though the author goes, of necessity, over the same ground with Bishop Newton, he contrives to give a novelty and originality to his statements. In the Introductory Chapter, a sketch is given of the history, the nature, and the use of Prophecy. From the first part of the work, of which the above is a sketch, we shall give some quotations, that the reader may be enabled to form a judgment of its general merit. Mr. Kett's book possesses an excellence, which most of the writers upon this subject, from their

their particular mode of treating it, had it not in their power to attain. He in general supposes the application of the Prophecy to the particular event granted, and immediately proceeds to show the close connection which subsists between the Prophecy and the event. In most interpreters, the various explications of expositors are given and commented upon, before the particular exposition, which is either generally received, or has been adopted by the author, is brought forward. Thus the effect of the Prophecy upon the mind is in some degree weakened; and the unlearned reader is in danger of being perplexed.

The following passage, from the Introductory Chapter, contains unhappily but too just a picture of the present disposition of society in Europe respecting religious truth.

“ The certainty of Revelation has been variously as well as repeatedly proved. It is not the defect in proof, but the want of investigation, that produces infidelity. For notwithstanding the pretensions of the present age to zeal for truth, who now will even read the laborious researches of her faithful advocates, Chillingworth, Stillingfleet, Pearson, Hooker, Warburton, Cudworth, Leland, or Butler? Even Maurice is neglected, though the charms of novelty, of poetic fiction, and of a florid style, unite to decorate the pillar, which he has patiently built up in her support, from a quarry, which her enemies have long considered as their exclusive property. It is forgotten, that while nothing is more easy, than to bring forward a multitude of objections in a very small volume, it is absolutely impossible to answer them within the same compass: and the generality of readers, it is to be feared, imagine that those objections, which almost daily issue from the press, in the form best calculated for extensive circulation, are the discoveries of this enlightened age; whereas they are, in fact, only old arguments and objections, furnished up with the polish of modern writing, or the spirit of modern wit and falsehood, and have long ago been proved to have neither weight nor value. Let it however be remembered, that a truth once proved, is proved for ever. No rational mind will admit it possible for the utmost force which objections can muster, to overthrow a single *demonstration*, or what Dr. Jeremy Taylor has shown to be nearly of equal strength, a *moral certainty*.” Vol. i. p. 3.

The following sentiments, on the use of Prophecy, are very just and very striking.

“ Prophecy keeps the attention of Christians alive to the truth and importance of their holy Religion—to its truth, because Prophecy and Christianity had one and the same origin, both being derived from the same Fountain of perfection;—it keeps them alive to its importance, because Prophecy shews that the Supreme Being has vouchsafed through a long succession of ages to prepare mankind, by gradual revelations of his will, for future blessings; and has proved, by sending chosen messengers to usher in this final dispensation, that “ the testimony

mony of Jesus is the spirit of Prophecy."—It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful providence.—It displays the counsels of inspiration incessantly directing the course of events, without violating the order of reason and of human action.—Such knowledge is too wonderful for us! Such power is above our comprehension! But the *fact* is placed before our eyes.—We see, or may see, a regular train of Prophecies tending towards one *declared end*, accurately fulfilled and fulfilling amidst all the confusion and opposition of this tumultuous world: and we see that these Prophecies are clear, both in prediction and accomplishment, in proportion to their importance in fixing our belief in the providence of God, and in the great truths of divine Revelation.—Thus it appears, that the chief design of Prophecy is to bear constant witness to religious truth.—“To convince gainfayers of this truth,” is justly considered as its principal use. But it has another very important object, to which it well becomes us to pay attention, from motives of gratitude, as well as from fear of incurring the blame, which Scripture invariably imputes to those who neglect to take advantage of the light afforded them.—It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live.—The due consideration of Prophecy will administer consolation amidst present distress, and enliven faith and elevate hope, whilst passing through those dark depressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair.” Vol. i. p. 45.

Our next extract will doubtless be considered as a specimen of very pleasing composition.

“When the Israelites obtained possession of the promised land, these assurances were realized; they found the soil favourable to the production of the various fruits which are common in the East, and well adapted to pasturage and agriculture. As their numbers were considerable, they found it necessary to practise every method by which the various fruits of the earth could be best cultivated, and produced in the greatest abundance. Their labours were crowned with success. Such was the plenty of corn in one period of their history, that they were not only furnished with a sufficient quantity for their own consumption, but were enabled to supply the Tyrians with it. The woods and aromatic plants were favourable to the increase of bees, and olives thrived in the dry parts of Judea; and hence they were well supplied with honey and oil. The sides of the mountains and rocks were covered with vines. The gardens produced melons, gourds, cucumbers, and figs, which were at that time, and now continue to be, the favourite fruits of the natives of that warm climate. The palm-trees that grew around the green pastures of Jericho, yielded a considerable profit; and the balsam of Gilead, the most valuable shrub of the kind, was famous for its delicious fragrance, and medical uses.” Vol. i. p. 122.

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We were struck with the dignity of the following description of Babylon :

“ According to the most authentic accounts that have come down to us, Babylon contained the astonishing space of sixty miles, and was adorned in every part with gardens, palaces, and temples. Around it were extended walls of stupendous height and thickness, composed of large bricks cemented with bitumen, that by time acquired a solidity harder than stone. One hundred gates of solid brass commanded the approaches to the city ; two hundred and fifty towers of vast dimensions and elevation were placed at equal distances along the walls. The buildings most remarkable for size and magnificence were, the bridge erected over the Euphrates, the spacious palaces of the Kings, and the ancient temple of Belus, composed of eight towers, rising one above another, and diminishing in proportion to their prodigious elevation. Such were the majestic edifices of this extensive and populous capital of the Assyrian empire ; which, at a distance, to use the comparison of antient writers, had the appearance of lofty mountains. They were calculated to brave the fiercest attacks of hostile power, and to withstand the ravages of remote ages.

“ The lofty terms in which Babylon is described in Scripture, corresponds with the account of profane writers. It is called by Isaiah, Jeremiah, and Daniel, “ the golden city,” “ the glory of kingdoms,” “ abundant in treasures,” and “ the praise of the whole earth.” Berosus, Herodotus, Strabo, and Diodorus Siculus, some of the most antient and most authentic writers, represent it as “ the most glorious metropolis upon which the sun ever shone, and rank it high among the wonders of the antient world.” Vol. i. p. 179.

The accomplishment of the Prophecies concerning the destruction of Jerusalem, is given with fulness, clearness, and uncommon spirit. The predictions respecting the Messiah are placed in a very striking point of view. We shall close this article, for the present month, with the following quotation from the former of these passages.

“ When Titus saw it impossible to enforce the obedience of his troops, he proceeded to the inner Temple. Struck with the grandeur of the architecture, and the magnificence of the decorations, which surpassed even its fame ; and observing that the fire had not yet caught the sanctuary, he renewed with redoubled energy his attempts to stop the flames.—But neither menaces nor intreaties could avail. While he was intent upon the means of its preservation, fire was actually applied to the door-posts of the holy place by one of his soldiers, and the conflagration soon became general.—Titus was obliged to retire, and no one remained to check the horrid carnage which ensued.—Neither the old or the young—neither the priests or common people—neither women or children were spared from the avenging sword ; and those who surrendered, shared the same fate with those who resisted. The crackling noise of the devouring flame, which now completely enveloped the Temple, vast as was its size, mingled with the shrieks of despair,
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the groans of the dying, and the clash of arms; and from the extent of the buildings, the lofty hill on which it stood appeared to a distant spectator, as itself burning from its foundations in one terrific blaze.
Vol. i. p. 292.

The second and third volumes being employed chiefly on the subject of Antichrist, and the various forms under which he is supposed to have appeared, according to a theory supported by strong argument, and very high authority, will most conveniently be considered together in a future article.

(To be concluded in our next.)

ART. VI. *The History and Antiquities of the Parish of Shoreditch, and Liberty of Norton Folgate, in the Suburbs of London.*
By Henry Ellis, Fellow of St. John's College, Oxford. 4to.
16s. Nichols. 1798.

THIS excellent specimen of topography is inscribed to Mr. Gough, with acknowledgment for his kind assistance in the prosecution of the work, and a writer could not enter upon the task of antiquarian research under better auspices.

In the commencement we are instructed, that the ancient prejudice with respect to the derivation of the name of this parish, has no serious foundation; and perhaps it would not be easy to select a more favourable specimen of the work.

“ ST. LEONARD, SHOREDITCH.

“ The derivation of the name of this Parish from the ill-fated mistress of King Edward the Fourth has no better foundation than the following stanza of an old song, intituled, ‘ The woeful Lamentation of Jane Shore,’ &c. which was printed in ‘ Dr. Percy’s Reliques of ancient English Poetry,’ from an old black-letter copy in the Pepysian Collection; and before in a Collection of old Ballads, 1727, 12mo.

‘ Thus weary of my life, at length
I yielded up my vital strength
Within a ditch of loathsome scent,
Where carrion-dogs did much frequent,
The which now since my dying days
Is Shoreditch call’d, as authors say;
Which is a witness of my sinne
For beinge concubine to a king.’

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“ This story has, however, gained firm footing in the parish, and is esteemed by the inhabitants as a tradition. In the window of a public-house, nearly opposite the Bell in Shoreditch, are two small signs; the subject of the one is this unhappy favourite in the height of her splendour; the other represents her when ‘ unfriended and worn out of acquaintance,’ lying in a forlorn state, and a baker relieving her necessities with a penny-loaf; for which, as this false tradition informs us, he was afterwards hung by order of Crook-backed Richard, and the unfortunate fair perished for want of food. The only proof, which I shall bring against this miserable tale is, the words of a contemporary historian, Sir Thomas More, who tells us, ‘ Proper she was and fair; nothing in her body that you would have changed, but if you would have wished her somewhat higher. Thus say they who knew hir in hir youthe. Albeit some that *now* see her (for she *yet* liveth) deem her never to have been well-visaged; for, *now* is she old, lene, withered, and dried up, nothing left but ryvilde skin and hard bone.’

“ This place is also supposed to be alluded to in the Visions of Piers (i. e. Peter the) Plowman, in these words:

‘ To the forty of Southwarke, or of *Short-ditch*, dame Eve.’

But it most likely received its name from *Shore-ditch*, q. d. *Seaver-ditch*, i. e. *Chacinae fossa*; whence also the family of Sir John de Sordig (lord of the manor here) derived their name.

“ It is called in old records *Sordig*, *Sordich*, *Sorefditch*, and *Shordych*; is one of the 23 out-parishes of Middlesex and Surrey, named in the bills of mortality, and is situated on the north side of the tower division of the hundred of Ossulton in the county of Middlesex.

“ This parish is divided from that of *Hackney* by a ditch, leading from a stone on the east side of *Mutton Field*; which ditch continues to the house of Mr. Rhodés in *Kingsland Road*. Thence it goes through a vinegar-yard belonging to Mr. Champion, and continues to *Providence Row*, where is a mark between No. 21 and 22; then to the end of *Middle Moorfields*, where three stones are placed to shew the bounds of this parish, *St. Stephen Coleman Street*, and *St. Luke Old Street*. At the stone here, the line turns towards *Rose and Crown Court* by the *Brown Bear* public house, continuing on the west side of the said court to *Crown Street*, *Skinner Street*, *Primrose Street*, and to the house of Mr. Ruffel, dyer, in *Hog Lane*. Here it turns eastward (joining *Norton Falgate*), which it crosses to Mr. Read’s, calendar. Thence continuing to *Blossom Street*, *Shoreditch* is on the right side, and *Norton Falgate* on the left. In *Fleur-de-lis-street* the parishes of *St. Leonard Shoreditch*, *Christ-church Spital-fields*, and the liberty of *Norton Falgate*, meet; where is a boundary mark of each, and posts set up at the end of the street, to divide the parishes. Hence the line continued to the north side of the church, where a mark is fixed on one of the gate-posts of the church-yard, continuing to the *Hackney Road* (which road divides *Shoreditch* from the parish of *St. Matthew, Bethnal Green*), by passing the middle of the said road till it comes to a stone near the house of Mr. — on the left, where it turns along the bank, at the end of which is a stone belonging to Mr. Bath’s garden, to a stone in the corner; from which stone it leads to another at the east

east side of the house of Mr. Mitchell, a gardener, ending at the mark on the bank of Mutton-field.

“ It is divided into the four liberties of

<i>Church End,</i>		<i>Holywell,</i>
<i>Hoxton,</i>		<i>Moorfields.</i>

“ Here are three ecclesiastical, and (though formerly three) now only two lay-manors. It contains one parish-church, six dissenting meeting-houses; and, in 1786, the number of *assessable* houses amounted to 1890, the rents of which produced 21,200l.; though, in 1735, at the time of making the survey, the total number of houses in the parish was 2302; viz. in the liberty of Church End 402, in that of Hoxton 503, in that of Holywell 767, and in that of Moorfields 630.”
P. 1.

The four Liberties of Church End, Hoxton, Holywell, and Moorfields, are respectively and circumstantially described. There are views of the Old and New Church of Shoreditch, exceedingly well-executed at pp. 1, 2, 3; and very good biographical sketches of the different vicars; the same are extended to the curates, parish clerks, and lecturers: but why the parish-clerks are placed in order before the lecturers, we do not so easily discover; particularly as the former are only mentioned by name. The disputes about the election of lecturers at different times communicate no interest to the general reader, and might as well have been omitted altogether. The monuments occupy a considerable space, and so do the burials; but we are not yet fully satisfied of the necessity or wisdom of this minuteness of detail in books of the topographical class. In the present volume, however, they afford occasion (see p. 79) for illustrating our language. The account of the Roman roads, from p. 102 to p. 107, is very curious and satisfactory; but we may ask again, why should the long catalogue of the prebendaries of Eald-Street be reprinted, word for word, from Newcourt's Repertorium? It would have been as well to have referred to that work. The different Alms-Houses are severally described with great care and accuracy, and occupy a considerable portion of the volume. Some biographical sketches of the chaplains of Alke's Hospital, at p. 138, sufficiently evince the author's diligence and zeal to make his book complete and satisfactory. The following letter from Mr. Bedford, the first of these chaplains, to Dr. Charlet, of Oxford, on the subject of a Syriac professorship, then projected, is worthy of notice.

“ In 1719, a plan was formed for the establishment of a Syriac professorship in the University of Oxford; the chief supporter of which was Dr. Charlet, who wrote to Mr. Bedford for advice on the subject, from whom he received the following letter:

“ Newton

" Newton St. Loe, Dec. 11, 1719.

" Reverend Sir,

" I intended to have given you some account of the nature and usefulness of the Chaldee and Syriack languages; but, since all that I can say, and more than can be comprehended in a letter, is contained in Mr. Ockley's Introduction to the Oriental Languages, in the Appendix to the Polyglot Bible, and in the Appendix to Bp. Beveridge his Syriack Grammar, I must desire to be excused, and refer you thither.

" I cannot but highly approve of the design of founding a professorship in Oxford for the Syriack language; and have reason to hope, what I heartily wish, that the pious and charitable benefactor, who promotes the study of that language which our blessed Saviour spoke when he was on earth, will hear him say, 'Come ye blessed,' at his return from heaven.

" The manner how such a design may be made most useful, can be better concerted among those who are skilled in those studies, in so famous an university as Oxford is. But since you were pleased to desire an account thereof from me, I shall with submission to their judgement, give you my thoughts thereof.

" I believe that it would be better to settle a professor of the Chaldee and Syriack languages than of the Syriack alone.

" For first. The Chaldee and Syriack differing little more than the Ionick and Dorick dialects among the Greeks, may easily be carried on by the same professor; and he who is master of the one may also, in a few months' time, be master of the other.

" Secondly. There being very few books extant in the Syriack language, except the version of the Bible, I cannot suppose that there would be employment enough for a professor in that single study.

" Thirdly. I find a canon in the council of Vienna* under Pope Clement V. which requires; that there should be a professor of Hebrew, Chaldee, and Arabick, in the university of Oxford, and should this be settled in such a manner; it answers exactly to the design of that council; and, if the Syriack language is added to it; then the four most useful of the Oriental languages will be promoted by professors for that purpose.

" Fourthly. The Chaldee is absolutely necessary, not only for the understanding the paraphrase on the Bible, but also of the Jewish commentators, the Masorites and the Talmud; so that without it, a student cannot make a much greater proficiency in the Jewish learning than what is contained in the Hebrew Bible.

" Fifthly. A Chaldee lecture will in my opinion encourage the Oriental studies more than the Syriack alone. The natural method is, to begin with the Hebrew Bible. Now the Bible cannot be read over without some understanding of the Chaldee; because a great part of Daniel and Ezra, and a verse in Jeremiah, is written in that language. This done, a student will be capable of profiting by such a lecture. The affinity of these two languages will be an encouragement to proceed to

* "Vienne, in Dauphiny, not Vienna, 1311."

the third. And every one, who reads the Chaldee in the Hebrew Bible, will be in hopes of such a professorship; which may be a greater encouragement to future industry.

“ Lastly. The encouragement of the Chaldee language may be the best means for the conversion of the Jews. The Jews are all skilled in the Hebrew and Chaldee; but they know nothing of the Syriack; and the best arguments against them may be taken from the Chaldee paraphrase, for which they have a great esteem. Thus may our divines be trained up to confute them from their own authors, and to baffle them with their own weapons. We think it plain from Scripture, that a time will come when the Jews shall be converted to the Christian Faith; and I hope the time is near. Now the same God, who ordains the end, directs to means; and probably such a pious benefactor may be an instrument for such a glorious purpose, and may accordingly hope for the reward (Dan. xii. 3.) of those who turn many to righteousness, which is; to shine as the stars for ever and ever.

“ As for the times in which such lectures should be read, if I might give my advice; it should be once a week both in Term and Vacation throughout the year, the Holidays, Christmases, Lent, Easter, and Whitsontide, excepted; and that the lectures should be alternately for each month in the year, one month for Chaldee, and another for Syriack. Thus all who come to keep the Easter and Aft Terms might hear lectures for both languages. And, as the Hebrew lectures are appointed to be read in Term time, and in the Arabick in the Vacation, so there might be two lectures at least weekly in the Oriental studies throughout the year, excepting the times before mentioned.

I am,

Reverend Sir,

Your most humble and affectionate Servant,

ARTHUR BEDFORD.” P. 143.

The description of the Liberty of Moorfields is very interesting throughout; and a long passage, extracted from a pamphlet by one Richard Johnson, published about 1607, is particularly amusing. See p. 161.

The topographical and antiquarian reader will easily perceive, from the arrangement and conduct of this work, that the author is qualified for more arduous undertakings. Some useful additions and corrections are subjoined at the conclusion. The plates are eight in number, of no particular merit in point of execution; the best are the views of the church already mentioned, among which the third deserves the preference. The Index is minute and correct; and the volume is altogether creditable to the author who undertook, and to Mr. Gough who assisted and facilitated its accomplishment.

X x

ART.

ART. VII. *A Defence of the Cæsarean Operation, with Observations on Embryulcia, and the Section of the Symphysis Pubis, addressed to Mr. W. Simmons of Manchester, Author of Reflections on the Propriety of performing the Cæsarean Operation, containing some new Cases, and illustrated by Seven Engravings. By John Hull, M. D. Member of the Corporation of Surgeons, &c. Lond.n, and Secretary of the Literary and Philosophical Society of Manchester. 8vo. 229 pp. 5s. 6d. Bickerstaff, Strand, London. 1799.*

THIS is part of a larger work, long projected by the author, on the Cæsarean operation, which was advertised in the year 1793, but has been deferred, in order to obtain some publications on the subject, by certain German writers, which the author hopes shortly to receive. The present part is now published, to vindicate his character from some observations, levelled, as he thinks, against him by Mr. Simmons, in his *Reflections on the propriety of performing that operation**. But as Dr. Hull's name is not mentioned in that work, the insinuations alluded to, could only be understood by those who were intimately acquainted with the case, and with the relative situations of the parties. Dr. Hull appears to have but lately settled in Manchester, where he soon after performed the Cæsarian operation, which terminated fatally; and conceiving the publication of Mr. Simmons, to have been undertaken with a view to injure his character in that place, through jealousy at his rising fame, he treats that author with a degree of asperity, which nothing but a strong persuasion of his having published from so base a motive, can at all justify; and with a rudeness of language, which even the conviction of that fact cannot excuse.

In literary research, Dr. Hull appears to have been more diligent than his opponent. He has shown that the proportion of uterine cases, or those in which the uterus was opened in performing the Cæsarian operation, related by Rouffet, and the success of them, is greater than is admitted by Mr. Simmons. He has also suggested, that the constant failure of the Cæsarean operation in this country, is rather to be attributed to its being performed at too late a period, when inflammation has already taken place in the intestines or peritoneum, than to its necessary fatality. Admitting this to be the fact, we apprehend it will not be to the advantage of humanity, that an opposite practice should be adopted, and that the operation should be performed at the commencement of labour, unless, besides

* See Brit. Crit. March, 1799, p. 311.

proving that the operation is not neceſſarily fatal, it can be demonſtrated to be generally ſafe.

To the early performance of the operation, there are many and very weighty objections. It may not be difficult to perſons experienced in midwifery, ſkilful, and of ſound judgment, to announce early (that is, within thirty or forty hours from the commencement of labour) that there is little chance, or, perhaps, that it is impoſſible for the child to be born alive, but this prognſtic ſhould only be credited when given by ſuch a perſon as here deſcribed; and even a man ſo gifted may be deceived. But he muſt be a hardy man indeed, who would venture to affirm in twice, or perhaps even thrice that ſpace of time, that it is abſolutely impracticable to bring the child by means of the crotchet, with ſafety to the mother, except in ſuch a degree of diſtortion in the pelvis, as does not occur once in twelve or fifteen thouſand labours. If there be ſo much difficulty in aſcertaining when the operation may be neceſſary or juſtifiable, it ſeems to be of the utmoſt importance, that we do not, upon light grounds, attempt to weaken the opinion now generally prevailing in this country, of its danger and fatal tendency.

If no perſons were allowed to practice midwifery, but thoſe who had beſtowed ſuch a portion of time and labour in acquiring the knowledge of the principles on which it is founded, as to give reaſonable ground for believing them competent to the office; if all were obliged to paſs through a noviciate, before they were admitted maſters, perhaps this caution might be needleſs; but we know this not to be the caſe. It is therefore to be feared, that if the idea of the danger of the operation were taken away, in places remote from ſkilful aſſiſtants, bold and daring perſons, with little knowledge, finding impediments to the birth of the child, which they were incapable of obviating, might be tempted to deliver by an operation which would coſt them ſo much leſs time and trouble, than waiting the more ſlow and tedious progreſs of nature.

It is not a long time ſince the ſection of the ſymphyſis pubis was recommended with ſuch zeal, and proſecuted with ſuch ardour, on the continent, that ſeveral women were ſubjected to the operation, the capacity of whoſe pelves were afterwards found to be ſufficient to admit the paſſage of moderate ſized children, without any violence; and ſome of the women bore children afterwards without aſſiſtance. Bourdeloque acquaints us, that a ſurgeon of the village of Attichi, near Compeigne, performed the Cæſarean operation on a woman, in the year 1772, who afterwards bore children by the natural pains. In fifteen caſes, in which the Cæſarean ſection has been performed in Great Britain and Ireland, and in all of which it proved

fatal to the women, eight of the children, Dr. Hull observes, were born alive. But we are not told whether the children so preserved, appeared to have such a degree of strength and vigour, as to give reasonable hope that they might continue to live; or whether, as is most probable, they were so exhausted and debilitated, as to die a few days or weeks after they were born. But admitting that they were all healthy and vigorous, it should then be enquired, whether some of the women might not have been saved, if they had been delivered with the crotchet? If half only of the women might have been preserved by such means, it will be found, on the common principle of calculating the value of lives, independent of the superior sense of feeling in the adult, or of the consequence of the woman to her husband and family, that the lives of the children were purchased at by far too great a price.

In a late case, related by Mr. Barlow, and published in the *Medical Records**, in which the operation was completely successful, Dr. Hull thinks, and apparently on good grounds, that the uterus was ruptured before Mr. Barlow was called to see the patient, consequently that viscus was not opened by the operator. Reasoning on this, and three similar cases, which also terminated favourably, he says, p. 77, “as lacerated wounds are confessedly more dangerous than wounds made with a sharp instrument, these cases show clearly, that a female will sustain, without the loss of life, an injury, greater than the Cæsarean operation.” But this consequence does not, we think, necessarily follow. For, as less blood usually escapes from a lacerated, than from an incised wound, and as the effusion of blood into the cavity of the abdomen, is supposed to occasion a great part of the danger in the Cæsarean section, the chance of recovery after such an accident, might be greater than when the whole operation was performed with a knife. It is worthy also of observation, that in some of the best authenticated cases, where the women recovered, the operation was performed by the rudest hands, and probably by the roughest instruments. The circumstance is however curious, and may suggest an enquiry, whether in cases of lacerated uterus, it may not be often safer to open the abdomen, and extract the foetus that way, than to drag it back again through the rent in the uterus, the ordinary way of delivering in these cases; for, by these means, the wound is necessarily considerably enlarged, to which it is probable, the almost constant fatality of that accident, in this country, may be attributed. The French, Dr.

* See *British Critic*, vol. xiii, p. 379.

Hull was informed, by Mr. Tenon, see p. 94. constantly in these cases extract the child by that method. We shall not follow the author in his minute examination of Mr. Simmons's Reflections, whom he treats with great asperity, but proceed to his account of his case of Ann Lee, alluded to, he thinks, by Mr. Simmons, as a late occurrence.

She was twenty-seven years of age, of very low stature ; was rickety when an infant, and unable to walk until she was two years old ; she had enjoyed a good state of health during her pregnancy. Her labour is said to have commenced on Friday, the 14th of September, 1798. Mr. Brigham was called to her on Sunday, the 16th. On Monday evening she had a convulsive paroxysm, which recurring again on the next day, Dr. Le Sallier was called in consultation. On Wednesday, the 18th, she had five convulsive paroxysms, which were very severe, and succeeded by stupor and delirium. On Thursday the os uteri was dilated, we are told, to the size of a crown piece, and the membranes are said to have burst ; but, on the following day, the os uteri is said to have again contracted, so as scarce to admit the end of a finger. On Sunday, the 23d, the author was called. On examining, he found the head of the child presenting, but still above the brim of the pelvis.

“ The os uteri was thick and rigid, and so contracted, that it would not, without difficulty, admit more than a single finger. Her pains were frequent and excruciating ; her belly painful on the slightest pressure ; her pulse beating from 140 to 160 strokes in a minute ; her hands clammy and cold ; her spirits and strength much exhausted. A portion of the cervix uteri was within the cavity of the pelvis, and both this part and the vagina were extremely sensible to pain ; for she could not bear the gentlest examination without uttering the most piteous complaints.” P. 164.

With some difficulty the author ascertained, that the distance from the pubes to the sacrum was only one inch and an half, and that it would be impracticable to bring the child through that passage with the crochet, he was therefore of opinion that she could only be delivered by the Cæsarean section. In this opinion Mr. Brigham, and two other gentlemen, who were called in, agreed, conceiving it to be the only way of saving the life of the child, which the woman declared she felt moving, and of giving the woman a chance for recovery. The operation was performed early the next morning, namely, at five o'clock ; “ and the child, which, from the separation of the cuicle, appeared to have been dead” the author says, “ some days, extracted.” The woman died six hours after the operation.

ration. Dr. Saffier, who visited the woman with Mr. Brigham, did not see her after Dr. Hull was called in, until he attended at the dissection. The pelvis was found to be extremely distorted, and the space between the pubes and sacrum too small to admit, by any art, a passage for the head of the foetus.

This case is evidently not related with the view of encouraging or recommending the practice of hysterotomy, but to repel a supposed aggression of Mr. Simmons, who had intimated, that the operation had been lately performed unnecessarily, or at an improper period. How far Mr. Simmons was, or was not right, in his assertion, a review of the above case, as stated by the present author, will show. A short and delicate woman, we find, who had been extremely rickety in her infancy, but who enjoyed good health during her pregnancy, was taken with pains, resembling labour, on the 14th of September, 1798. On the 16th she applied for assistance; on the 17th, 18th, and 19th, she was severely afflicted with convulsions, which terminated in stupor and delirium. On the 20th the membranes are said to have burst, and the os uteri to be dilated to the size of a crown piece; but, on the next and subsequent days, namely, on the 21st, 22nd, 23d, and 24th, on which day the Cæsarean operation was performed, it is said to be thick and rigid, not admitting, without violence, more than the end of a single finger. From these circumstances, we think the gentlemen who examined her on the 20th, must have been deceived in supposing it was then dilated to the size of a crown piece, as no instance is known of the os uteri permanently contracting again, during the continuance of labour pains, after having been once so far dilated. From this, and other circumstances, it seems probable the woman had not attained the complete period of gestation, and that the pains she had suffered were spurious or false pains. A portion of the cervix uteri, the author has told us, was within the cavity of the pelvis, although the head of the child rested entirely above that aperture. But as the woman had been now ten or eleven days in labour, and the membranes burst three days before the author examined her, the cervix uteri would not have retained its conical figure, if she had completed the term of gestation. Be that however as it may, the firm and rigid state of the os uteri, joined to its extreme tenderness, precluded the use of the crotchet, as those instruments can only be safely applied when that part is soft, yielding, and dilatable. To the use of the crotchet therefore there were insuperable bars, even although the pelvis had been of the natural form and dimensions; it remains

mains to enquire, whether the Cæsarean section might be performed with greater probability of success? The extreme sensibility and tenderness of the vagina and os uteri prohibited all efforts to dilate those parts, so as to procure the exit of the fœtus by the natural passage; the tenderness of the abdomen, not bearing the slightest handling; the excessive rapidity of the pulse, beating 160 strokes in a minute; the cold and clammy hands, and the exhausted spirits and strength of the patient, evinced that the inflammation of the peritoneum, intestines, or other of the abdominal viscera, was verging to its last stage, and that the woman was within a few hours of her dissolution. The stupor and delirium, remaining after the convulsions had subsided; the excessive sensibility of all the parts in the vicinity of the fœtus; the extreme hurry of the circulation; and the accumulated misery under which the poor woman was labouring, rendered her suffrage, as to the life of the child, of no value; and must necessarily have occasioned its destruction. It was therefore no more extraordinary that the child should be found putrid, than that the woman should die within six hours after the operation.

Two other cases are related by the author, in which he performed the Cæsarean section. In one the woman died within 24 hours; in the other, on the 7th day from the operation.

The author examines at length the whole of Mr. Simmons's work, and intersperses numerous observations, many of them acute and judicious, but delivered with more vehemence and exultation than the advantages he obtains require or admit.

As cases will necessarily occur, in which recourse may properly be had to hysterotomy, although, from the dextrous manner now practised in using the crotchet, such cases will be extremely rare, the author's observations on the subject will not fail to meet with their due share of praise; and we shall rejoice to see the completion of his work, which will be read with pleasure, when divested of the personalities which certainly very much diminish the value of the present publication.

Engraved plates of the pelyvis of Ann Lee, with observations to prove the impracticability of delivering with the crotchet, when the pelvis only measures one inch and an half from pubes to sacrum, and under certain circumstances, where the dimensions are nearly double that space, close the volume.

ART. VIII. *The Nurse, a Poem; translated from the Italian of Luigi Tanfillo. By William Roscoe.* 4to. 79 pp. 6s. Cadell and Davies. 1798.

IF the reputation of Tanfillo, as a poet, did not lay a previous claim to our attention, it could not fail to be attracted by a work, to which is prefixed the name of Mr. Roscoe. Some may perhaps think the labour of this translation scarcely worthy of the biographer of *Laurentio di Medici*; and may lament, that the time and the talents of a distinguished author should have been applied to a task, which humbler powers might have executed with success: but genius is never more honourably employed, than when it recommends the duties of domestic society, and the virtues of private life.

In his Preface, Mr. R. gives us a short account of the life and poetical labours of Tanfillo. This he appears to have taken from the *Giornale de' letterati d'Italia*. Tanfillo, who was a native of Nola, and born about the year 1510, combined the occupations of soldier and poet; which union, as Mr. R. observes, is exemplified in the negligence of his literary productions. He seems indeed to have forgotten, that the Muses are jealous mistresses; and, accordingly, they appear never to have quite pardoned to the *Poeta amoroso*, his right to the title of *Soldato ardito*, which was afterwards given to him by *Ortenso Landi*.

The first poem by which Tanfillo became celebrated, was *Il Vendemmiatore**. Mr. R. censures its immorality, but praises its wit and delicate humour. This epithet, we must own, does not appear to us very happily chosen. We cannot call that humour *delicate*, which, under the thinnest veil of allegory, suggests the most licentious ideas, and the most obscene images. The poem, as it appears from *Tiraboschi*, soon drew down upon its author the censure of the Church. Tanfillo endeavoured to atone for his first poetical indiscretion, by writing a sacred poem, entitled the *Lagrima di San Pietro†*. This work was not published until many years after the death of its author. Hence it was probably conjectured by *Stigliani*, to have been written by the nephew of Tanfillo. We learn, however, from the *Giornale de' letterati*, that this is a mistake; and that the poem called the *Lagrima di San Pietro*, which had also

* The Vintager.

† The Tears of St. Peter.

been

been falsely ascribed to the *Cardinale de' Pucci*, had been, in 1571, restored to its real author by *Argentino Ferentilli*. The reputation which it obtained, was at least equal to its merit. *Malherbe* attempted an imitation of it in French, and *Sedeno* translated it into Spanish.

*La Balia** and *Il Poderet*†, remained unpublished until about two centuries after the death of *Taufillo*. The first of these two poems was published in 1767, and the second (according to Mr. Roscoe) in 1770. *Tiraboschi* has fixed the publication of the latter in 1769.

Upon the merits of his author, Mr. R. pronounces a high eulogium. He does not consider him as inferior to *Ariosto*, to *Bembo*, to *Casa*, or to either of the *Tassos*, in the simplicity of his diction, the elegance of his taste, or a strict adherence to nature and to truth. As an imitator of *Petrarch*, he may indeed dispute the palm with *Bembo* or *Casa*; and, in the licentiousness of his verses, he rivals both. We know not, however, how to compare him with *Ariosto* and *Torquato Tasso*; unless we say, that, like the former, he was fond of voluptuous painting; and that, like the latter, he wrote first as the *Muses* dictated, and then as the *Monks*.

Whatever be our respect for Mr. Roscoe's opinion, in every thing relating to Italian literature, we must own we cannot find much to admire in the *Balia*. Its style is indeed simple; but however essential simplicity may be to beauty, it does not constitute it. Simplicity alone will not atone for the absence of every thing else. In a Didactic Poem, written for the use of mothers and nurses, wit would be misplaced, and ornament might be thought superfluous; but, for our parts, we cannot praise a poem, merely because its subject generally precludes embellishment, and removes it alike from sublimity and elegance.

The following citation, however, will enable the reader to judge, in some degree, for himself.

“ Qual furia dell' inferno all' uom più infesta,
Addusse al mondo, e tanto crescer fece
Usanza così fiera, e disonestà? —

Che porti Donna nove mesi, o diece
In ventre il parto; e poichè a luce è tratto,
Lo schifi, ed altra prendalo in sua vece.

Quando io penso a sì crudo, orribil atto;
E che dai più miglior più s'abbia in uso,
Ne son per divenir rabbioso, e matto.

* The Nurse.

† The Country House.

Che mentr' ella nel corpo tenea chiufo
 Un non so che, che non vedea s'egli era
 Umor corrotto, o vento ivi rinchiufo ;
 O mole informe, o come dicon fera ;
 Che talor sembri pipistrello, od angue ;
 E toccando il terren, la donna pera ;
 Ella il nudrisce del suo proprio sangue,
 E'l guarda d'ogni mal, d'ogni periglio,
 E grave il ventre tanti dì ne langue ;
 E poi c'ha nelle braccia il caro figlio,
 Ella neghî notrirlo del suo latte ;
 E talor quasi mandilo in esiglio." P. 5.

" What fury, hostile to our common kind,
 First led from nature's path the female mind,
 Th' ingenuous sense by fashion's laws repress,
 And to a babe denied its mother's breast ?
 What ! could she, as her own existence dear,
 Nine tedious months her tender burden bear,
 And when at length it smil'd upon the day,
 To hireling hands its helpless frame convey ?
 Whilst yet conceal'd in life's primæval folds,
 Th' unconscious mass her proper body holds ;
 Whilst in her mind distracting fears arise,
 Stranger to that which in her bosom lies ;
 Whilst led by ignorance wild fancy apes
 Uncouth distortions, and perverted shapes ;
 Yet then securely rests the promised brood,
 Screen'd by her cares, and nurtur'd by her blood.
 But when reliev'd from dangers and alarms,
 The perfect offspring leaps into her arms,
 Turns to a mother's face its asking eyes,
 And begs for pity by its tender cries ;
 Then, whilst young life its op'ning pow'rs expands,
 And the meek infant spreads its searching hands,
 Scents the pure milk-drops as they slow distill,
 And thence anticipates the plenteous rill.
 From her first grasp the smiling babe she flings,
 While pride and folly seal the gushing springs."

The following passage we shall also cite, to show, that if we do not admire the whole poem, we are not the less sensible to the merit of some of its parts. The simile is indeed familiar ; but it is expressed in the original with great felicity of language. The second stanza is peculiarly beautiful. Every epithet is descriptive ; every image is agreeable ; and the whole picture is smiling and delightful.

" Cangia

“ Cangia negli arbor frutti, e fronde, e stelo,
Il trarfi in altra terra la lor sete,
Svelti da quella, ove pria vider cielo.

Arbor felice verdeggiar vedrete
Nel seno d'una valle opaca e molle,
E far l'aria odorata, e l'ombre liete;

E trapiantata in qualche poggio, o colle,
Il nudrimento della nuova terra,
Ogni vaghezza, ogni splendor le tolle.” P. 40.

Nor to the various vegetable tribe,
Imports it less what juices they imbibe,
The vig'rous plant in some mild spot that blooms,
Spreads its green shade, and breathes its rich perfumes,
But if to some ungenial soil convey'd,
Soon mourns its fragrance lost, its strength decay'd.”

But whatever objections, as critics, we may make to the *Balia*, we can have no hesitation, as moralists, in recommending it to our fair readers. Were its precepts better followed, we should be less often disgusted with females, who vainly striving against nature, endeavour to assimilate their moral duties, and their mental characters, to those of the other sex. Fatal delusion—unfortunate for the country where it exists—the last symptom which announces the final corruption of manners! What else can we conclude, when forgetting the decent dignity of the matron, when mocking the chaste inviolability of the virgin, when rejecting the holy duties of the wife and the mother, the female philosopher argues her right to range in a wider field of vice, and complains, that in running the race of crimes, she does not start from the goal with the lords of the creation? What else can we conclude, when throwing by the spindle and the distaff, the pretty sciolist turns over the pages of Robinet and Priestley, and infers, *a posteriori*, from some practical experiments in physics, the automatical powers of matter, and the irresistible influence of necessity upon human actions? What else can we conclude, when leaving her infant to be fed by another's milk, when neglecting the education of the children whom she has borne, when allowing the affairs of her family to fall into disorder, the *Scmivir* in petticoats joins in the chace, bets from the booth, and dislikes neither the smell, nor the wit of the stable? Happy we are to say, that among the women of this country, some of the most illustrious give very different examples; and Mr. Roscoe has not failed to mention one, who, to all the virtues of the heart, adds every accomplishment which can adorn the female mind.

ART. IX. *Considerations upon the State of Public Affairs, in the Year 1799. Ireland.* 8vo. 99 pp. 2s. Rivingtons. 1799.

THE former political tracts of this eloquent writer have employed a considerable share of our attention, and obtained, as indeed they well deserved, a very high degree of applause*. Still, however, that applause was not wholly unmixed with dissent and qualification. In the present instance, we find at least equal merit in the author's style and arguments, and no reason to combat any of the material propositions which he has advanced. So numerous have been the publications on this important topic, and so great has been the ability displayed, at least on one side of the question, that we did not suppose it possible for so much new light to be thrown upon it, as we perceive in the tract before us; of which, we will therefore give a full account.

Having painted in strong, but, we think, true colours, the sentiments of gratification which pervaded the minds of men in this kingdom on the prospect of an Union with Ireland, and stated the two questions that appear to him to arise from the proposition, namely, Whether the Parliaments of Great Britain and Ireland are competent to treat for their constituents? and, Whether the treaty proposed would be beneficial to the contracting parties? the writer animadverts on the refusal of the House of Commons of Ireland even to discuss the measure; which refusal, he well observes, can only be justified by the persuasion, that "on the one hand, it implied some insult and degradation to the nation they represent;" and, on the other, was "so evidently advantageous to it in an interested point of view, as to expose the people to the temptation and danger of overlooking the affront in the utility of the offer." He then proceeds to show, that, although the conduct of the Irish House of Commons, under the impressions which governed them, be laudable, those impressions were not founded in right reason. He censures Great Britain for having granted, in a prior instance, independence to what he calls "the most wretched, ill-governed, and dependent colony upon the face of the globe;" and "dignifying, with the name of 'Sister-Kingdom,' a settlement of English, who have neither subdued nor gained the country they inhabit, nor won by arms, nor tamed by wisdom

* See Brit. Crit. vol. xi. p. 322, 547; and vol. xii. p. 149, &c.

and generosity, the barbarous natives of the soil." To the prejudice arising from this "ambiguity or perversion of terms," the writer attributes most of the evils which have ensued. He gives a brief history of Ireland, from the conquest of that kingdom, in order to show, that it is not possible "for the *British colony* to meliorate the condition of the natives." Thence, principally, he deduces the necessity of an Union with Great Britain.

On the competency of the respective Parliaments, his argument is so forcible, that we will state it in his own words.

"As to the question of competency, I shall add but one argument to those which have been urged with such resolute energy on both sides of the water; and that, because it is addressed to those persons, whose fanciful and dangerous doctrines would unbinge the civilized world; who deny the power of states and governments and legislatures, and would assemble in plains or forests upon every new case and occurrence, the population of an empire, to collect the votes of labourers and shepherds. I think the absurdity of their opinion is merged and drowned in its depravity; the bitter malice and subtlety of their scheme swallows up its madness and impracticable folly. But I would ask them upon their own principle, and according to their own reasoning, what right the British parliament possessed in 1782, without consulting numerically the people of Britain, to surrender the sovereign controul and supremacy of the British legislature over their colony in Ireland? What right had Britain to abandon three millions of catholics to the discretion of the colony, without the consent of every shop and every cabin in the four provinces? I would ask them what right the Parliament of Ireland possessed in 1782, to accept that fatal boon, without consulting the people of Ireland in the same manner? Do they mean to say that parliaments are competent when themselves approve their measures, and incompetent when they differ from them? Does the authority of the state, and the exercise of the constitution, depend upon their approbation or concurrence? or is parliament competent to contract, and not to rescind a contract—to bind, and not to loosen? Do they mean to say that we had no authority to cede the colonies of America; or that we have no competence to sever Ireland and abandon it to France? They will not go this length. I know it, but their argument does; for it denies the validity of every legislative act, of every great national settlement, because the votes of the multitude have not been collected *per capita*. It would neither leave order, government, nor authority in states, nor peace between them; it would revoke into doubt and litigation every act, every treaty, and every principle, by which the conduct of nations has been governed or their misfortunes terminated." P. 45.

By the Act of 1782, this author thinks the Parliament of both kingdoms *did* mean to come to a final settlement; but contends, that it was an Act "very imprudent, and very prejudicial to the people of Ireland." With the sentiments which the Catholic

tholic and the colonist have towards each other, "there could not," in his opinion, "be a greater misfortune to the one, or injustice to the other, than the removal of that supremacy and controul of empire in Britain, which could alone respectively maintain and repress them."

His answer to one of the favourite arguments of the Anti-Unionists deserves, we think, particular attention; we therefore insert it, as a further specimen of the author's style and mode of reasoning.

"We hear now, indeed, but for the first time, and from those who, till now, have never ceased to deplore the wretchedness and calamities of the colony, that it has improved and thriven since her boasted acquisition of independence; or as they affect to call it, in the language of commerce, instead of policy, since the dissolution of the partnership. But both their assertion and their term are false and ill-chosen; for it is easy to prove (and it has been proved beyond the power of replication) that she has improved only where the partnership remained and flourished, and that she has decayed and perished wherever the connexion has expired, or been suspended. She has improved in industry and commerce, because for these she remained dependent upon the power, the tutelary care, and generosity of England. She has thriven only in matters beyond the reach, controul, and authority of her independent parliament, and there only, and precisely so far as she has been upheld by the providence and the purse of England. Can her independent parliament prevent the legislature of Britain from repealing the duties she imposes upon foreign competition, or the bounties she grants on the re-exportation of Irish manufactures? or are these favours the gift of the parliament of Dublin? The cause, therefore, of this prosperity is not independence; and in her political state where indeed she has dissolved the partnership, and become as independent as I have shewn, I should not fear to ask of Mr. Grattan himself, whether she has improved there? If she has—her folly has been prosperous; her corruptions and her misgovernment have been wise and happy. Her promises and compromises with the catholic and the dissenting, with emancipation and reform, have been prudent and just; her conspiracies, her insurrections, are fortunate and good. If she has improved in her internal state, it is because rebellion and martial law are advantages, because anarchy and murder are boons from heaven; because rape and massacre, and pillage and fires, and desolation are benefits and blessings to mankind!" P. 60.

He dwells also with great ability and force on those obstacles to an Union, which arise in the minds of our own colonists, and of the Roman Catholics of Ireland. We think he is too severe on the former, in supposing there is no obstacle more formidable to the proposed Union, than the hope of being enabled, by definitive success in the civil war, to attain and confiscate the remaining property of that kingdom. Indeed the writer himself admits, that "this ungenerous and sanguinary

nary sentiment is partial and limited." In assigning a similar motive to the Catholic, he allows him to be less guilty, "as he believes himself to have a right, according to the doctrines of imprescriptibility, to possess the lands, which no time, no length of possession, can alienate, no acquiescence transfer." He, however, thinks that neither of these hopes will be crowned with success, "because the British government will never espouse the crime of the colonist, and because the French Directory will never be able to gratify the vengeance and the avarice of the Catholic." The idea of a "Catholic Republic, by the side, and under the wing of a Republic of Atheists," he treats with the most indignant contempt, and exhorts the sincere and enlightened Catholic by every consideration of duty, and his real interest, "to undeceive an ignorant *population*, that look up to him for instruction and example, to unfurl the sacred banner, and call back the deluded rebel from the colours of infidelity." In a strain of eloquent and honest indignation, he reprobates "the cruel sacrifice of Christian blood by the instigation and malice of infidelity, the arming of religious sects at the bidding of impiety, the massacre of Christians by the practice of Atheists."

After showing that the present order of things in Ireland cannot stand, both from "the hatred it engenders, the factions that attack it, the conviction of its approaching fall," and also "from the state, dangers, and necessities of England herself," he thus sums up his opinions on the subject.

"It results clearly, and beyond the power of equivocation to contradict or evade, that if the settlement of 1782 were final; if it were meant and designed not only, as I think it was, by the two parliaments who contracted, but by the ministers who planned it, as a definitive settlement; I say, it results clearly in point of fact, that the ministers and the parliaments have been deceived; that it has not proved what they intended; that it has not produced the effect they had in contemplation; and that they did one thing, while they stipulated another. Instead of a final settlement, they procured eternal feuds and rebellion—instead of independence, a corrupt dependence—instead of imperial identity, distinct regencies and contradictory titles in the crown itself, with discussions upon war and peace—instead of content, commotion—instead of order, treason—instead of gratitude and affection, and tranquillity, foreign counsels, bloody conspiracies, and general insurrection.

"What then are these final contracts, which no mistake nor error, no repentance, nor experience of ill can loosen or unbind? What are the grants, which neither deception in the giver, nor injury to the endowed, can defeat or avoid? Shall an improper grant of the crown be set aside in the courts of law for want of the presumed information in the sovereign, and an act of state, in which nations are deceived and misled, be perpetual, in spite of experiment and remorse? Are the
people

people of Ireland massacred and starved? Is England exhausted, and exposed to every wound of war and insurrection, and yet we must stand to the condition? We must inherit, in spite of our own disclaimer; we must take unwillingly, the benefit of the entail, and enjoy the fee-simple of our calamities? Would I break then the treaty we have signed? Would I violate the faith of parliament? Would I resume the controul we have abandoned, and the independence to which we have subscribed? I would *not* do it; because we can do better, because we can incorporate and admit Ireland into our own imperial state; because we can advance instead of receding; because we can confer advantages, and privileges, and safety, and perfect liberty, instead of returning to the crude state of colony and metropolis—because, instead of dependence and protection; we can offer union and identity of power and state; instead of inferiority, participation; instead of humiliation, glory. But would I do it in any case, and under any circumstances? It is not left to do—it is done already by necessity, and the nature of things themselves, which parchments cannot alter. But I would do it. By what law? By what right? Not for error, not for incompetence—but by that law which Heaven itself has ordained, that the safety of the people should be the law supreme; by that eternal paramount authority, by which every lawful constitution, under every form and name of human society, holds at every moment, the full, absolute, entire, and perfect sovereign right (with its correspondent duty) to redress every evil, to provide for every emergency, to defend the people from every danger, and to succour them under every calamity.” P. 79.

A few more observations on the generous conduct of Great Britain towards both parties in Ireland, and the probable good effects of an Union to both, conclude this very able tract; which, it is hardly necessary to add, unites (likes most of this writer's productions) great strength of argument with uncommon powers and beauties of language. The exceptions which might be made to both, are neither sufficiently numerous nor important to be stated.

ART. X. *Letters and Correspondence, public and private, of the Right Honourable Henry St. John, Lord Viscount Bolingbroke; during the Time he was Secretary of State to Queen Anne; with State Papers, Explanatory Notes, and a Translation of the foreign Letters, &c. By Gilbert Parke, Wadh. Coll. Oxon. Chaplain to his Royal Highness the Prince of Wales.* 4to: Two Volumes, 3l. 3s. and 8vo. four Volumes, 1l. 12s: Robinsons. 1798.

THERE are few periods in our history so interesting, as the latter years of the reign of Queen Anne. The re-establishment of the balance of power in Europe; the humiliation of
of

of the head of the house of Bourbon; the final alienation of the monarchies of France and Spain; and the security of the Protestant succession to the throne of the British kingdoms; render the epoch to which we allude, one of the most brilliant and important in our annals. Whether we approve, or whether we condemn the peace of Utrecht, the war which preceded it was glorious, and the objects which it attained were highly beneficial to this country, and to Europe.

As tending then to illustrate the history of the times when they were written; and as coming from the pens of some of the most distinguished men of the age, the letters under consideration could not fail to excite our attention. Lord Bolingbroke, by whom most of them were written, and to whom the rest were addressed, was (as is well known) one of the most active promoters of the peace, and one of the most efficient members of the Tory Administration. The first volume* contains his correspondence from the 13th of October, 1710, to the 21st of November, 1711. During this important period, the Courts of London and Versailles had mutually expressed their desire of peace; and by the joint endeavours of the two cabinets, many difficulties were already overcome, which might otherwise have obstructed that event. It must indeed be confessed, that the English ministry showed an extraordinary zeal to terminate hostilities. Nothing less perhaps than the activity and the perseverance they displayed, could have obtained their end. At home the Whigs complained, that the best interests of England were sacrificed. Abroad, the States-General, the Emperor, the Elector of Hanover, left nothing untried to preserve this country to the alliance. The war, by humiliating France, had become popular in Britain. It was unworthy of a great nation to desert a common cause. It was mean to abandon an honourable contest, for the sake of obtaining a few commercial advantages. It was impolitic not to obtain permanent security for Europe, by effectually curbing the inordinate ambition, and the overgrown power of France. That proud empire was paying the price of its temerity, and it rested with the allies to fix the terms of its submission. Such were the popular arguments used against the measures of the Government; and, it must be confessed, they were not altogether unfounded.

On the other hand, there were cogent reasons for bringing the war to a conclusion. The trade and manufactures of

* We refer to the octavo edition,

England had begun materially to suffer. She was daily adding to the capital of her debt, and thus laying the foundation of an evil, which now astonishes the world, not more by its own magnitude, than by showing the strength of the country which flourishes under it. Nor was this all: the life of the queen was precarious; the most dangerous cabals either existed, or were suspected to exist. The Pretender had many friends in England; Marlborough was the idol of the army abroad; and the legal heir to the throne being a foreigner, had not much to recommend him to the nation, except the justice of his title.

Looking towards the Continent, the Ministers saw, that the war was carried on at an immense expence of English blood, and English treasure. Neither the Germans, nor the Dutch, had furnished their full contingents; and the latter had privately sought to negotiate with France. The terms openly proposed to that country by the allies were such, as a high-spirited people were not likely to accept, even in the day of defeat. The lion galled in the field, and driven back bleeding to his den, was yet capable of making a terrible resistance, if compelled to fight for his life, or his liberty.

But in spite of what we have just stated, impartiality obliges us to condemn the rashness and impetuosity of the English ministers. In their eagerness to obtain peace, they showed but too evidently, how essential they thought it to their own power. The enemy did not fail to take advantage of their impatience; and as the English ministers pressed, the French protracted. Thus France dictated at last such terms of peace, as could barely have been accorded to her, at the termination of a war, which had not tarnished the lustre of her arms, nor shaken the throne of her monarch.

The conduct of the court of London with respect to Holland, was not perhaps guided by the wisest policy. It admits however of some extenuation, as the letters to the Earl of Strafford, at the commencement of the second volume of this correspondence, sufficiently show. The states had never acted up to their engagements during the war—they insidiously negotiated with the court of France; they improperly interfered in the quarrels of the English factions; they pertinaciously insisted on the barrier treaty; and, finally, they levied contributions on the conquered countries without the knowledge of the Queen of England.

In the month of July, 1712, it was determined that Lord Bolingbroke should proceed to the court of France, to settle in person with M. de Torcy the principal points still in dispute between the two crowns. As Swift informs us, “he performed every
part

part of his commission extremely to the Queen's content, and his own honour." At his return to England he left Mr. Prior behind him at Paris, to whom many of the letters contained in the third and fourth volumes are addressed, and by whom many are written. From the letters contained in the fourth volume, extending from March, 1713, to August, 1714, it appears, that the dissensions between Oxford and Bolingbroke became every day more violent. The Queen, whose disposition was gentle and timid, in vain endeavoured to reconcile their differences. Indeed the conflicts of her servants, joined to some deep and private griefs, helped not a little to put a termination to the days of that princess. The last letters in this collection announce her death, but in a manner, we think, not very significant of a real attachment and affection in her secretary.

After having thus far extended this article, we shall not go into further investigation concerning the various and important topics which it offers for consideration. We shall content ourselves with a few remarks on the style of these letters, and on the characters of some of their authors.

The editor of this collection (in a short and modest Preface) says, that the fame of Lord Bolingbroke, as a political writer, is unrivalled. We do not think so. Bolingbroke spoke and wrote brilliantly; but he neither reasoned closely, nor thought profoundly. His eloquence was dazzling, but his philosophy was shallow. He spoke with the warmth of a Tory, but he felt with the coldness of a Whig. Possessed of all the talents which can attract popular admiration, and deservedly called by Voltaire *l'homme le plus éloquent de son siècle*, he appears never to have acquired the influence, or the rank, for which his abilities seemed to design him. Such was the crookedness of his politics, that his sovereigns distrusted, and his friends suspected him; and while he was branded as a Jacobite by the Court of St. James's, he was equally accused of perfidy by that of St. Germain's.

The Letters of Bolingbroke, however, certainly show, not only that he possessed much political knowledge, and that he was well acquainted with mankind, but that he could employ what he knew with readiness and address. His Letters to the Earl of Strafford, to Mr. Drummond, and to the Duke of Shrewsbury, particularly manifest his abilities as a statesman. His style is less prolix than Sir William Temple's, and his manner is more lively than the Cardinal D'Ossat's. The correspondence between Torcy and him, puts us in mind of a trial of skill between two dexterous fencers, who assault and parry, attack and defend, rather to surprise the spectators than to hurt each other. Both knew that each wished the restora-

tion of peace ; though, upon this occasion, the national characters seemed to be exchanged, and French phlegm overreached English impetuosity.

Of the Letters, not between the Secretary and Minister, but between Harry and Matt, we believe there are neither examples, nor imitations, in the diplomatic world. There is in these Letters some wit, and much pleasantry ; but there is also a certain facetiousness not much according with the gravity of statesmen. We doubt not that our readers will be of this opinion, when they find the representative of British Majesty at the Court of France subscribing himself, in one of his dispatches (according to Sir H. Wotton's definition) *M. Prior, Animal peregrinè* missum ad mentiendum R. P. causâ*. From this part of the correspondence however, as most amusing, we shall give a specimen.

“ TO MR. PRIOR.

“ *Windfor Castle, September 8th, 1713.*

“ I thank you, friend Matthew, for your private letter of the 12th of this month, which I received this morning : the promise you speak of, you find already, that I make good to the full, and I doubt you will think me a voluminous correspondent.

“ It is the same satisfaction to me as to you, that the Duke of Shrewsbury found every thing here as he could wish ; I hope he will find every thing in Ireland so too. Certain it is, the sweetness of his temper, the strength of his understanding, and the happiness of his address, will enable him, better than any man I know, to calm the minds of that distracted nation, who, from knowing no distinction but Protestant and Papist, are come to be more madly divided about Whig and Tory, High Church and Low, than even this society of lunatics to which you and I belong.

“ I say nothing to you as to your private affairs ; you can find in no man a more hearty solicitor than myself ; you find in the Duke of Shrewsbury a more powerful one. What Lord Treasurer designs for you, I know not ; but I perceive the Duke thinks it will be to your entire satisfaction : that it may prove so, I wish from the bottom of my heart.

“ Your letter of the 5th had almost slipped me ; and I would not forget to acknowledge any one, since each deserves all the acknowledgment I can make.

* It should be *peregrinè*. Sir H. Wotton's definition of an ambassador is this : *Legatus est vir bonus, peregrinè missus, ad mentiendum reipublicæ causâ* ; which, says honest Isaac Walton, “ Sir Henry Wotton could have been content should have been thus Englished, *an ambassador is an honest man sent to lie abroad for the good of his country.*” See Zouch's edition of Walton's Lives, p. 151.

“ You

" You are so taken up with modern ladies, that you forget old authors. It is our friend Tully, and not our friend Horace*, who speaks of things which he says *exprimere* (not *monstrare*) *nequeo* & *sentio tantum*.

" There is another passage which some part of your letter puts me in mind of; it is either in an epistle or satire of Horace:

Rusticus expectat dum defluit amnis, at ille
Labitur & labetur in omne volubilis ævum.

Some sort of expectations resemble a good deal to this of the country put.

" Madame de Croissy, Madame de Torcy, and Madame de Noailles, are to share the honey-water, sack, and eau de Barbade; but I believe a larger proportion of the two last should go to Monsieur de Torcy; but do as you please. I protest to you, I contributed to make the partition of Europe without being so much at a loss, as I should be to make that of this cargo.—May Madame Feriole not have some?

" Our friend Jonathant is, I hear, returned from Ireland, where he has had no good health. You will join with me, in thinking he has done well to return, since I am sure you will join with me, in thinking that his health is of more value, than the good order of all the musty chapters in any kingdom.

" Adieu; I am, and ever will be, your's,

" BOLINGBROKE." P. 272.

It is a pleasing circumstance in these volumes, that they contain so many letters from Prior; in whose history every lover of our native Muses feels an interest, and of whom so little prose writing has been published. In a general view, this collection of letters rather tends to increase than to diminish our opinion of the versatile talents of Bolingbroke, who, as occasion required, cajoled Buys, reasoned with Drummond, wrangled with Torcy, jested with Prior, moralized with Shrewsbury, and wrote about every thing to the indiscreet Peterborough, without letting him into the secret of any thing.

* It is curious enough that, after all, it is neither Cicero nor Horace, but Juvenal: and it is *monstrare*, not *exprimere*:

Hunc, qualem nequeo monstrare, et sentio tantum—

speaking of a poet. *Rev.*

† Swift, the new Dean of St. Patrick's,

ART. XI. *The Clouds of Aristophanes, acted at Athens in the Second Olymp, 89. Aminias being Archon. Crown 8vo. 144 pp. 3s. 6d. Dilly.*

THOUGH this translation came out only as supplemental to a new edition of Mr. Cumberland's *Observer*, we are not willing to let it escape us; especially since we discovered that it is separately sold, to accommodate those who might already possess those volumes. A specimen of this translation was produced long ago, in the *Observer*, No. 141, and induced many readers to form a wish, which the present publication will naturally strengthen, that Mr. C. would undertake the difficult task of translating the whole remains of this author, and fitting him for the inspection of English readers. How highly qualified he is for this task, appeared abundantly in the versions of the other comic fragments of various authors, which are continued, at intervals, throughout the papers of the *Observer*. These translations were strongly and justly commended by the judicious author of the *Essay on the Principles of Translation* (Chap. VI.)* and to him, in gratitude for that distinction, the present book is dedicated. More recently, the anonymous author of the *Pursuits of Literature* has added his testimony to the powers, and his wish for the perseverance of Mr. Cumberland. With these writers we entirely coincide. The freedom and spirit of original composition have been, in very few instances, so completely supported by any translator, as by Mr. C. in these various specimens. The translation here announced has similar merits, which we will evince to our readers by a specimen selected from it.

The part that was published in the *Observer* extends as far as p. 43 in this book. It has been revised and improved; and is here illustrated, as well as the rest of the comedy, by very useful and judicious notes. We cannot insert any passage of the play more creditable to the original author, as well as to the translator, than the pleading of *Dicæus* (or of ancient manners personified) in his own defence,

“ *Dicæus.* Thus summon’d, I prepare myself to speak
Of manners primitive, and that good time
Which I have seen, when discipline prevail’d,
And modesty was sanction’d by the laws,
No babbling then was suffer’d in our schools,

* Supposed to be A. F. Tytler, Esq. Professor of Universal History in the University of Cambridge.

The scholar's test was silence. The whole group
In orderly procession sallied forth
Right onwards, without straggling, to attend
Their teacher in harmonics* ; tho' the snow
Fell on them thick as meal, the hardy brood
Breasted the storm uncloak'd : Their harps were strung
Not to ignoble strains, for they were taught
A loftier key, whether to chant the name
Of Pallas, terrible amidst the blaze
Of cities overthrown, or wide and far
To spread, as custom was, the echoing peal.
There let no low buffoon intrude his tricks,
Let no capricious quavering on a note,
No running of divisions high and low
Break the pure stream of harmony, no Phrynis
Practising wanton warblings out of place—
Woe to his back that so was found offending !
Hard stripes and heavy wou'd reform his taste.
Decent and chaste their postures in the school
Of their gymnastic exercises ; none
Expos'd an attitude that might provoke
Irregular desire ; their lips ne'er mov'd
In love-inspiring whispers, and their walks
From eyes obscene were sacred and secure.
Hot herbs, the old man's diet, were proscrib'd ;
No radish, anise, parsley, deck'd their board ;
No rioting, no revelling was there
At feast or frolic, no unseemly touch
Or signal, that inspires the hint impure.

“ *Adicus.* Why these are maxims obsolete and stale ;
Worm-eaten rules, coëval with the hymns
Of old Cecydas and Buphonian feasts.

“ *Dicæus.* Yet so were train'd the heroes, that embrau'd
The field of Marathon with hostile blood ;
This discipline it was that brac'd their nerves
And fitted them for conquest. You, forsooth,
At great Minerva's festival produce
Your martial dancers, not as they were wont,
But smother'd underneath a tawdry load
Of cumbrous armour, till I sweat to see them
Dangling their shields in such unseemly sort
As marring the sacred measure of the dance.
Be wise, therefore, young man, and turn to me,
Turn to the better guide, so shall you learn
To scorn the noisy forum, shun the bath,
And turn with blushes from the scene impure ;
Then conscious innocence shall make you bold
To spurn the injurious, but to reverend age
Meek and submissive, rising from your seat

To pay the homage due, nor shall you ever
 Or wring the parent's soul, or stain your own.
 In purity of manners you shall live
 A bright example; vain shall be the lures
 Of the stage-wanton floating in the dance,
 Vain all her arts to snare you in her arms,
 And strip you of your virtue and good name.
 No petulant reply shall you oppose
 To fatherly commands, nor taunting vent
 Irreverent mockery on his hoary head,
 Crying, ' Behold Iapetus himself !'
 Poor thanks for all his fond parental care.

" *Adicus.* Aye, my brave youth, do, follow these fine rules,
 And learn by them to be as mere a swine,
 Driveler, and Dolt, as any of the sons
 Of poor Hippocrates; I swear by Bacchus,
 Folly and foul contempt shall be your doom.

" *Dicaeus.* Not so, but fair and fresh in youthful bloom
 Amongst our young athletics you shall shine;
 Not in the forum loitering time away
 In gossip prattle, like our gang of idlers,
 Nor yet in some vexatious paltry suit
 Wrangling and quibbling in our petty courts,
 But in the solemn academic grove,
 Crown'd with the modest reed, fit converse hold
 With your collegiate equals; there serene,
 Calm as the scene around you, underneath
 The fragrant foliage where the ilex spreads,
 Where the deciduous poplar strews her leaves,
 Where the tall elm tree and wide stretching plane
 Sigh to the fanning breeze, you shall inhale
 Sweet odours wafted in the breath of spring.
 This is the regimen that will insure
 A healthful body and a vigorous mind,
 A countenance serene, expanded chest,
 Heroic stature, and a temperate tongue;
 But take these modern matters, and behold
 These blessings all revers'd; a pallid cheek,
 Shrunk shoulders, chest contracted, sapless limbs,
 A tongue that never rests, and mind debas'd,
 By their vile sophistry perversely taught
 To call good evil, evil good, and be
 That thing, which nature spurns at, that disease,
 A meer Antimachus, the sink of vice.

" *Chorus.* Oh sage instructor, how sublime
 These maxims of the former time!
 How sweet this unpolluted stream
 Of eloquence, how pure the theme!
 Thrice happy they, whose lot was cast
 Amongst the generation past,

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When virtuous morals were display'd
 And these grave institutes obey'd.
 Now you that vaunt yourself so high,
 Prepare ; we wait for your reply,
 And recollect, ere you start,
 You take in hand no easy part ;
 Well hath he spoke, and reasons good
 By better only are withstood ;
 Sharpen your wits then, or you'll meet
 Contempt as certain as defeat." P. 95.

That a degree of freedom, widely differing from literal version, must be employed in rendering such a poet as Aristophanes, may easily be supposed. We shall not therefore undertake any exact comparison of this passage with the original. In the familiarity of the comic dialogue, still more licence must be allowed. Suffice it to say generally, that Mr. C. has translated the whole like a man who entered into the views, and felt the spirit of his author ; and that the English reader may, without fear of disgust or weariness, make acquaintance with the Comic Muse of Athens, through the medium of this translation.

ART. XII. *Travels in England, Scotland, and the Hebrides ; undertaken for the Purpose of examining the State of the Arts, the Sciences, Natural History, and Manners, in Great Britain ; containing mineralogical Descriptions of the Country round Newcastle ; of the Mountains of Derbyshire ; of the Environs of Edinburgh, Glasgow, Perth, and St. Andrews ; of Inverary, and other Parts of Argyleshire ; and of the Cave of Fingal. Translated from the French of B. Faujas Saint-Fond, Member of the National Institute, &c*. Two Volumes. 8vo. 336 and 352 pp. 14s. Ridgway. 1799.*

THE author of this work came from the continent to London in the year 1784 ; which, however, appears in an indirect manner, from the contents of the 9th chapter of volume the second ; for he does not begin in the manner of other travellers, by stating particularly the time of his setting out. His attention seems to have been bestowed upon all

* The reader may see a specimen of the original, with a short account of it, in our twelfth volume, p. 203.

the objects that are announced in the title-page ; yet mineralogy was undoubtedly what he principally had in view, and for that purpose he travelled through the principal places of mineralogical renown, in the way towards the north of Great Britain, as far as the famous Island of Staffa, amongst the Hebrides ; whence he returned to London, and then to Paris, before the expiration of the same year,

In a very short Preface, we are told that the present work was ready for the press by the second year of the French revolution ; but that the troubles which accompanied that revolution, delayed it till very lately.

“ Of the influence,” says this author, “ of the shock which our revolution gave to Europe, England has experienced her share, and though the arts are not there reduced to the same distressed situation as in France, the war has impeded their progress, and they must languish until the restoration of peace. But, happily for the English, they have lost none of those great men who adorn their country in the career of useful and elegant knowledge, while we have had the misfortune to see a great part of our's cruelly assassinated.”

The first volume contains thirteen chapters, and three copper-plate engravings ; the second volume twenty-one chapters, and four plates. The objects represented in the seven plates, are, 1. Section of the Strata of the Low Main Coal, at St. Anthon's Colliery, near Newcastle upon Tyne. 2. The Iron Stone of Dunbar, and the *Ligusticum Scoticum*. 3. Inside of the Cottage of Mac Nab, a Blacksmith, at Dalmally, who possesses some Fragments of the Poetry of Ossian. 4. View of the Isle of Staffa from the North West, with the Entrance to the Cave of Fingal, and the Cave of the Cormorants. 5. View of the Cave of Fingal. 6. View of the basaltic Island of Booscha-la, adjoining to Staffa. And, 7. Ancient Monuments on the Shore between Kirkaldy and Kinghorn.

In the first four chapters of the first volume, M. Saint-Fond gives a short account of the learned persons with whom he became acquainted in London, previously to his setting off for the north, and he speaks well of them all. He acknowledges their civilities with gratitude ; he admires, and renders that homage which seems due to their merits.

In the same four chapters he likewise gives short accounts of the several remarkable places which he visited, in and about London ; such as the British Museum, the Astronomical Observatory at Greenwich, Dr. Herschel's Observatory at Slough, the Royal Gardens at Kew, Mr. Wedgewood's Manufactory, Mr. Parker's Glass Manufactory, &c. &c. These descriptions are agreeable, and the style in which they are written, manifests

feels a spirit of general inquiry, of proper discrimination*, and of a satisfied disposition, in the person of the writer. The following quotations, we trust, will prove the truth of our assertion.

Speaking of his excursion to Dr. Herschel's at Slough, to which place he set off from Sir Joseph Banks's house, near Hounslow, at seven o'clock, P. M. he says,

“ This was about the time when highwaymen usually come upon the road, to prey upon the imprudent traveller. They are numerous, and perform their dangerous business on horseback; some of them are even mounted on hunters; but we were informed that, though our danger would have been great on the evening before, we were safe that night, which was Sunday, as the road was covered with people of all ranks, who, having passed the day in the country, were returning to London, to be ready to resume their usual occupations on Monday morning.

“ The evening was beautiful, the air was calm and mild, and the sky sparkled with stars: the road was as carefully made, and as smooth, as the avenue of a public walk. It was bordered with quickset hedges, almost all in flower, and serving to inclose charming gardens and parks, ornamented with beautiful trees, in the midst of which were scattered so many simple, but elegant houses, that they seemed to dispute the ground with each other.

“ The road was, at this time, covered with a multitude of men and women, on horseback and in coaches. Carriages of every kind, most of them very elegant, but all of them substantial and commodious, and many of them with superb equipages, succeeded each other without interruption, and with such rapidity, that the whole seemed the work of magic: it certainly announced an opulence and population, of which we can have no idea in France. All was life, motion, and activity; and, by a contrast only to be seen in this country, all was calm, silence, and order. A tacit and inviolable respect for each other seemed to regulate the individuals composing this impetuous mass of population, which was directed to one point. A scene so extraordinary, faintly illuminated by the stars, transports one, who sees it for the first time, into the fields of Elysium.

“ But the story of Elysium is fabulous, and that which I have related is real; for it is what I have seen, and what all Englishmen, and those who know their country, will acknowledge to be a just description. How then does it happen, that so much tranquillity and order is preserved among an immense multitude of persons in motion? It has its origin in the state of the public mind, which is well formed; the education, which is good; and even the forms of worship, which are here stripped of much of that vain superstition they have in Roman

* He, however, exaggerates the want of arrangement among the objects of Natural History in the British Museum; and, with the inaccuracy of a hasty traveller, speaks of that part of the collection as most arranged, which, in fact, is least so.

Catholic countries, and which permit the day, consecrated to repose, to be passed in innocent relaxation." Vol. i, p. 61.

In the account of Wedgewood's Manufactory, M. Saint-Fond says,

"But that which has greatly increased the fortune of Wedgewood, and procured an immense branch of commerce to England, is his common pottery, known in France by the name of English-ware, and at London by that of queens'-ware.

"Its excellent workmanship, its solidity, the advantage which it possesses of sustaining the action of fire, its fine glaze impenetrable to acids, the beauty and convenience of its form, and the cheapness of its price, have given rise to a commerce so active and so universal, that in travelling from Paris to Petersburg, from Amsterdam to the farthest part of Sweden, and from Dunkirk to the extremity of the south of France, one is served at every inn upon English-ware. Spain, Portugal, and Italy are supplied with it; and vessels are loaded with it for the East-Indies, the West-Indies, and the continent of America." Vol. i, p. 97.

The narrative of his journey to Scotland commences in the fifth chapter. M. Saint-Fond was accompanied by Count P. Andreani, Mr. W. Thornton, and M. de Mecies. They passed through Barnet, Hatfield, Stevenedge, Bugden*, Stilton, and the other well-known places on that northern road, with as much expedition as was compatible with convenience; nor did they stop their career before they reached Newcastle, where they remained a few days for the purpose of examining the coal mines, and manufactories of that remarkable place.

In the sixth chapter we find a concise and well-drawn account of those mines and manufactures. This account, as well as the whole book, is interspersed with proper investigations and apposite remarks, relative to every object that could at all engage the attention of an inquisitive mind. The population and the buildings, the customs of the people, the influence of order, of manufactures, and of commerce, were not excluded from the enquiry, by the predominant study of mineralogy. All those objects, notwithstanding the cursory manner in which they were examined, are mentioned with propriety, and, generally speaking, with accuracy.

From Newcastle, M. Saint-Fond and his friends proceeded to Edinburgh, at which place they were well received by many learned men of that city. They hastily visited the manufactories in and about Edinburgh, made an excursion to the grand iron foundry of Carron; but the season, which was rather

* Misprinted Dugden.

too far advanced, compelled them to leave that place much sooner than they wished.

"We went," says M. St. Fond, "round the extremity of the arm of the sea, called the Frith of Forth, which terminates at Stirling, near the mouth of the river Forth, from which it derives its name; and proceeded through Aloa, Clackmanan, and Culros, where there are coal-pits of very excellent quality.

"The ground is covered with compact lavas, and other lavas formed by volcanic eruptions of mud. The beds of coal, which are more than a hundred feet beneath the surface, have remained untouched by the heat of the lavas above them. But it is very remarkable, that these rich mines of coal extend to a great distance under the bed of the sea, and that the workmen, guarded against a few leaks by steam-engines, which raise the water out of the pits, continue their labour in perfect security, and without the least anxiety from the enormous mass of water rolling over their heads.

"Thus, while the bold and indefatigable miners, feebly lighted by the dismal glimmering of their lamps, make these profound cavities rebound with the strokes of their mattocks, vessels, borne along with a propitious breeze, pass in full sail over their heads; and the sailors, enjoying the fineness of the weather, express their happiness in songs. At other times the tempest lowers, the horizon flashes with fire, the thunder roars, the sea rages, all is wrapped in terror, and the crew tremble. But the tranquil miners, ignorant of what is passing aloft, joyful and happy, sing in chorus their pleasures and their loves, whilst the vessel is dashed in pieces, and swallowed up in the devouring gulph above them.—Unfortunately, too true a picture of the daily vicissitudes of human life!" Vol. i, p. 197.

From Edinburgh they proceeded to Glasgow, examining, in the usual manner, the minerals and every other remarkable object that came within their reach. A few days residence enabled them to visit the scientific persons of that town, and to collect a variety of volcanic productions, of which M. Saint-Fond gives an exact list.

On the afternoon of the 14th of September, they left Glasgow; in the progress of their journey they passed through Dumbarton; admired the magnificent scenery of Loch Lomond, and arrived at Inverary Castle, where they were elegantly received and entertained by his Grace the Duke of Argyle.

As M. Saint-Fond and his companions, after having left Inverary, proceeded through Dalmally, and other places in their way towards the Islands, the novelty and dangers of the road, the dress and customs of the inhabitants, their language, and their poverty, made a strong impression on their minds, and are described with liveliness in the book.

The thirteenth, which is the last chapter of the first volume, contains the natural history of the Environs of Oban, which
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is the last place on the main land of Scotland, that was visited by the above-mentioned travellers. At that place they embarked, and passed over to the Island of Mull, and thence to Staffa.

After the account of the difficulty and perils of that short navigation, M. Saint-Fond gives a good and picturesque description of the Island of Staffa, with the caves, basaltic columns, &c. &c. He measured every thing that seemed deserving of an accurate examination, collected a variety of minerals; and, in spite of imminent dangers, endeavoured to investigate a very extraordinary phænomenon, concerning which we shall transcribe the following paragraph.

“As the sea was far from being completely still, when I visited it, I heard a noise of a very different nature every time that the waves, in rapid succession, broke against its bottom. This sound resembled that which is produced by striking a large hard body, with great weight and force, against another hard body in a subterraneous cavity. The shock was so violent that it was heard at some distance, and the whole cavern seemed to shake with it. Being close to the place whence the sound issued, and where the water is not so deep upon the retreat of the wave, I endeavoured to discover the cause of this terrible collision. I soon observed, that, a little below the basis which supported the organ-fronted colonade, there was an aperture which formed the outlet of a hollow, or perhaps a small cave. It was impossible to penetrate into this cavity, but it may be presumed that the tremendous noise was occasioned by a broken rock, driven by the violent impetuosity of the surge against its sides. By the boiling motion of the water, however, in the same place, it is evident that there are several other small passages through which it issues, after rushing into the principal aperture in a mass. It is therefore not impossible, when the sea is not sufficiently agitated, to put the imprisoned rock in motion, that the air, strongly compressed by the weight of the water, which is in incessant fluctuation, should, on rushing out by the small lateral passages, produce a particular strange sound. It might then be truly regarded as an organ created by the hand of Nature; and this circumstance would fully explain why the ancient and real name of this cave in the Erse language is, *the melodious cave*.” Vol. ii. p. 49.

For further particulars relative to the Island of Staffa, we must refer our readers to the work itself.

In his return from Staffa, M. Saint-Fond made a longer stay at the Island of Mull, where he was hospitably received and entertained by Mr. M'Lean, and had time to inquire into the manners of the inhabitants, as well as into the natural history of the place. He likewise examined the minerals of Kerrera, an island contiguous to Mull, and then returned to Oban; from whence, however, he soon departed, directing his course towards Edinburgh.

In his way to that town, he passed through Dalmally and Tindrum; at Killin he observed the river-muscle that produces pearls; at Kenmore, on the banks of Loch Tay, he made particular inquiry concerning an extraordinary flux and reflux of the waters of that lake, which phenomenon had taken place not many days previous to his arrival. He passed through Perth, and the University of St. Andrew's, and at last returned to Edinburgh.

M. Saint-Fond and his companions now gave themselves more time to examine that city, and made themselves better acquainted with its learned men; such as Dr. Cullen, Dr. Robertson, Dr. Smith, Dr. Black, &c.

From Edinburgh M. Saint-Fond went to Manchester, the manufactures and commerce of which place became the objects of his particular inquiry. He then proceeded to Euxton, where a natural historian may well expect to be entertained. He made a short stay at Castleton, Derby, and Birmingham; at each of which places he received considerable pleasure and information, not only from their mineralogical productions and manufactures, but likewise from the engaging manner with which he was received and entertained by several learned persons; such as Dr. Pearson, Dr. Henry, Dr. Priestley, Mr. Watt, and many others.

From Birmingham, M. Saint-Fond and Count Andreani, the only two that remained together of the original set, returned to London, and, not long after, to Paris.

Mineralogy having been the principal object of this author's travels, our readers may naturally expect to hear our opinion concerning his success in the pursuit of that object; but it should be considered, that without transcribing a considerable part of the work, his separate remarks, which were principally derived from the nature of local situations, cannot be represented in a proper and satisfactory light.

Considering the short time which was employed in this journey, M. Saint-Fond was undoubtedly very industrious; for he seems to have collected, and examined whatever object of mineralogy came within the reach of his knowledge, his eyes, or his hands. He discriminates them with seeming propriety; but, unfortunately, the greatest part of his collection was lost, together with the vessel that conveyed it, on a sand bank near Dunkirk, which accident prevented his making an analysis of several doubtful specimens. He had, however, the attention to write correct lists of the specimens in whatever place he made any collection, and such lists are inserted in the book, from which a pretty good natural history of the places
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which he visited, may be derived, and future travellers may be assisted by it.

Among his remarks on the nature of mineral bodies, the longest discussion is concerning the volcanic, or non-volcanic origin of the Derbyshire toad-stone. He collects and compares together a variety of circumstances or facts, and conjectures; takes notice of the opinions of other naturalists; and at last concludes by saying, that "the toad-stone of Derbyshire is entirely foreign to volcanos, and is precisely the same with the Swedish trapp."

With respect to the translation, we have only to observe, that it is by no means correct; the sense of the original, however, is not often perverted; so that, upon the whole, this work is undoubtedly deserving of the attention of the public.

ART. XIII. *A General View of the History of Switzerland; with a particular Account of the Origin and Accomplishment of the late Swiss Revolution. By John Wood, Master of the Academy established at Edinburgh by the Honourable the Board of Trustees, for the Improvement of Arts in Scotland.* 8vo. 415 pp. 6s. Edinburgh printed, for Peter Hill, Edinburgh; and G. Cawthorne, London. 1799.

THIS work, as is expressed in the title, consists of two parts. Of the first, the author says himself, in his Preface, that it is offered to the public rather as an introduction to the history of Switzerland, and to that revolution which has lately taken place, than a complete account of the government and laws of the Helvetic Confederacy. In fact, the four first chapters, which extend to p. 104, contain a very succinct account of the state of Helvetia before its conquest by the Romans; the invasion of the several barbaric nations; the establishment of the feudal system; and the formation of the Confederacy. Long as we have lamented the want of a good history of the Swiss nation in our language, we are compelled to apprise our readers, that this does not supply the deficiency. The facts are very cursorily related; nor does it contain any distinct account of the many heroic actions which we have to admire, in the founders of the Helvetic liberty. We are far from meaning this as a censure, since the author himself professes to have intended no more than a slight sketch of the events that led to the Confederacy.

In the nineteen subsequent chapters of the first book, we find the descriptions of the Thirteen Cantons, their associates, allies, and subjects; and accounts of their respective governments. Here the author acknowledges his particular obligations to the Rev. Mr. Coxe; but he may claim the merit of having comprized, in 190 pages, what is in that gentleman's entertaining Account of his Travels, dispersed in three ample volumes.

The second part begins with an Introduction, entitled, "The Origin of the Revolution," of which, as it will not detain the reader long, and, at the same time give him an idea of the sentiments of the author, and of his style, we shall here give a transcript of the whole.

"From the general view that has been given of the formation of the Helvetic confederacy, and the nature of those governments of which its members were composed, it appears, that the most powerful cantons were aristocracies, the smaller ones democracies, and one or two a mixture of aristocracy and democracy: but the inhabitants in all of them, even in those which were the most tyrannical, enjoyed a greater share of real liberty and happiness than was ever experienced under the government of any republic, either in ancient or modern times.

"Those blessings which were found in Switzerland are, however, to be attributed more to the nature of the country, and to several concurring causes, than to the form of a republican constitution; which the experience of ages has proved to be of all others the most uncertain, oppressive, and turbulent.

"The narrow limits of territory in the respective cantons, the simplicity of manners, and the near equality in point of fortune among all ranks of people, prevented those evils which arise from extensive landed property in the hands of individuals, the influence of wealth, and the arts of luxury.

"Surrounded on all sides by hostile powers, the different members of the Helvetic confederacy, in order to preserve a state of liberty and independence, were compelled to maintain a strict alliance and a social union, and to crush those private quarrels and animosities which naturally occur among neighbouring states.

"A general content that pervaded the lowest classes, and a love for the constitution, manners, and laws of their ancestors, checked the spirit of innovation. No allurements of public shows and entertainments relaxed their virtue; no incitements of luxury inflamed their desires. The absence of commerce destroyed the means of corruption; and the advancement of science extinguished the flames of that religious zeal which sullied with barbarism the manners of the ancient Swiss.

"Thus did this country, previous to the French revolution, exhibit a picture of industry, of competence, and of happiness. That remarkable event arrived; an event which spread consternation and alarm through

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every state in Europe. It was a revolution distinguished from all others recorded in history. It set out by declaring, not the rights of the commons of France, not the rights of citizens, or men in a state of political society; but still more abstractedly, the Rights of Man. ‘Out of the tomb of a murdered Monarchy (says Mr. Burke) arose a vast tremendous unformed spectre, in a far more terrific guise than any which ever overpowered the imagination, and subdued the fortitude of man!’

“By what class or set of men, or in what manner this political being was created; whether by the illuminatism of free masonry, the illuminatism of atheism, or the intrigues of the clergy, and the ambition of the monster Orleans Egalité, it is neither our object nor our design here to inquire. This subject has already undergone a laborious investigation by two writers of extensive penetration and ingenuity (the Abbé Barruel and Professor Robison) and as an answer to these gentlemen is now preparing by the principal leader of the accused party (Dr. Adam Weishaupt) it is to be hoped the real agents and conspirators of the French revolution will soon be brought to light, that the world may know whether the disciples of Voltaire and D’Alembert, or the zealous partizans and pretended supporters of the Christian faith, have been the greatest cause of French infidelity and French republicanism.

“The Swiss revolution originated, and was accomplished, by means entirely different from either the mysterious arts of the Free Masons, or the sceptical philosophy of the Illuminati. Upon investigation it will perhaps appear, that the late change in the government and manners of that once happy nation, was most effectually favoured and produced by the five following causes:

1. The revolution of Geneva in 1782, which occasioned a general spirit of disaffection among the Genevans, and was the introduction to that revolutionizing system which first began in that city in 1789, and afterwards spread with such rapidity through Europe.

- “2. The establishment of a number of societies, for the purpose of diffusing literary knowledge.

- “3. The conduct of the government of Berne towards the inhabitants of the Pays de Vaud in 1791.

- “4. Dissensions between the Catholic and Protestant cantons, occasioned by the arts and intrigues of the clergy.

- “5. The want of a proper military establishment in Switzerland, and the change of government in the neighbouring states; the terror of whose arms alone preserved the internal tranquillity of the Swiss cantons.” P. 297.

In the four first chapters the author dwells at large upon the causes of the revolution, as enumerated at the close of the above extract. And, in the eleven following ones, he relates the dismal tale of the French invasion, the cruelties practised by the rapacious leaders of their armies, and the total subversion of the Constitution, which had for many centuries been the source of comfort, tranquillity, and security, to a simple and inoffensive people. In the progress of this distressful narrative,

we must confess we have been somewhat perplexed to find a severe censure of the Advoyer Steiguer, whom every other account of these transactions represents as a venerable patriot, who, had his counsels prevailed, would probably have saved his country. This personage is here branded with the imputation of base treachery, and even loaded with injurious epithets. On the other hand, we have been equally surprised to meet with high encomiums of Colonel Weifs, whom all other writers have represented as a vain-glorious pretender, who, by his tergiversation and want of decision, suffered the sedition in the Pays de Vaud to take a consistency which led to the subversion of the state.

“ This illustrious officer,” thus he speaks of this ambiguous character, “ became the victim of the Aristocrats at Berne, and the Jacobins of Switzerland. During the six last years of the Helvetic confederacy, his virtues and his talents had to struggle against the wealth and the power of the former, and to defeat the arts and intrigues of the latter. The infamous policy of the Advoyer Steiguer and his accomplices, at length accomplished the ruin of their country, and the disgrace of General Weifs.”

We will not suspect this author to have written in concert with the General, in order to retrieve a reputation which at present is generally stamped with disapprobation: and we must add, that the perfidious Advoyer, as he is often, we conceive most unjustly, called, is at present at the head of the loyal Swiss, who are struggling to restore the constitution, of which he is accused of having effected the subversion. The language of this History is sometimes, but not very frequently, faulty.

ART. XIV. *Strictures on the modern System of Female Education, with a View of the Principles and Conduct prevalent among Women of Rank and Fortune. By Hannah More. Two Volumes. The Third Edition. 12mo. 8s. Cadell. 1799.*

WHILE we have been prevented, by various occupations, from fixing our attention on this interesting work, we learn that it has passed through three numerous editions, and we know that preparation is making by the author for a fourth. This circumstance not only ascertains the great value of this publication, but we may surely augur favourably of the spirit and the principle which gives such extensive encouragement to what was intended to censure, and to correct many prevail-

ing follies, to call them by no harsher name, of the present too luxurious times.

The first principle inculcated in these *Strictures*, is the necessity of making religion the foundation of every mode of education; a principle which none but philosophers of the French school will presume to controvert; and which is enforced throughout these volumes with a warm and unaffected piety, and with a force and style of argument and language, which cannot easily be exceeded. The first chapter treats on the subject of female influence. Here perhaps it may be contended, that the writer extends her position somewhat too far; the fact perhaps is, that the female character derives its features and colours from that of the male, rather than the contrary. The instance cited in the commencement of the work, "of the greatest orator of antiquity, who averred, that the wisest plans which had cost him years to frame, a woman would overturn in a single day," will hardly bear the writer out in her inferences. For this applies only to individual influence, and not to the general operation upon the character and conduct of the whole sex. Nevertheless it will be found, that many serious and important observations occur throughout this chapter, which cannot fail to have a beneficial effect upon the mind of every reader. We select the following solemn and energetic address to the sex.

"In this moment of alarm and peril, I would call on them with a "warning voice," which would stir up every latent principle in their minds, and kindle every slumbering energy in their hearts; I would call on them to come forward, and contribute their full and fair proportion towards the saving of their country. But I would call on them to come forward, without departing from the refinement of their character, without derogating from the dignity of their rank, without blemishing the delicacy of their sex: I would call them to the best and most appropriate exertion of their power, to raise the depressed tone of public morals, and to awaken the drowsy spirit of religious principle. They know too well how arbitrarily they give the law to manners, and with how despotic a sway they fix the standard of fashion. But this is not enough; this is a low mark, a prize not worthy of their high and holy calling. For, on the use which women of the superior class may be disposed to make of that power delegated to them by the courtesy of custom, by the honest gallantry of the heart, by the imperious control of virtuous affections, by the habits of civilized states, by the usages of polished society; on the use, I say, which they shall hereafter make of this influence, will depend, in no low degree, the well-being of those states, and the virtue and happiness, nay, perhaps the very existence of that society.

"At this period, when our country can only hope to stand by opposing a bold and noble *unanimity* to the most tremendous confederacies against religion, and order, and governments, which the world ever
saw;

saw; what an accession would it bring to the public strength, could we prevail on beauty, and rank, and talents, and virtue, confederating their several powers, to come forward with a patriotism at once firm and feminine for the general good! I am not founding an alarm to female warriors, or exciting female politicians: I hardly know which of the two is the most disgusting and unnatural character. Propriety is to a woman what the great Roman critic says action is to an orator; it is the first, the second, the third requisite. A woman may be knowing, active, witty, and amusing; but without propriety she cannot be amiable. Propriety is the centre in which all the lines of duty and of agreeableness meet. It is to character what proportion is to figure, and grace to attitude. It does not depend on any one perfection; but it is the result of general excellence. It shews itself by a regular, orderly, undeviating course; and never starts from its sober orbit into any splendid eccentricities; for it would be ashamed of such praise as it might extort by any aberrations from its proper path. It renounces all commendation but what is characteristic; and I would make it the criterion of true taste, right principle, and genuine feeling, in a woman, whether she would be less touched with all the flattery of romantic and exaggerated panegyric than with that beautiful picture of correct and elegant propriety, which Milton draws of our first mother, when he delineates

“ Those thousand *decencies* which daily flow
 “ From all her words and actions,” Vol 1, p. 4.

The remarks in this chapter on the too popular publications of the day, are remarkably entitled to the critic's praise, and to universal attention.

The second chapter discusses the unexhausted subject of female education. In this are pointed out the mischiefs and errors of the system which the present taste too generally adopts, and what is of no less moment, the disregard of delicacy, to which it necessarily leads. It would be injustice to omit the following dignified paragraph.

“ Before the evil is past redress, it will be prudent to reflect that in all polished countries an entire devotedness to the fine arts has been one grand source of the corruption of the women; and so justly were these pernicious consequences appreciated by the Greeks, among whom these arts were carried to the highest possible perfection, that they seldom allowed them to be cultivated to a very exquisite degree by women of great purity of character. And if the ambition of an elegant British lady should be fired by the idea that the accomplished females of those polished states were the admired companions of the philosophers, the poets, the wits, and the artists of Athens; and their beauty or talents the favourite subjects of the muse, the lyre, the pencil, and the chisel; so that their pictures and statues furnished the most consummate models of Grecian art: if, I say, the accomplished females of our days are panting for similar renown, let their modesty chastise their ambition, by recollecting that these celebrated women are not to be found among the
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chaste wives and the virtuous daughters of the Aristides's, the Agis's and the Phocians; but that they are to be looked for among the Phrynes, the Lais's, the Aspasia's, and the Glyceras. I am persuaded the Christian female, whatever be her talents, will renounce the desire of any celebrity when attached to impurity of character, with the same noble indignation with which the virtuous biographer of the above-named heroes renounced all dishonest fame, by exclaiming, "I had rather it should be said there never was a Plutarch, than that they should say Plutarch was malignant, unjust, or envious." Vol 1, p. 81.

We recommend to all who have daughters, the observations in this chapter, on the too great attention which is usually paid to the science of music. See also the curious note, p. 80. This portion of the work terminates very happily with a noble quotation from Tacitus.

The fourth chapter, which compares the mode of female education in the last age with the present, is full of interesting truths, of which the following is not the least entitled to attention: "It must be owned, that if the life of a young lady formerly too much resembled the life of a confectiomer, it now too much resembles that of an actress; the morning is all rehearsal, and the evening is all performance."

We would very gladly accompany the reader through each particular chapter, and animadvert upon the more immediate excellence of each, where all are of value; but other labours, and other duties, induce us to be more succinct than we could wish. Under this impression, we must satisfy ourselves with earnestly intreating all who have the care of females, to peruse these volumes often, and with diligent attention. Besides what we have above enumerated, it is necessary to add, that we paused with no common satisfaction at the seventh, ninth, and tenth chapters of the first volume. The subjoined extract is a perfect representation of our own sentiments.

"Women are little accustomed to close reasoning on any subject; still less do they inure their minds to consider particular parts of a subject; they are not habituated to turn a truth round, and view it in all its varied aspects and positions; and this perhaps is one cause (as will be observed in another place) of the too great confidence they are disposed to place in their own opinions. Though their imagination is already too lively, and their judgment naturally incorrect; in educating them we go on to stimulate the imagination, while we neglect the regulation of the judgment. They already want ballast, and we make their education consist in continually crowding more sail than they can carry. Their intellectual powers being so little strengthened by exercise, makes every little business appear a hardship to them; whereas serious study would be useful, were it only that it leads the mind to the habit of conquering difficulties. But it is peculiarly hard to turn at once from the indolent repose of light reading,
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from the mere concerns of animal life, the objects of sense, or the frivolousness of chit chat; it is peculiarly hard I say, to a mind so softened, to rescue itself from the dominion of self-indulgence, to resume its powers, to call home its scattered strength, to shut out every foreign intrusion, to force back a spring so unnaturally bent, and to devote itself to religious reading, to active business, to reflection, or self-examination; whereas to an intellect accustomed to think at all, the difficulty of thinking seriously is obviously lessened.

“Far be it from me to desire to make scholastic ladies or female dialecticians; but there is little fear that the kind of books here recommended, if thoroughly studied, and not superficially skimmed, will make them pedants or induce conceit; for by showing them the possible powers of the human mind, you will bring them to see the littleness of their own; and to get acquainted with the mind, and to regulate and inform it, does not seem the way to puff it up. But let her who is disposed to be elated with her literary acquisitions, check her vanity by calling to mind the just remark of Swift, “that after all her boasted acquirements, a woman will, generally speaking, be found to possess less of what is called learning than a common school-boy.”

“Neither is there any fear that this sort of reading will convert ladies into authors. The direct contrary effect will be likely to be produced by the perusal of writers who throw the generality of readers at such an unapproachable distance as to check presumption, instead of exciting it. Who are those ever multiplying authors, that with unparalleled fecundity are overstocking the world with their quick-succeeding progeny? They are novel-writers; the easiness of whose productions is at once the cause of their own fruitfulness, and of the almost infinitely numerous race of imitators to whom they give birth. Such is the frightful facility of this species of composition, that every raw girl, while she reads, is tempted to fancy that she can also write. And as Alexander, on perusing the *Iliad*, found by congenial sympathy the image of Achilles in his own ardent soul, and felt himself the hero he was studying; and as Corregio, on first beholding a picture which exhibited the perfection of the Graphic art, prophetically felt all his own future greatness, and cried out in rapture, “And I too am a painter!” so a thorough-paced novel-reading Miss, at the close of every ruse of hackney’d adventures, feels within herself the stirring impulse of corresponding genius, and triumphantly exclaims, “And I too am an author!” The glutted imagination soon overflows with the redundancy of cheap sentiment and plentiful incident, and by a sort of arithmetical proportion, is enabled by the perusal of any three novels, to produce a fourth; till every fresh production, like the progeny of Banquo, is followed by

Another, and another, and another!

Is a lady however destitute of talents, education, or knowledge of the world, whose studies have been completed by a circulating library, in any distress of mind? the writing a novel suggests itself as the best soother of her sorrows! Does she labour under any depression of circumstances? writing a novel occurs as the readiest receipt for mending them! And she solaces herself with the conviction that the subscription which has been given to her importunity or her necessities, has been offered

offered as an homage to her genius. And this confidence instantly levies a fresh contribution for a succeeding work. Capacity and cultivation are so little taken into the account, that writing a book seems to be now considered as the only sure resource which the idle and illiterate have always in their power.

“ May the Author be indulged in a short digression while she remarks, though rather out of its place, that the corruption occasioned by these books has spread so wide, and descended so low, that not only among milliners, mantua-makers, and other trades where numbers work together, the labour of one girl is frequently sacrificed that she may be spared to read those mischievous books to the others; but she has been assured by clergymen, who have witnessed the fact, that they are procured and greedily read in the wards of our Hospitals! an awful hint, that those who teach the poor to read, should not only take care to furnish them with principles which will lead them to abhor corrupt books, but should also furnish them with such books as shall strengthen and confirm their principles. And let every Christian remember, that there is no other way of entering truly into the spirit of that divine prayer, which petitions that the name of God may be “ hallowed,” that “ his kingdom (of grace) may come,” and that “ his will may be done on earth as it is in heaven,” than by each individual contributing according to his measure to accomplish the work for which he prays; for to pray that these great objects may be promoted, without contributing to their promotion by our exertions, our money, and our influence, is palpable inconsistency.” Vol. 1, p. 181.

In the second volume, the fourteenth chapter which discusses the subject of Conversation; the sixteenth and seventeenth which treat on the modern habits of fashionable life, and on public amusements; the nineteenth which breathes throughout the true and undefiled spirit of Christianity, impress our feelings with more than ordinary interest. In the beginning of the fourteenth chapter, the author tacitly admits what we ventured to intimate above, that the female character, after all, takes its tinge and prominent feature from that of the male; but the whole of this chapter is written with much acuteness, and evinces a very solid judgment. From the sixteenth chapter we make this extract.

“ It is obvious also, that multitudinous assemblies are so little favourable to that *cheerfulness* which it should seem to be their very end to promote, that if there were any chemical process by which the quantum of spirits, animal or intellectual, could be ascertained, the diminution would be found to have been inconceivably great, since the transformation of man and woman from a social to a gregarious animal.

“ But if it be true that friendship, society, and cheerfulness, have sustained so much injury by this change of manners, how much more pointedly does the remark apply to family happiness!

“ Notwithstanding the known fluctuation of manners, and the mutability of language, could it be foreseen, when the Apostle Paul ex-
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ported "married women to be keepers *at home*," that the time would arrive when that very phrase would be selected to designate one of the most decided acts of dissipation? Could it be foreseen that when a fine lady should send out a notification that on such a night she shall be *AT HOME*, these two significant words (besides intimating the rarity of the thing) would present to the mind an image the most *undomestic* which language can convey? My country readers, who may require to have it explained, that these two magnetic words now possess the powerful influence of drawing together every thing *fine* within the sphere of their attraction, may need also to be apprized, that the guests afterwards are not asked what was *said* by the company, but whether the *crowd* was prodigious, the rule for deciding on the merit of a fashionable society not being by the taste or the spirit, but by the *score* and the *hundred*. The question of pleasure, like a Parliamentary question, is now carried by numbers. And when two parties modish, like two parties political, are run one against another on the same night, the same kind of mortification attends the leader of a defeated minority, the same triumph attends the exulting carrier of superior numbers, in the one case as in the other." Vol. ii, p. 139.

We conclude our observations on one of the most valuable works that ever came before us, with an apostrophe, which is distinguished by much originality of thinking, much curious observation, and a true Christian zeal, undebaſed by fanaticism.

"To come now to a more particular statement of these doctrines.—When an important edifice is about to be erected, a wise builder will dig deep, and look well to the foundation, knowing that without this the fabric will not be likely to stand. The foundation of the Christian religion, out of which the whole structure may be said to arise, appears to be the doctrine of the fall of man from his original state of righteousness; and of the corruption and helplessness of human nature, which are the consequences of this fall, and which is the natural state of every one born into the world. To this doctrine it is important to conciliate the minds, more especially of young persons, who are peculiarly disposed to turn away from it as a morose, unamiable, and gloomy idea: they are apt to accuse those who are more strict and serious, of unnecessary severity, and to suspect them of thinking unjustly ill of mankind. Some of the reasons which prejudice the inexperienced against the doctrine in question appear to be the following.

"Young persons themselves have seen little of the world. In pleasurable society the world puts on its most amiable appearance; and that softness and urbanity which prevail, particularly amongst persons of fashion, are liable to be mistaken for more than they are really worth. The opposition to this doctrine in the young, arises partly from ingenuousness of heart, partly from a habit of indulging themselves in favourable suppositions respecting the world, rather than of pursuing truth, which is always the grand thing to be pursued; and partly from the popularity of the tenet, *that every body is so wonderfully good!*

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“ This error in youth has however a still deeper foundation, which is, their not having a right standard of moral good and evil, in consequence of their already partaking of the very corruption which is spoken of.; they are therefore apt to have no very strict sense of duty, or of the necessity of a right and religious motive to every act.

“ Moreover, young people usually do not know themselves. Not having yet been much exposed to temptation, owing to the prudent restraints in which they have been kept, they little suspect to what lengths in vice they themselves are liable to be transported, nor how far others actually are carried who are set free from those restraints.

“ Having laid down these as some of the causes of error on this point, I proceed to observe on what strong grounds the doctrine itself stands.

“ Profane history abundantly confirms this truth; the history of the world being in fact little else than the history of the crimes of the human race. Even though the annals of remote ages lie so involved in obscurity, that some degree of uncertainty attaches itself to many of the events recorded, yet this one melancholy truth is always clear, that most of the miseries which have been brought upon mankind, have proceeded from this general depravity.

“ The world we now live in furnishes abundant proof of this truth. In a world formed on the deceitful theory of those who assert the innocence and dignity of man, almost all the professions, since they would have been rendered useless by such a state of innocence, would not have existed. Without sin we may nearly presume there would be no sickness; so that every medical professor is a standing evidence of this sad truth. Sin not only brought sickness but death into the world; consequently every funeral presents a more irrefragable argument than a thousand sermons. Had man persevered in his original integrity, there could have been no litigation, for there would have been no contests about property in a world where none would be inclined to attack it; professors of law, therefore, from the attorney who prosecutes for a trespass, to the pleader who defends a criminal, or the judge who condemns him, loudly confirm the doctrine. Every victory by sea or land should teach us to rejoice with humiliation, for conquest itself brings a terrible, though splendid attestation, to the truth of the fall of man.

“ Even those who deny the doctrine, act universally more or less on the principle. Why do we all secure our houses with bolts, and bars, and locks? Do we take these steps to defend our lives or property from any *particular* fear? from any suspicion of this neighbour, or that servant, or the other invader? No:—It is from a practical conviction of the common depravity; from a constant, pervading, but undefined dread of impending evil arising from the sense of general corruption. Are not prisons built, and laws enacted, on the same practical principle?

“ But not to descend to the more degraded part of our species. Why in the *tailor's* transaction of business is nothing executed without bonds, receipts, and notes of hand? Why does not a perfect confidence in the *dignity of human nature* abolish all these securities; if not between enemies, or people indifferent to each other, yet at least between friends

friends and kindred, and the most honourable connections? Why, but because of that universal suspicion between man and man, which, by all we see, and hear, and feel, is become interwoven with our very make? Though we do not entertain any *individual* suspicion, nay, though we have the strongest *personal* confidence, yet the acknowledged principle of conduct has this doctrine for its basis. "I will take a receipt, though it were from my brother," is the established voice of mankind; or, as I have heard it more artfully put, by a fallacy of which the very disguise discovers the principle, "Think every man honest, but deal with him as if you knew him to be otherwise." And as, in a state of innocence, the beasts, it is presumed, would not have bled for the sustenance of man, so their parments would not have been wanted as instruments of his security against his fellow man." Vol. ii, p. 254.

The argumentation throughout these volumes, is alike remarkable for perspicuity and strength, and the language is very chaste, easy, and elegant. We could have wished not to have met with an example of modern French phraseology at p. 23*, vol. i; and we object to some unusual words here and there, as well as to the expression of "flaves off, at p. 49, vol. ii, which is a vulgarism; but these are trifling diminutions from a performance of very extraordinary merit.

ART. XV. *Zechariah; a New Translation, with Notes, critical, philological, and explanatory; and an Appendix, in Reply to Dr. Eveleigh's Sermon on Zechariah ii. 8—11. To which is added (a New Edition, with Alterations) a Dissertation on Daniel ix. 20, to the End. By Benjamin Blayney, D. D. Regius Professor of Hebrew, and Canon of Christ Church, Oxford.* 4to. 153 pp. 10s. 6d. Cadell and Davies. 1797.

WERE we to attempt detailing the causes, sometimes grave, and sometimes trivial, that now and then delay our notice of books, to which, at the same time, we are desirous of paying attention, we should ill employ our own time, and that of our readers. Conscious of deserving a general credit for rectitude of intention, we will venture to rest on that, and beg both readers and authors to believe, that when our account of a meritorious work is longer than usual suspended, the delay has

* In the term "the order of the day," which, though borrowed from our Parliament, was first generalized and made common by revolutionary France.

been occasioned by something very distinct from either supine negligence, or wilful disregard. With respect to works of a contrary tendency, their authors may think themselves favourably treated if we omit them altogether; yet even among these there are some, who, if they flatter themselves from our temporary silence that we have passed them by, will yet find themselves mistaken.

Dr. Blayney has many claims to our attention, of which we are by no means insensible. His excellent translation of Jeremiah, and that Dissertation on Daniel, which is reprinted in this volume, have long established his character with the public; and every theological student must receive with pleasure, any new proof of his assiduity and learning. Dr. Newcome, now Archbishop of Armagh (and, as it appears by the Dedication and other passages in this book, a long established friend of Dr. Blayney) had, in some measure, pre-occupied the ground here taken, by his version of the twelve minor Prophets, published about 1787. It appears, however, that the worthy Bishop both knew and approved the design of his friend, to produce a further illustration of this obscure but important Prophet; and that with a humility and generosity of mind, which are justly praised in the Dedication, he not only permitted, but earnestly recommended the publication of his work. This circumstance is further touched in the Preliminary Discourse.

“The book of Zechariah has been generally acknowledged,” says Dr. Blayney, “to contain in it many things hard to be understood;” and, though he is, in some points, a very luminous Prophet, it must be owned, that his light is occasionally obscured by clouds, arising from an ænigmatical and highly metaphorical style. He is thought to bear a peculiar resemblance to Jeremiah, insomuch that, according to some Jewish writers, the spirit of that Prophet had passed into him, and this circumstance adds a further propriety to a version produced by the translator of Jeremiah. The prophecy of Zechariah contains a mixture of prose and poetry, particularly in the seven first chapters, which are distinguished carefully by the translator. In most of the difficult and disputed passages, Dr. Blayney agrees with his learned and able friend, Archbishop Newcome; in some instances he adds new illustrations; in some cases also he differs; but, as may be expected, in the style and manner of a friend. A note of this kind occurs in the fourth chapter, on verse 12.

“For *הזהב* ‘the gold’ Archbishop Newcome proposes to read *זית*, ‘oil,’ the sense, he says, requiring it. But in the Hebrew copies there

there is not the least vestige of such a reading, and all the ancient versions concur in expressing 'gold' at the end of this verse. There is no doubt but that the liquor drawn from the olive-trees must be oil; but it is here intended to represent what for its precious quality may be denominated *gold*; that being considered as the most valuable of all material substances, but yet of far less worth than the word of divine truth. 'More to be desired,' says the Psalmist speaking of it, 'than gold, yea than much fine gold.' Ps. xix. 10. And again, 'The law of thy mouth is better unto me than thousands of gold and silver.' Ps. cxix. 72. In this sense then *חֹרֶק* may be used here for oil, and perhaps from the resemblance between the appearance of gold in a state of fluidity and oil." P. 20.

On the second chapter, v. 8—11, and three other passages,* a controversy has arisen between Dr. Blayney and Dr. Eveleigh, the Provost of Oriel College, the latter defending the established version of our Bibles, while Dr. Blayney supports a new interpretation, as given by himself, and Dr. Newcome. Dr. Eveleigh published a sermon on the subject, in reviewing which*, we commended the purport of his discussion, and the soundness of his argument. We shall not, however, attempt to decide between the two learned disputants. Dr. Blayney, in two short Appendixes, subjoined to this translation, defends his own opinion with firmness, and not without some force of argument. In justice to this writer, we will insert what he evidently intends as a kind of general defence of his conduct in this matter. After denying the passages cited by Dr. E. to have the force by him attributed to them, he concludes thus :

" Yet is the doctrine (of the Trinity) not the less true, or the less certain on that account. It is a doctrine that must ultimately depend on the revelation of the New Testament, and by Gospel proofs must either stand or fall. And I am well assured that it will stand, built firm upon the foundation of a rock, which the assaults of infidelity shall never be able to shake. But neither is it my intention to insinuate, that no intimations of it are to be met with in the Old Testament; on the contrary, I believe there are several. This only I will venture to assert, with some degree of confidence, that the four passages above cited are not of the number; no, nor is that other text in Jeremiah, ch. xxiii. 6. on account of which I have heretofore been publicly reprehended by Dr. Et. It were however greatly to be wished, that men of learning and piety would manifest a little liberality in the construction they put upon the intentions of others, who chance to differ in opinion from them. I can take upon me to answer, not for myself only, but from a long train of intimacy, for the excellent author of the new translation of the Minor Prophets, that we neither of us ever had it in our thoughts to explain away any

* Vol. x, p. 78.

† " In an Appendix to two Sermons on 1 Pet. iii. 15.

part of holy writ*, or to make any concessions whatever*, merely in compliment to the tenets of any other sect or person. I always feel myself, whenever I undertake the interpretation of Scripture, uninfluenced by any other principle, and I should abhor myself if I suffered any other to prevail with me, than that of giving utterance to the pure and simple perceptions of truth. I may err, and doubtless often have erred, but, I trust, not from any undue bias. But neither is it in accord with my judgment to insist, in any point of material consequence, on indirect and doubtful proofs, where more direct and substantial ones are to be had. And in this I am confirmed by the practice of those professional gentlemen, whose daily experience best qualifies them to appreciate the force of evidence. Their maxim is, that the intermixture of feeble reasoning disparages a good cause, by leaving it in the adversary's power to triumph in a partial confutation. Satisfied however as I may be, either now or at any other time, of the rectitude of my opinions, I shall never decline hearing reason in opposition to them; and if conviction is brought home to me, I shall most freely and thankfully acknowledge it; for, to adopt the sentiment of my ingenuous friend, in a letter I have received from him on this occasion, "It is not so much my wish to find my own interpretations true, as that such interpretations may be found, in which men of sound learning and judgment may acquiesce." If then Dr. E. is not fully satisfied with any thing I have said, I am ready to enter into a further discussion of the matter with him, either in public or private. If he can convince me, I will thank him; if he cannot, he will at least know the reasons of my dissent. And I trust this may be done with all that good humour and complacency, with which a diversity of opinion ought ever to be maintained between Christians and between friends. Only let it be permitted me to suggest as matter of prudence, that it would perhaps be better, if the pulpit were not made the vehicle of controversy." P. 83.

Another opinion respecting a part of this prophecy, has also been taken up, and defended by Mr. Wintle, but to this also Dr. Blayney declares himself adverse. In a note on chap. ii, v. 3, he says,

"A notion has been entertained, that the angel who talked with Zechariah, and interpreted to him, was no other than Jehovah himself, the second person in the blessed Trinity. In examining some passages which follow, I think it will appear to be without sufficient foundation. In the mean time let me observe, that here he is not only called simply AN ANGEL (that is, 'a ministring spirit,' as the Apostle to the Hebrews explains the term, expressly contrasting it with 'the Son;' Heb. i. 14.) but that he is addressed by the other angel, not as a superior, but as a fellow servant, to whom he delivers orders, as from a common master; 'Run, speak to that young man, saying, &c.'" P. 8.

Of Dr. Wintle's publication on this subject, we shall subjoin a short account to the present article, that the reader may possess the whole together. With respect to the present object of our attention, we think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the Biblical student.

In a short Preface to the reprinted Dissertation on Daniel, the learned author very allowably triumphs in the adoption of the most novel parts of his interpretation, by Professor Dathe, who published his Version and Notes on the greater Prophets in 1779. Whether the German Professor had seen the Dissertation of Dr. B. does not appear certain; but at all events, such a coincidence in the interpretation of a prophecy, cannot but be pleasing to him.

ART. XVI. *A Dissertation on the Vision contained in the Second Chapter of Zechariah. By Thomas Wintle, B. D. of Pembroke College, Rector of Brightwell, in Berkshire.* 8vo. 57 pp. 1s. 6d. Rivingtons. 1797.

THE design of this tract is, to strengthen the argument from prophecy in favour of the Christian religion. The author conceives a passage, in the vision of this second chapter, to have been misunderstood; that the mistake first crept into the Septuagint, and has been continued by succeeding interpreters ever since. In order to explain this vision, he has taken a brief view of those in the foregoing chapter, chiefly with a design to ascertain the character of the principal speaker in them. And he is of opinion, which opinion is ably supported, that the Angel who first delivers the vision before us, is the Son of God. The vision he considers as a solemn and august prediction of the advent and kingdom of the Messiah. The author has given a translation of it, with a few critical notes subjoined, and then has explained his sense more fully in a large comment. The passage at the 8th verse has always been reckoned very obscure, and has much perplexed the generality of interpreters. In the work before us, we have a new sense of this very difficult passage; and to establish this sense the author has taken great pains, as being the chief hinge on which his interpretation of the vision turns. It must be confessed, that to the eye of just and impartial criticism, he has suggested many arguments in favour of his interpretation. As, for instance,

stance, the translation he has given appears now to be intelligible, natural, and just. It is also supported by a recourse to the Hebrew idiom in other parts of sacred writ, as well as in the prophecy of Zechariah himself. It is further shewn to be similar to the language of a contemporary Prophet, Haggai, and the corresponding expression of Haggai to be used with a like Ellipsis in the book of Psalms. Moreover, it is illustrated by the use of the same expression of Zechariah in the 73d Psalm, which is now explained in a very natural sense; and of which, interpreters seem to have been hitherto at a loss to give any fair and just explanation. And, finally, the sense resulting from this translation of Zechariah, is illustrated by a variety of passages from other parts of Scripture, and especially by some new and consistent versions of passages in the Psalms. In the comment, we would recommend to the reader's attention the refutation of the sense given to a part of this vision by former commentators, at pp. 35—39; and also the observations on the 10th verse, at pp. 40—43. The winding up of the whole at pp. 51—53, seems also to deserve notice. The author has concluded with some useful reflexions, and appears to have succeeded in his main design of explaining the true sense of the vision, and thereby adding new strength to the argument from prophecy.

ART. XVII. *Biographiana.* By the Compiler of *Anecdotes of distinguished Persons.* 2 Vols. 8vo. 12s. Johnson. 1799.

IN the short interval between the publication and our perusal of these volumes, the elegant and worthy author (Mr. Seward) has paid the debt of nature. From respect to his memory, we are induced to place this among the principal articles of our Review, which, under a different name, is merely a continuation of the former work, and of which we said, what we still think, that quite enough of the kind had been published. The following extracts will amuse the reader.

“ FRANCIS THE FIRST, KING OF FRANCE.

“ Francis, at some mock skirmish, was wounded in the head by a burning stick, and was obliged afterwards to wear his hair short. ‘ He was,’ says Pasquier, ‘ the first of our kings who degenerated from the ancient gravity of wearing long hair. Whilst his courtiers were anxious to find out the person who had hurt this monarch, he replied, nobly,

nobly, Let him alone. I have committed a folly, and it is but right that I should suffer for it."

"His predecessor was called the Father of his People.—Francis acquired the name of the Father and Restorer of Learning.

"This Monarch was a man of letters and of some learning; but, like other sovereigns, he seemed to desire a short and royal way no less to learning than to every thing else. Julius Camillus, knowing his foible, undertook to teach him in a month's time to compose in Greek and Latin, in prose and verse, with as much eloquence as Demosthenes and Cicero, Homer and Virgil. He only requested the King to give him one hour every day. For his reward, he had the conscience to demand two thousand crowns a year. Francis took two lessons of this charlatan, and then dismissed him.

"Francis's device was a salamander, in allusion to his very active and adventurous life. Catellanus, in his funeral sermon, declared as his belief, "That Francis was gone directly to Paradise." This offended the Sorbonne, who sent deputies to complain of it at Court. They were but coldly received; and Mendoza, the King's steward, told them, "That he knew his old master's temper better than they; that he knew he could not bear to stay long in any place; and that, if he went into purgatory, he merely stopped there to take a glass of wine or so on his passage." Vol. i. p. 43.

"IGNATIUS LOYOLA.

"It is not perhaps generally known, that this celebrated Order took its rise in the quarries of Montmatre, at Paris, whither Loyola used to retire with four or five of his followers to pray, and where they took their first vows. Loyola took at first the name of the Knight Errant of the Virgin Mary, and came to Paris at the age of thirty-three, to learn Latin at the College of Sainte Barbe, where he suffered himself to undergo the same discipline that the lowest boys in a school undergo. This institution was approved by Paul III. in 1540.—The General was the soul and the centre of it. The provincial Generals wrote to him every month; the Rectors, the Superiors of the Houses for the Professed, for the Noviciates, and those of the Colleges, wrote to him every three months, and those beyond the sea as often as the convenience of sending by ships permitted them. Every three years the General of the Order received the catalogues of each Monk, his understanding, his talents, his good and bad qualities. All of them were employed in a manner suitable to their dispositions and capacities. This regulation has contributed very much to form the great men that were seen in their order.

"With the designs of kings, the secrets of courts, of societies, and of particular families, with every thing, in fact, that related to this world," says a French writer, "they became acquainted by means of agents, who roused no suspicion, who were devoted to them, and who were known only to a set of the heads of the Order. A circumstance," adds he, "very little known to people in general, and which

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has been often confirmed to me by many respectable persons who did not contribute a little to their destruction in France."

"The late Duke of Choiseul, then Count Stainville, having no employ in the government of France, happened one evening at supper to say something very strong against the Jesuits. Some years afterwards he was sent Ambassador to Rome, where, in the usual routine of his visits in that situation, he called upon the General of the Jesuits, for whose Order he professed the highest veneration.—"Your Excellency did not always, I fear, think so well of us," replied the General. The Duke, much surprized at this observation, begged to know "what reasons he had for thinking so, as he was not conscious that he had ever mentioned the Order, but in terms of the highest respect." The General, to convince him of the contrary, shewed him an extract from a large Register Book belonging to the Society, in which the particular conversation alluded to, and the day and the year in which it happened, were minuted down. The Ambassador blushed, and excused himself as well as he could; and soon went away, resolving within himself, whenever he should become Prime Minister, to destroy a society that kept up such particular and detailed correspondences, of which it might make use to the detriment of administration and government.

"The Duke would, perhaps, have shewed himself a better politician had he united government more strongly with the Jesuits, and made use of their knowledge and information in support of it. Standing naturally in aid of each other, they would have coalesced very strongly, and rendered the bond of society more firm. Had that Order existed in the reign of the last King of France, no revolution would perhaps have taken place; their superior intelligence and sagacity would have discovered the approaching storm, and either prevented it, or direct it to a salutary purpose. The two Orders joined their forces to invade the rights and the property of a third; and not only with the loss of their own property, but with that of their lives, have expiated their injustice.

"Of the superior intelligence that prevailed among the Order of the Jesuits, the following anecdote has often been mentioned by an English gentleman in Lincolnshire: "He had resided some time in Portugal, and was at dinner at the English Minister's, when he was called out of the parlour by a person who insisted upon speaking to him, and who told him, with great earnestness, and in a tone of voice not to be counterfeited, 'You must fly this country immediately, and get on board a ship bound for England. I have very cogent reasons for giving you this advice, which I cannot give you now; but I hope, from the bottom of my heart, you will follow my advice.' The Gentleman did as he was desired; and many years afterwards, walking in the streets of Wisbech, in the Isle of Ely, he observed a butcher's servant dressing a calf with the utmost niceness and dexterity. The Butcher looked very earnestly at him; and the Gentleman said to him, 'I think I have seen your face before.'—'So you have, Sir; and if you will go out of the high street into a private place, I will tell you where.'

where." The Gentleman did as he was desired, and was soon followed by the Butcher; who said, 'Do not you remember, Sir, a person who gave you some remarkable advice at Lisbon?—I am that person. You had said something against the Inquisition of that city, and the officers of it were in search of you; I gave you that notice in consequence of some friendly office you did to one of my Society (that of the Jesuits) at Rome. A kind action, any more than an unkind one, that is done to any of our Order is never forgotten, and we keep registers to record them.' Vol. i, p. 66.

" CATHERINE THE SECOND, EMPRESS OF RUSSIA.

" This great Princess had the following sentence frequently in her mouth, " It is better to do amiss than to be continually changing one's opinion. Nothing is so contemptible as irresolution." This power of decision of mind enabled Catherine to add so many dominions to her own, and to give laws to them.

" What excellent order this Empress preserved in her finances appears by the following letter to Voltaire, who was afraid that his tenants had sent her too many of the watches of their fabrication at Ferney :

" Do not scold your good folks for having sent me too many of their watches. The cost of them will not ruin me. I should be a very wretched being indeed if my finances were so far reduced that I could not have upon certain emergencies such small sums as will pay for these watches. Judge not, I beseech you, of our finances by those of the ruined sovereigns of Europe. Though we have now been engaged in a war for three years, we proceed with our buildings, and every thing else goes on as in time of profound peace. We buy pictures. It is two years since any new tax has been raised. The present war has its fixed expence; that once regulated, it never disturbs the course of other affairs."

" Catherine was in religious matters a pupil of Voltaire and the pretended French philosophers,

" *Cultrix Deorum Parca et infrequens*;
yet soon after the massacre of the good Louis XVI. she went in solemn procession with her feet naked and her eyes uplifted to the monastery of St. Alexander Newsky. She perceived but too late the connection between religion and good government, and that those who fear God are not deficient in honouring the King. " If the infatuation of princes," says the pious and sagacious Dr. Hartley, " were not of the deepest kind, they could not but see that they hold their dominions *entirely* by the real Christianity that is left among us; and that if they succeed in taking away this foundation or weakening it much farther, their governments must fall like houses built upon sand. Besides the great influence which Christianity has to make man humble and obedient, it is to be considered that our ancestors have so interwoven it with the constitutions of the kingdoms of Europe, that they must stand or fall together. Christianity is the *ament* of the building." Vol. ii. p. 342.

" RICHARD FARMER, D. D. MASTER OF EMMANUEL COLLEGE,
AND CANON RESIDENTIARY OF ST. PAUL'S.

" For the following character of this ingenious and excellent man the Compiler is indebted to Isaac Reed, Esq. a Collector of great liberality and generosity; a man who, modestly and wisely confining his efforts to one particular branch of literature, has arrived at such a degree of eminence in it, that his literary friends are at a loss which to admire most, his power or his inclination to assist them.

" Richard Farmer, D. D. was the architect of his own fortune; and without the aid of friends or powerful connections elevated himself to an honorable and lucrative situation, in the enjoyment of which he bounded his ambition at a time when he might have obtained higher preferment. From his entrance into the University he seemed to have fixed on Cambridge as the place destined for his future residence, and uniformly rejected every offer the acceptance of which would occasion his entire removal from that place. His attention to the interests of the town and university never was suspended, and by his exertions every improvement and convenience introduced for the last thirty years were either originally proposed or ultimately forwarded and carried into execution. The plan for paving, watching, and lighting the town, after many ineffectual attempts, was accomplished in his second Vice-Chancellorship, greatly to the satisfaction of all parties, whose petty objections and jealousies, and discordant and jarring interests he exerted himself with success to obviate, to moderate, and to reconcile. As a Magistrate he was active and diligent, and on more than one occasion of riots displayed great firmness of mind in dangerous conjunctures. As the Master of his College he was easy and accessible, cultivating the friendship of the fellows and inferior members by every mark of kindness and attention; and this conduct was rewarded in the manner he most wished by the harmony which prevailed in the society, and by an entire exemption from those feuds and animosities which too often tore to pieces and disgraced other colleges. In his office of Residentiary of St. Paul's, if he was not the first mover he was certainly the most strenuous advocate for promoting the art of sculpture by the introduction of statuary into the metropolitan cathedral; and many of the regulations on the subject were suggested by him, and adopted in consequence of his recommendation. His literary character rests on one small work, "The Essay on the Learning of Shakspeare," composed in the early period of his life, and which completely settled a much litigated and controverted question, contrary to the opinions of many eminent writers, in a manner that carried conviction to the mind of every one who had either carelessly or carefully reflected on the subject. It may in truth be pointed out as a master-piece, whether considered with a view to the sprightliness and vivacity with which it is written, the clearness of the arrangement, the force and variety of the evidence, or the compression of scattered materials into a narrow compass; materials which inferior writers would have expanded into a large volume. He had no taste for the prevailing pursuit in the university, the mathematicks, nor ever paid any regard to it after he had obtained his first two degrees; but he cultivated the belles lettres with

with great assiduity, though with little appearance of regular study. His knowledge of books in all languages, and in every science, was very comprehensive. He was fond of reading, and continued the habit until the last stage of his existence. His good humour, liberality, pleasantry, and hospitality might afford subjects for unmixed panegyric to which every one who knew him would readily assent. Those will live in the memory of his surviving friends, who, whenever his name occurs, cannot but sigh at the reflection that those qualities which have so often soothed and gladdened life were suffered to exist no longer in the possessor than until he had attained the age of sixty-two years. He died the 8th September, 1797.

“ The illiberal practice of the present times may expect a drawback of the foibles of a man of genius and virtue. That Dr. Farmer had some it would be ridiculous to deny and useless to conceal. They were, however, such as superseded no duty, encouraged no vice, and might pass in review before the most rigid moralist without calling for more than a very slight censure. In reality they were lost in the recollection of his many amiable qualities. Some of them, however, are delicately glanced at in the following masterly character drawn by the Reverend Dr. Parr, and published a short time before Dr. Farmer's death :

“ Of any undue partiality towards the master of Emmanuel college I shall not be suspected by those persons who know how little his sentiments accord with my own upon some ecclesiastical and many political matters. From rooted principle and ancient habit he is a Tory ; I am a Whig ; and we have both of us too much confidence in each other, and too much respect for ourselves, to dissemble what we think upon any grounds or to any extent. Let me then do him the justice which amidst all our differences in opinion I am sure that he will ever be ready to do to me. His knowledge is various, extensive, and recondite. With much seeming negligence, and perhaps in later years some real relaxation, he understands more and remembers more about common and uncommon subjects of literature, than many of those who would be thought to read all the day and meditate half the night. In quickness of apprehension and acuteness of discrimination I have not often seen his equal. Through many a convivial hour have I been charmed by his vivacity ; and upon his genius I have reflected in many a serious moment with pleasure, with admiration, but not without regret, that he has never concentrated and exerted all the great powers of his mind in some great work upon some great subject. Of his liberality in patronizing learned men I could point out numerous instances. Without the smallest propensities to avarice, he possesses a large income ; and, without the mean submissions of dependance, he is risen to a high station. His ambition, if he has any, is without insolence ; his munificence is without ostentation ; his wit is without acrimony ; and his learning without pedantry.”

In the second volume is a neat account of the life of Mr. Hastings, by Major Scott, with the heads of Hough, Bishop of Worcester, Purcell, and Mr. Hastings, well engraved.

They

They are dedicated to Miss Harriet Carr, who designed and etched the Frontispiece ; and perhaps it is sufficient to say generally, that they do not in the least degree detract from the compiler's reputation.

BRITISH CATALOGUE.

POETRY.

ART. 18. *Fears in Solitude, written in 1798, during the Alarm of an Invasion, to which are added, France, an Ode, and Frost at Midnight.*
By S. T. Coleridge. 4to. 1s. 6d. Johnson. 1798.

We by no means deny this writer the praise of sensibility and poetic taste, and, on this account, we the more seriously lament his absurd and preposterous prejudices against his country, and give a decided preference to the last of these compositions, as having no tincture of party. We would seriously ask Mr. Coleridge where it is that Englishmen have been so "tyrannous" as to justify the exclamation,

"From east to west"

A groan of accusation pierces heaven,
The wretched plead against us, multitudes,
Countless and vehement," &c. &c.

Again he calls his countrymen,

"A selfish, lewd, effeminated race,
Contemtuons of all honourable rule ;
Yet bartering freedom, and the poor man's life,
For gold, as at a market."

A little further on ;

"We have loved

To swell the war-whoop, passionate for war."

Now all this we deny, and consider it as the hasty emotion of a young man, who writes without experience and knowledge of facts. All these bitter things he has told, he says, without bitterness—credat Judæus. In his Ode to France, he tells his readers, somewhat inaccurately, that when France "said she would be free,"

"Bear witness for me, how I hoped and feared,
With what a joy my lofty gratulation,
Unawed I sung amid a slavish band."

It is not apparent who is to bear witness for the poet, and we are sorry that one who sings so well should be obliged to sing amid a slavish band. We should like to know where this slavish band existed. There are none of that description in this country. The Poem called Frost at Midnight, not being defaced by any of these absurdities, is entitled to much praise. A few affectations of phraseology, are atoned for by much expressive tenderness, and will be avoided by the author's more mature judgment.

ART. 19. *Poems on various Subjects. By R. Anderson, of Carlisle.* 12mo. 3s. 6d. Clarke. 1798.

This collection consists of Miscellanies, Epistles, Sonnets, and Epigrams, and are introduced by the author, by an apology for the want of a scientific education. Many of these are above mediocrity, and some of the songs have much simplicity and tenderness; the author may be said to possess a considerable portion of true poetic taste.

ART. 20. *Tales of the Hoy, interspersed with Song, Ode, and Dialogue. By Peter Pindar, Esq.* 4to. 3s. Richardson. 1798.

The late publications of this writer, if they do not detract from, certainly add nothing to the reputation he once enjoyed. We think the present in all respects disgraceful to him; with very scanty pretensions to either wit or humour, there is a great deal of indecent ribaldry, with here and there an inclination towards blasphemy. We are threatened with a second part of the Tales of the Hoy. With the epigrammatist, we say, the first is quite sufficient for our use, and advise the author to keep the next for his own.

ART. 21. *Nelson's Triumph; or, the Battle of the Nile: a Poem. By William Thomas Fitzgerald, Esq.* 4to. 1s. Stockdale. 1799.

This animated effusion of loyalty is more fitted for recitation, for which it was originally written, than for the calm perusal of the closet. The author is not sufficiently rigid in his criticism on himself; and frequently admits a trite thought or prosaic line, probably depending upon the effect which will be produced by the mode of giving them utterance. There are, however, several good lines, and a general spirit which supports attention.

DRAMATIC.

ART. 22. *The Prisoner; or, the Resemblance. (From the French.) A Comic Opera, in One Act. Adapted to the English Stage, by Henry Heartwell, Esq.* 8vo. 40 pp. 1s. Cadell and Davies. 1799.

The popularity of this little piece in Paris was very uncommon. It was acted an hundred times in the year 1798, and still remains a favourite. A part of this admiration it must have owed to the actors, and another part to the music: but the situations it produces are novel

novel and comic, if we forget, (which in such trifles is thought allowable) their extreme improbability. A young Lieutenant, confined for a military offence in the Castle of Sorrento, through the bars of his prison makes successful love to the daughter of a widow in a neighbouring house. At the opening of the piece, he has just discovered a secret passage from his dungeon to that house, and appears there. He meets the servant of a friend, personates that friend, who was coming to marry the widow, runs two or three ridiculous hazards of discovery, from the arrival of the Governor, who, struck by the resemblance, goes back to fetch his prisoner. He contrives to appear in both places, and support his two characters; and, after a little pleasantry from this source, his friend arrives, who has obtained his release, and all ends happily.

The effect of this little piece, when read by Mr. Nugent in the original, we have experienced to be very comic: he also sings the music, which is singularly pleasing. That it would equally please on an English stage, we much doubt; but Mr. Heartwell has succeeded in preparing it for admission there, and has contrived, which must have been difficult, to preserve even the burlesque humour of the songs.

ART. 23. *False and True; a Play, in Three Acts; now performing at the Theatre Royal, Haymarket.* 8vo. 57 pp. 2s. Bell, Oxford-street. 1798.

The principal characters in this drama are, an old Count, with all the gaiety and folly of youth; a rich and ugly old widow of quality, vain of her personal charms; an Irish labourer, carried from London, when drunk, to Naples instead of Dublin, of manners as vulgar as can be described, yet passing for a man of high birth, and married as such to the widow; one brave and faithful servant, and one just the reverse; a treacherous and even murderous friend; four mob-men, and four assassins. If the audience could endure so much vulgar absurdity to be twice represented before them, any man may venture to write plays for the Theatre Royal in the Haymarket.

NOVELS.

ART. 24. *The Governess, or Courtland Abbey. A Novel.* 4 Vols. 12mo. 12s. Verner and Hood. 1797.

When books of this description have not only no bad tendency, but an unexceptionably good one, we are inclined to treat them with great indulgence. To this species of praise the novel here presented to us is eminently well entitled. A fine girl, heiress to a large fortune, lively, well-disposed, and of a good understanding, is the principal heroine of the piece; for there are more than one or two of them. Through the weak fondness of her father, a widower, she is very defectively educated till the age of seventeen, because he cannot suffer this only child out of his sight, though in other matters he is a very discreet man. At length, by the advice of his aunt, he obtains a most respectable

spectable governess for his daughter, who, within a twelvemonth (rather too short a time) by the assiduity of her instructress, joined with her own good humoured docility and unremitting application, becomes a most elegant, accomplished, and finally a happy woman.

This is the chief *Lesson* which the novel holds forth; and it may doubtless be useful to over-indulgent parents, and encouraging to young women, whose education has been unfortunately neglected.

We shall not detail the incidents of this story, but briefly remark upon a few of them. Many of the good characters in this novel have "hearts which are the seat of *every virtue*." Such indistinct and accumulated panegyric, is the feeblest and most trite of all commendations. Sir Walter Gregory is a mere caricature, as to his person, dress, and manners. We do not forbid ladies to learn Latin, but we believe they never *talk* it; and, if they did, such paltry phrases as "*in propria persona*," would not recommend them even to gentlemen of the law. Emmeline's attachment to Belmore is very premature. We have often heard indeed of *love at first sight*; nay, of loving a person *unseen*, through the medium of a picture; and we can believe that such follies are sometimes committed. But this "mental, ideal" passion, for a young man perfectly a stranger to her, is too romantic even for a novel. We very much approve of Sir William Fortesque's continuing to speak of Mrs. Belmore with entire regard and esteem, when his addresses had been *properly* declined by her. Such a man has a good right to "recover much of his usual cheerfulness." But he that acts otherwise, and disparages a woman in such a case, only proves how little he deserved to be favoured by her, and that he admired *himself* infinitely more than the object of his professed affection.

ART. 25. *Men and Manners, a Novel; in Four Volumes. By Francis Lathom, Author of the Midnight Bell, Castle of Ollada, &c.*
12mo. 14s. Wright. 1799.

The main story of this novel, which is certainly rather above than below the ordinary rate of such compositions, is briefly this: Rachel Ellis, the heroine, is supposed to have been lost, when about two years old, by her mother, or the person who had the care of her, at a country fair, and is brought by one Jonathan Parkinson, a rich and benevolent Quaker, to the curate of the parish, a very respectable clergyman; who is persuaded to educate her with his family, the Quaker allowing him for her maintenance. When she is grown up, the widow of an officer comes to reside in the village with her only son, a very amiable youth. Attracted by the beauty and vivacity of Emily Morden, the curate's daughter, he prefers her to the softer and more interesting charms of Rachel, but shortly after repents, though not till after he had engaged himself to Emily.

On this circumstance the mutual distress turns. Rachel, though attached to the youth, whose name is Alfred Eringham, determines to overcome her passion rather than seduce him from his prior engagement, and takes a secret vow *never* to be his. Soon after, Emily releases him by eloping with another man; but, still abiding by her vow, Rachel

B b b

refuses

refuses to become his wife. This, in the end, proves fortunate, as they are discovered to be brother and sister; and both natural children of the benevolent Quaker. On this their love subsides into friendship, and they each marry other persons, who had become respectively agreeable to them. This is the outline of the tale; which is filled up by a variety of other characters and incidents. We will not anticipate them, but merely say, that the former, though in some instances unnatural, are not ill described, and the latter are sometimes well imagined. Upon the whole, though we do not approve of rash vows, nor can feel much for the distress occasioned by adhering to them, after the motives and occasion have totally ceased, we cannot hesitate to say, that this novel may be read with some degree of interest, and certainly without danger to morality and virtue.

MEDICINE.

ART. 26. *A Treatise on Sugar.* By Benjamin Mosely, M. D. Physician to Chelsea Hospital. Svo. 195 pp. 5s. Robinsons. 1799.

The principal part of this volume consists of passages taken from such ancient or modern authors, as have treated of, or incidentally mentioned, sugar, honey, or the sweet juices of any herb, tree, &c. with translations of those passages into English, which were originally written in Greek, Latin, or any foreign language, put together with little regard to order or method. The author has besides assembled a variety of miscellaneous observations, not connected with the subject; as, on the Cow-pox, and Cow-pox Mania, as he calls the present passion for transplanting that disease into the human body. It may, he thinks, at a future period, give rise to some new complicated, and dreadful disease, which may astonish us as much as the lues venerea did when it made its first appearance. He treats also of the yaws, the horror of which is much diminished, he says, since we know it may be rendered milder and more tractable, by inoculation; of the obi, a species of magic, credited among the African Negroes, who make a kind of charm, to which they attribute great powers, consisting of grave-dirt, teeth of sharks, blood, feathers, and hearts of birds, &c. compounded with much superstitious ceremony, similar to those used by the Witches in Macbeth; of three-fingered Jack, a noted Negro free-booter, for a long time a terror to the inhabitants of Jamaica; of the plague at Philadelphia, and the folly, as the author unguardedly calls it, of continuing to oblige ships, coming from infected places to perform quarantine.

The first preparation of sugar that was known, this author thinks, was sugar-candy; the method of making it was invented at a very early period by the Chinese, who at this time, he says, excel all the world in their manufacture of that article. Loaf sugar was first made by the Venetians, about the end of the 15th century, and by them sent to all parts of Europe. The English acquired the art of making it in 1554. The author entertains a high opinion of the salubrity of sugar. The great character certain persons have gained in curing consumptions, rheu-

rheumatisms, scurvy, &c. is owing, he thinks, to the quantity of sugar they contain. Conserve of roses, which taken in large quantities, is said to have cured the most inveterate consumptions, owes its powers, he thinks, to the same source.

It is difficult to conjecture what the author's motive could be for putting forth this medley, or books of scraps. As a treatise under which title it is published, it is extremely defective, as well in research, as in method or arrangement; as a miscellany, it wants both variety and novelty. It seems a mere heterogeneous mass, the refuse of the author's common-place book, and will certainly add nothing to the character he had acquired by his former publications.

ART. 27. *The Effect of the Nitrous Vapour, in preventing and destroying Contagion, ascertained from a Variety of Trials, made chiefly by Surgeons of his Majesty's Navy, in Prisons, Hospitals, and on Board of Ships; with an Introduction, respecting the Nature of the Contagion which gives rise to the jail or hospital Fever, and the various Methods formerly employed to prevent or destroy it.* By James Carmichael Smyth, M. D. F. R. S. Fellow of the College of Physicians, and Physician Extraordinary to his Majesty. 8vo. 234 pp. 4s. Johnson. 1799.

This is the third* publication of Dr. Smyth upon this subject. The first half of the volume is a republication of what had been before given, which is here repeated, the author says, with the view of making the subject more generally known. The correspondence contained in the latter part of the volume is multifarious, and the evidence of the utility of the nitrous gas so favourable, that the author is induced to think, that its power in destroying malignant and infectious miasmata, is demonstrated. But as in all cases, where the vapour is used, great attention to cleanliness, and to ventilating the apartments or wards where the men are lodged, is paid; as the clothes and bedding of the men are directed to be frequently washed and aired, and the holds to be scraped, dried, and well ventilated, as well as fumigated with the gas; and as we have the highest authority for believing that a regular and constant attention to cleanliness, to guard against damps, to well ventilating the holds, &c. together with exercise, temperance, and regularity in the conduct of the men, are of themselves sufficient to prevent the introduction of fever, or to mitigate its violence when it has been accidentally introduced; we do not think the experiments hitherto made are conclusive on that point. Dr. Trotter, whose opinion and evidence in all matters regarding the management and health of seamen have considerable weight, does by no means allow to the nitrous gas so much merit as is here assigned it.

By some of the author's correspondents, the vapour is said to have had a powerful effect in amending the discharge of foul and putrid ulcers, and in disposing them to heal. This opinion, however, is not general, nor, we believe, completely substantiated. Mr. Snipe, of the

* See Brit. Crit. vol. vii. p. 121; and vol. viii. p. 22.

Naval Hospital at Yarmouth, says (p. 197) he had conducted the vapour to the surface of some bad ulcers, but without producing any beneficial effect. The ulcers were, however, he adds, of the worst kind that perhaps were ever seen in this country. Mr. Brown, of the Royal Sovereign, says (p. 207) "if the vapour possesses a power in healing ulcers, which never fails, as some of my brethren declare, I have been singularly unfortunate." All agree, however, that it destroys the fetor of the air, contaminated by the discharge from foul ulcers, and is equally refreshing and agreeable to the patients and the assistants.

The vapour may be tried with advantage, the author thinks, in houses where there are persons affected with putrid sore-throats, the infection of which it arrests and destroys; and he is informed by Dr. Rollo, and Mr. Cruikshanks of Woolwich (p. 221) that it destroys the miasma of small-pox also; and by Mr. Paterfon, that it rendered the whooping cough, in his family, more mild and tractable. As all ships of war are now furnished with the necessary fumigating apparatus, and with directions for using them, the actual power of the vapour in destroying contagion, must, in a short space of time, be discovered.

ART. 28. *A Collection of Testimonies respecting the Treatment of the Venereal Disease by Nitrous Acid, published by Thomas Beddoes, M. D.* 8vo. 277 pp. 5s. Johnson. 1799.

The editor has here collected a large mass of evidence relative to the efficacy of the nitric and other acids, in the cure of gonorrhœa and syphilis. The result has been various. There are few constitutions with which they disagree; on the contrary, in far the greater number the health of the patients appear to have been improved by taking them. In gonorrhœa, and recent venereal affections, they appear to have more completely succeeded, than in cases of confirmed lues. In the greater part of the cases of lues, where they are said to have been successful, mercury had been previously used; by some practitioners, it was also occasionally resorted to, in conjunction with the acids. In some cases, as well when the disease had been recently contracted, as when it was confirmed, the acids entirely failed. In the conclusion, if the new medicines should not be admitted as competent, by themselves, to the cure of lues of which we think there has not yet been adduced sufficient evidence, they may still be used as auxiliaries to mercury, under certain peculiarities of constitution; Mr. Scott therefore, who first discovered their efficacy, as well as those gentlemen who have so diligently prosecuted his views, are deserving of commendation.

Some observations on the cases published by Mr. Blair are added, partly by the editor, and partly by a gentleman, "who withholds his name for the present, thinking it irrelevant." The most material of them is, that Mr. Blair has been too precipitate in discontinuing the medicines, and recurring to the use of mercury. This, the observer thinks, he has done (p. 180) lest the new medicines should succeed, and oblige him to acknowledge their efficacy. A more candid, and seemingly a more adequate reason was, that Mr. Blair did not think himself justified in persisting in the use of a remedy, under which he believed the disease was gaining ground, when he had one in reserve, on the efficacy of which he could depend.

Widely

Widely as the knowledge of the new medicines is diffused, and numerous and zealous as their advocates are, there seems no just reason for the extreme uneasiness shown, that a few persons still hesitate to acknowledge their antisiphilic powers. If the result of future trials should prove as favourable as some of the reports already published, why not leave these sceptists to the disgrace that certainly awaits them, if they shall ultimately be found to have been obstinately contending against the truth?

DIVINITY.

ART. 29. *A Sermon, preached before the Honourable House of Commons, on the 29th of November, 1798, at the Church of St. Margaret, Westminster, being the Day of General Thanksgiving for the Success of His Majesty's Arms. By Thomas Rennel, D. D. Master of the Temple. Printed by Order of the Honourable House of Commons. Second Edition. 8vo. 22 pp. 1s. Rivingtons, &c. 1798.*

To preserve the humility of Christian devotion, amidst the triumph of victory, is a point of no small moment in such occasional discourses; and this propriety is strictly and feelingly observed in the present publication of Dr. Rennel. His text is "Rejoice with trembling" (Psal. ii. v. 11.) which in itself marks the right feeling of the author.

After a few general and able observations on the providential government of nations, Dr. Rennel takes a specific view of the nature of our present contest. In this part, the following impressive passage will give our readers a very just idea of the discourse.

"Men of sharp wits and beggarly fortunes early saw, that under the thin disguise of liberty and fraternity, such confusion would ensue, as might probably lead to their real and favourite project; that is, to a repartition of property in every nation in Europe. Add to this, that the relaxed and morbid state of morals throughout Europe, incalculably aided and accelerated the progress of the evil. Disorders which a sound and vigorous body, though at the expence of some struggles, resists, where 'the whole head is sick, and the whole heart faint,' soon overspread a diseased frame with putrefaction and dissolution. The opposition which sound and genuine religion might have offered, was enervated by SUPERSTITION, and overwhelmed by the ATHEISM which the corruptions of SUPERSTITION had principally engendered. The debility, the discord, the private and selfish views of many of those Continental Powers, who attempted to counteract this revolutionary system by force of arms, and the treachery of many of the instruments in whom they confided, so baffled and enfeebled every effort to oppose the common enemy, that a train of the most unprosperous events ensued; and in the issue of the contest, the most flourishing, fertile, and opulent countries, in very distant regions of the world, became in their turns the victims of insult, violence, and depredation. Of French principles, and of French force, it may feelingly be said, 'the land is as the garden of Eden before them, and behind them a desolate wilderness.'" P. 7.

We wish the author had avoided the word *germs*, in p. 6. We would not willingly adopt any word that favours of the *neological* cant of republican France. In such a writer, it only proves how active the contagion is, and how difficult it is for any one to be sufficiently on his guard against it. Our determination is, to resist its inroad in every possible shape.

ART. 30. *A Sermon on the Excellence of British Jurisprudence: preached on the Tenth of March 1799, in the Cathedral Church of Salisbury before the Judges of Assize. By William Coxe, A. M. F. R. S. F. A. S. Rector of Bemerton, and Domestic Chaplain to the Lord Bishop of Salisbury.* 8vo. 27 pp. 1s. Cadell and Davies. 1799.

The author gives a clear and comprehensive view of his subject, by selecting with judgement the principal points of excellence by which our system of laws is distinguished, and the advantages of the manner in which they are administered.

ART. 31. *A Sermon, preached in the Church of St. John Baptist, Wakefield, for the Benefit of the Choir of the said Church; for defraying necessary and incidental Expences, and forming a Fund for its future Permanence and Prosperity. By the Rev. Richard Munkhouse, D. D. To which are added, Notes, and an Appendix.* 4to. 46 pp. 1s. 6d. Rivingtons. 1798.

The zeal of Dr. Munkhouse, in forming a choir in his parish-church, and introducing into it Mr. Merrick's version of the Psalms, with Mr. Tatterfall's "improved Psalmody," was commended by us in our eleventh volume, p. 682. In the present discourse, on 2 Chron. xxix, 30, Dr. M. gives a concise account of the rise of Psalmody among the Jews in the reign of David, its progress under Solomon, its subsequent declension, and its revival under Hezekiah. "We cannot," he says, "boast the personal presence of a David, a Solomon, or an Hezekiah, but we have the countenance of a gracious Prince on the throne of these realms, whose Power, whose Virtues, whose Piety, we may compare with theirs." He then proceeds to consider briefly "the state of Psalmody in these our times," (p. 22) and the improvements of it adopted in the parish-church of Wakefield. We particularly approve of the intention, "to retain a number of the best old tunes, and to extract, from the two versions commonly used, such words as best agree with the music;" (p. 23) to separate "certain portions of the choir from the main body, and dispose of them in different parts of the church;" (p. 44) and the hint given to Mr. Tatterfall, to "make such a selection of appropriate passages, as may best accord with the particular services of our *Fasts* and *Festivals*, stated or incidental;" thus guarding against the very great and growing inconvenience, of "admitting into the church-service hymns which have not Scripture for their foundation." P. 41. Piety, learning, and good taste, are displayed in this discourse, without ostentation.

The Appendix contains some judicious observations, by Mr. Sampson, Organist of St. John's, "relative to the mode of teaching, and the

the methods which have been pursued for the expeditious formation of the Choir, especially intended for the information of the Country Choirs." P. 1.

ART. 32. *Motives for public Thanksgiving, stated and enforced. A Sermon, preached at the Foundling-Hospital, November 29, 1798 (being the Day appointed for a general Thanksgiving). By the Rev. John Hewlett, B. D. Morning Preacher to the said Charity, and Lecturer of the united Parishes of St. Vedast and St. Michael le Quereu. Published at the Request of the general Committee, 4to. 22 pp. 1s. Johnson, Rivingtons, &c. 1798.*

From Exodus xv, 6, the preacher shows the grounds on which the duty of thanksgiving rests; and then, "in order to render it an acceptable service, to what particular objects we may direct it, and with what temper and disposition of mind it ought to be performed," p. 10. Here he enumerates—the reformation of Christianity from the errors and corruptions of popery—the consequent formation and establishment of our admirable form of government—and that "right mind, which seems to have pervaded the mass of the people, and taught them the value of the blessings which they enjoy, by contrasting them with those which others have unfortunately lost," p. 17. These things are urged as motives for "*habitual* praise and thanksgiving, not confined to *one* particular event, but extended to a whole *series*." This discourse is *uniformly* temperate and judicious; and therefore a single extract will enable our readers to form a true estimate of the whole: "Let us not forget, however, while we thus join hand and heart in one common cause for the general good—let us not forget the ultimate end of all virtuous exertion—the *peace* and *happiness* of mankind. God forbid that pride, or ambition, the love of glory or of gain, a passion for conquest, or a thirst for blood, should ever unsheath the British sword, or send forth the fleets of England to rule the waves. When we engage in war, or when we continue war, may it be with a firm and serious conviction, that we submit to a less evil, in order to avoid a greater; that we have not had recourse to the dreadful necessity of shedding human blood, till other expedients have failed; and that hereafter we may be enabled to justify our conduct, on the grounds of SELF-DEFENCE before that 'God of Peace,' 'who is of purer eyes than to behold evil.' To conclude, may our thanksgiving on the present occasion be so tempered with humility, the desire of peace, a love for our fellow-creatures, and a feeling for their frailties, sufferings, and errors, that we may appear, in the eyes of all men, not entirely unworthy of the mercies we enjoy, and the deliverance which we have experienced. Thus shall we best qualify ourselves to bear the exalted title of 'Peace-makers on earth.' Thus shall we be enabled to moderate the fury of angry and vindictive passions, to mediate with dignity and effect, to stop the further effusion of blood, and restore the blessings of order and civilized society to the afflicted nations of Europe," pp 20, 21.

ART. 33. *A Sermon, preached in the Parish Church of Torwcester, at the Triennial Visitation of the Lord Bishop of Peterborough. By Ralph Charton, M. A. Rector of Middleton Cheney, Northamptonshire. 8vo. 6d. Rivingtons. 1798.*

Of the importance of the clerical station, and of the magnitude of the charge attached to it, there cannot be any serious Christian who is not convinced. The Sermon before us enforces the recollection of this truth upon our minds, with some impressive arguments, and well selected expressions; and strongly recommends the general knowledge of whatever relates to the profession of Christianity, as highly conducive to the success of our ministry, by the following judicious passage.

“ We must therefore be well grounded in the faith, versed in the habits and forms of sound reasoning, and just interpretation; ready and expert in the Scriptures, well acquainted with the proofs of their authenticity, and of the truth of our holy religion; and not ignorant of the errors and heresies with which, in various ages, it has been deformed and corrupted. These learned topics it will not indeed often be necessary to bring forward; but men of science will see, and the unlearned will feel, whether he who discourses on any subject exhausts his whole stock of knowledge, or whether he speaks from the fulness of a mind richly stored with information, and represses much more than he delivers. More direct use also of the proofs of Christianity, and of its leading doctrines, may be requisite to satisfy scruples, or to solve objections, at a time when tracts of infidelity are industriously disseminated; in an age highly curious and inquisitive, when, if erudition dwells in the schools, learning disdains not to visit the cottage.”

The only thing we regret in this Sermon, is its brevity.

ART. 34. *A Sermon, preached at the Visitation of the Lord Bishop of Carlisle, held in the Cathedral Church of St. Mary, Carlisle. By the Rev. John Farrer, Vicar of Stancliffe. 8vo. 1s. Rivingtons. 1798.*

Another discourse upon the same subject, aided by an additional motive, the desire to benefit a very laudable charity of the schoolmaster's association in the north of England. This Sermon treats more at large of the duties incumbent upon the profession, and likewise recommends particular subjects to treat upon, and a strict attention to the several seasons and solemnities, appointed by the wisdom of the Church to commemorate the most remarkable and striking events in the history of our Redeemer. The language might in some passages be improved, but the general merits of the discourse give it a claim to favour.

ART. 35. *The Lord protecting Great Britain, for his own Name's Sake; a Sermon, preached at the Lock Chapel, and at St. Mildred's Church, Bread Street, on Thursday, Nov. 29, 1798, the Day of the late General Thanksgiving. By Thomas Scott, Chaplain to the Lock Hospital. 8vo. 40 pp. 1s. Mathews. 1798.*

A plain, but instructive and pious discourse, on Ezek. xx. 22. Mr. Scott, 1st, “ makes some brief observations on the text, as illustrated by

by the Lord's dealings with the nation of Israel;" and, 2dly, "more fully considers the words as applicable to the present circumstances of this our favoured land." The second head contains a brief recapitulation of "what God hath wrought in our behalf, since the beginning of the present convulsions in Europe." At p. 14, we find a remarkable passage, which confirms our opinion of the sound loyalty of some among the Methodists (for we understand these persons to be spoken of) and the very questionable loyalty of others: "Several ministers have united, in the course of the year, to excite their own and each other's congregations, to pray earnestly for our beloved country, in these perilous and critical times; and while infidels deride, and mere politicians overlook, such means of natural preservation, it is afflictive to observe, that some, whom we consider as brethren, have misunderstood us; and have supposed, that we meant to excite people to pray for the destruction of our enemies, and the gratification of national ambition, rapacity, or resentment, by bloody victories." P. 24. Mr. Scott's judgment can hardly be so hood-winked, as not to perceive that the latter sort of brethren, are those who grieve at every victory that we obtain over the enemy; and who, without approving of French atrocities, or being men of blood, are yet unwise enough still to hanker after some sort of a revolution.

ART. 36. *A Watchword and Warning from the Walls of Zion. A Sermon, delivered at Providence Chapel, on Tuesday, December 19, 1797. Being the Day appointed for public Thanksgiving. By William Huntington, S. S. Minister of the Gospel at Providence Chapel, Little Titchfield-Street, and at Monkwell-Street Meeting.* 8vo. 85 pp. 1s. 1798.

Mr. H. opens his discourse with sufficient familiarity, "I am very glad to see so many of you here this morning." The same easy freedom pervades the whole discourse; as at p. 42, "No; they suspected the cheat, they had been too often bit by the devil before."—"Many warnings and cautions have I given you from this pulpit, when the devil sent forth one of his drummers to beat a march to the Holy Land: I told you it was a trick of the devil," p. 55. "God had shewn me this, nine months before it had happened, in a dream, which I then told to Mr. Morgan and Mr. Winkworth: and at this time he gave me also another dream similar to the former, which shewed me what we were to do," p. 82. We are sorry that such specimens must be given of a discourse, which, in its way, strongly exhorts men to piety and loyalty.

ART. 37. *The divine Government a Ground of rejoicing at all Times; and, the Tears of England, or a Word in Season to the People: two Sermons, preached in Substance at Debenham, in Suffolk, the former on Tuesday, December 19, 1797, being the Day appointed for a General Thanksgiving for Naval Victories obtained in the present War, and the latter on Wednesday, March 7, 1798, being the Day appointed for a General Fast. By W. Hurn, Vicar of Debenham.* 8vo. 79 pp. 1s. 6d. Shave and Jackson, Ipswich; Chapman, London. 1798.

In the first of these Sermons, on Psa. xcvi. 1, Mr. H. considers, "what is implied by the expression, 'the Lord reigneth;' or, what is
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the nature of the divine government?" And then he observes, "that the knowledge of this truth, 'the Lord reigneth,' or a belief in the particular providence and government of God, is *at all times* a ground of thankfulness and joy." P. 4. The author's turn of thought and style may be discovered by one short extract; "they who are not found in Christ, will be found in their sins." P. 33. There is much good instruction in this Sermon, confirmed by abundant quotations from Scripture; but it is so little appropriate to the particular occasion of it, that it might as well have been preached on any other day.

The second Sermon, on Isaiah, is much more appropriate.

POLITICS.

ART. 38. *A Chapter to English People. By One of the Multitude.* 8vo. 40 pp. 1s. Symonds. 1798.

Addressees to the multitude on political topics are oftener, in the present age, published with an intention to inflame and mislead than to instruct and reform them; and we suspected this to be the case with the pamphlet before us, till we examined its contents. It is, however, a very laudable, and not unsuccessful attempt to expose the fallacy of those doctrines respecting liberty and equality which the preachers of sedition have employed to disturb the peace of mankind. The writer shews, "that no such thing in nature as equality is to be found; that there is no equality in the minds or bodies, in the tempers or dispositions, in the wisdom or folly of men, and that man is not born free, nor is ever so; from childhood to age," in that sense of the words which these persons have affixed to it. He next examines the question, "Whether Republics or Royal Governments be best adapted for the safety of persons, the security of property, and the welfare of the people?" and from a statement of various historical facts, infers, "that hereditary governments, under emperors or kings, princes, &c. with just laws, administered without distinction of persons, as in England, are the best formed for true legal liberty and happiness." In the conclusion he exhorts his countrymen to unanimity and vigour in resisting the enemy. This is a sensible and a seasonable pamphlet, though it does not attempt any refinement of language, or artifice of reasoning.

ART. 39. *Three Warnings to John Bull before he dies. By an old Acquaintance of the Public.* 8vo. 39 pp. Faulder. 1798.

The three warnings are that we should shew "an unanimous spirit in assisting government, a just and manly regard for our established religion, and an immediate amendment in our manners." These are illustrated by the well-known story of Death and the Farmer, and enforced in rough and familiar but, in some parts, energetic language. The writer shews how we have hitherto neglected these warnings, and what complicated ruin, owing to such neglect, impends on the country. We reprobate the levelling doctrine of modern reformers,
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the impiety of the pretended philosophers, the selfishness of those who repine at taxes which the war makes necessary, and the general dissoluteness of morals and disregard of religion. At the conclusion he exhorts us to a thorough reformation of ourselves, and an unanimous determination to resist the enemy. We perfectly agree with this writer as to the books of which he recommends a more general circulation. In their different styles we know of none more useful than the Abstract of Arthur Young's Example of France, A Warning to Great Britain, The Bishop of Landaff's Address, and the Works of Peter Porcupine.

ART. 40. *A Far well Oration delivered on Thursday March 16th, 1797* at the Great Room in Brewer Street. By John Gale Jones. 8vo. 36 pp. 1s. Jordan.*

Though we deem His Majesty's Attorney General the most proper Critick, on such writers as Citizen Gale Jones, we will for once give some specimens of the modesty and ambition of these itinerant Preachers of Sedition. In the latter Introduction, (for there are two) to this Oration he thus expresses himself of those whose censures he anticipates :

"Hitherto it has been my lot to experience from *what is called* the literary world, no other notice than what is usually contained, in those vehicles of slander, the diurnal press, and in the partial selections of *periodical critics*. I feel too proud to enter the lists with *pensioned libellers* who hope, by the provocation of an answer, *to participate in the fame or reputation of the object of their attack*; and to that arrogant and *self-elected* tribunal, which would fain usurp a predominant tyranny over the republic of letters, I shall content myself with returning this simple, but, I hope, satisfactory answer; that it is much easier to scribble an anonymous criticism, than to deliver a public oration." P. xi.

We assure Citizen Jones that we entertain not the least hope of participating his reputation, but we admit it is easier for *us* to criticize than it would be to deliver such an Oration: since to the former task a little common sense alone is requisite; the latter demands a certain quality, vulgarly called impudence; in which we are far from comparing ourselves with John Gale Jones.

Our Orator begins with an apology for convening so *respectable* an audience. Though we were not of the number, we may judge of its respectability from the alledged reception of this Oration; which, we hardly need inform our readers, is a mere rant, made up of the visionary notions of an enthusiast and the pernicious principles of a Jacobin. We are told of the complete happiness mankind enjoyed when in a state of nature, till they "*foolishly* resigned their natural independance as an equivalent for protection!" All Kings are, of course, tyrants, all governments oppressive: The alliance between Church and State is adulterous; though our *consistent* Orator had stated just before, with seeming approbation, that "the holy influence of Religion was called in to assist and strengthen the just regulations of law."

We could however more easily forgive these absurdities if the Orator appeared to be a *mere* Enthusiast. But in his account of that conduct

duet which renders him the object of a prosecution we too plainly see the low arts of the hypocrite. In his visit to Birmingham he met, it seems, with some persons who had not learn'd, like the *London Corresponding Society*, to mask their real designs under professions of peace and moderation. As Mr. Bathurst boldly declated that "the people of Birmingham knew how to make arms, and how to use them, if there should be occasion." Upon this Jones tells us, he "reprimanded him for *mentioning* any thing about arms," not because he was shocked at the idea of rebellion, but because "*it might prejudice many against the Society.*" When the same man informed him he had made a dagger," Jones answered: "*Whatever weapons private individuals may chuse to keep, is no business of mine: but, in a society like this, it is extremely improper to talk about it.*" When we consider this Meeting was at a public Inn, and that many persons not of *the elect* might be, and indeed were present, who can doubt the real meaning of him by whom these expressions were used? Can we believe too that this man who says, "*the fame of Buonaparte is above all praise,*" is serious when he tells his Birmingham audience to "join hand and heart to drive an invader from our coasts."

At the conclusion of this rhapsody our orator appeals to his audience whether he is *Guilty* or *Not Guilty* of the Offences laid to his charge? viz. of "Holding an illegal Assembly" and of "uttering sentiments tending to excite contempt and hatred against the government and constitution." His audience, composed no doubt of Members and Disciples of the Corresponding Society, unanimously, as he tells us, acquitted him. The Verdict of twelve men *upon their oaths* has decided otherwise. So much for Citizen John Gale Jones.

ART. 41. *Considerations on the Competency of the Parliament of Ireland to accede to an Union with Great Britain.* By the Right Honourable Charles Viscount Falkland. 8vo. 22 pp. 6d. Wright. 1799.

The object of this little tract is to prove, "that the Parliament of Ireland has constitutionally a right of acceding to the proposed Union." This point is maintained by arguments, which (though the subject admits not of much novelty) have great weight and justice. The noble author asserts, as he proceeds, the very constitutional maxim, that "when a member is elected to sit in Parliament, his constituents confer upon him not only the guardianship of their rights, but an unlimited confidence and independent authority." The arguments by which he supports this doctrine, appear to us to be just and sound.

From the right exercised by Parliament at the time of the Revolution, Lord Falkland further shows, it has not been deemed necessary to refer, even the most important constitutional questions, to the direct decision of the people. Various cases are put, and precedents cited, such as have appeared in other publications on this subject. Upon the whole, this little pamphlet displays good sense, and appears to have been written with the best motives.

ART. 42. *Earl Moira. By a Son of St. Patrick.* 12mo. 144 pp.
Harding. 1798.

The object of this little tract is, to set forth the character, both private and public, of the Earl of Moira, as the model of perfection; and to show, that, if his advice respecting Ireland had been adopted, by the concession of every thing which the disaffected required, and, more especially, that if the Heir Apparent had been appointed to the Vice Royalty, that kingdom would have been rendered tranquil and happy. It is not our wish to contradict one tittle of the panegyric, high flown as it is, on the noble Earl's military accomplishments and private virtues. But we must be allowed, in common with a great majority of impartial and thinking men, to question those statements, and to controvert those opinions on the politics of the sister kingdom, which his Lordship so strenuously enforced. Not to mention the very powerful answer of the Lord Chancellor of Ireland (which this writer endeavours to invalidate), we need only refer our readers to the able Letters of *Civis*, in the Anti-Jacobin, for a reply to the arguments of the noble Earl and his panegyrist. On the probable, nay, almost inevitable, consequence of conceding to the disaffected party, their two ostensible objects, Catholic Emancipation (as it is improperly called) and Parliamentary Reform, the reader may consult the very forcible, and, as we think, most convincing Answer of Dr. Duigenan to Mr. Grattan; a work, which cannot be too much studied by those who would ascertain the real state of Ireland, and know to whom may be ascribed all her calamities. A very considerable part of the book before us consists of the extracts from the Speech of Earl Moira in the Parliament of Ireland; upon which we will only remark, that in one place the noble Earl is made to say, "Government are not called upon to relax one single precaution," and twice afterwards he adds, "Grant them," the Irish malcontents, "these two objects of their pursuit, Reform and Emancipation, and even though attempts should be made to mislead them, the means of doing so will be removed." Now, as Reform and Emancipation are deemed by most well-informed men (and have, we think, been proved by Dr. Duigenan) to be the very means employed by the disaffected to compass their ends, a separation from Great Britain, and the establishment of a Jacobin republic, it must appear a somewhat singular precaution of the government against the enemies of a country, voluntarily to grant them what they themselves consider as the fittest instrument of success.

As to the system of coercion, as it is called, respecting which so much is said by the noble Earl and his panegyrist, we are far from justifying any unnecessary or illegal severities that might have been practised under it. But every one knows it was, as far as possible, laid aside by the present brave and humane Viceroy; and is now resumed, even under his government, from dire and unavoidable necessity. On the very extraordinary and unprecedented measure recommended by this writer, of "*deputising*," as he expresses it, the Heir Apparent to Ireland, it is not for us to hazard any opinion. But surely, if any offer on the part of that personage was really made, of which we have

no proof, there may have been just and powerful reasons for not accepting it.

As a composition, the eulogium is not distinguished by any neatness of method, or elegance of expression. It is abrupt in its sentences, and affectedly pompous in its language.

ART. 43. *No Union! But Unite and Fall.* By Paddy Whack, of Dyott Street, London. In a loving Letter to his dear Mother, Shelah, of Dame-Street, Dublin. Second Edition. 12mo. 39 pp. 6d. Reprinted in London. Richardson. 1799.

In this little pamphlet (which is said to have been very popular in Ireland) our sister kingdom is personified under the name of *Shelah*, who, in a letter from her son Paddy, is advised to an Union with John Bull. The humour throughout this Letter is of the broadest kind, but mixed with some just observations and solid arguments. The author dwells at large on the benevolent policy of King James the First, in abolishing the old Irish or Brehen law, and extending the benefit of English laws to the natives of Ireland. This circumstance, we believe, was not very generally known in that kingdom, till Dr. Duigenan, in consequence of the misrepresentations of Mr. Grattan, brought it into public notice. This pamphlet also adverts to the happy consequences of the Union with Scotland (or marriage of John Bull with Shelah's sister Peggy) and even argues the question of competency; although, on this and some other topics, Paddy is rather too learned for his supposed rank and education. Of his humour, the character of the Irish in p. 5, affords the best specimen. Upon the whole, however, the drollery of Paddy Whack is rather prolix, and too coarse for the taste of an English reader.

ART. 44. *An Examination of the Causes and Conduct of the present War with France.* 8vo. 2s. Cadell. 1798.

Few political pamphlets will be found to possess more sound sense, or good policy than this; nor has any one combated some of Mr. Erskine's opinions with fairer or more liberal arguments. It is no easy task, amidst the innumerable list of books of this class, to produce something of superior merit; to this distinction, however, the "examination of the present war," is justly entitled, and we can safely add, that the perusal will amply repay the time that may be employed upon it.

ART. 45. *A View of Agricultural Oppressions, and of their Effects upon Society.* By Thomas Marshall, Jun. 8vo. 88 pp. 2s. R. Marshall, Lynn; Robinsons, &c. London. 1798.

A more conceited and superficial *democratic* declamation, has seldom issued from any press. If Mr. R. Marshall, of Lynn, cannot employ his very good paper and types to a better purpose than this, he may as well throw them at once into the noble river in his neighbourhood.

ART. 46. *A Letter to the Right Reverend the Bishop of Landaff. Recommended to the Perusal of those into whose Hands his Lordship's Address to the People of Great Britain may have fallen. By a Plebeian.* 8vo. 30 pp. 1s. Crosby. 1798.

This writer objects to the Bishop's suggestion of a tax on capital; and it is perhaps impracticable. He goes on even to blame the establishment of a sinking fund, or at least to question the benefits arising from it, because Adam Smith has given instances of its possible misapplication. After blaming the Bishop for proposing to tax the funds (as if it had been a proposal for taxing that species of property alone) and hinting that the continuance of the war is not necessary, that the alarm of an invasion is only a device of the ministry, and that those men are fools who think it better to pay heavy taxes to our own government than to suffer, for want of such an exertion, our enemies to plunder and destroy us, with a few other similar topics, frequent with authors of this stamp; the writer attacks the late mode of contribution, by adding to the assessed taxes, upon grounds, some of which, no doubt, are just, and were admitted to be so by those, who, for want of a better expedient, supported the measure. A better mode has since been adopted. There is no occasion therefore to state this writer's arguments, which have neither novelty nor ingenuity to recommend them. We congratulate the author, however, that his predictions of general distress and misery, from the operation of the late tax, have proved groundless, and that almost all his objections are obviated by the present state of things. Upon the whole, this is a feeble attempt to depreciate the spirited and excellent tract, by which the learned prelate deservedly obtained the applause of his country.

MILITARY.

ART. 47. *Secret Instructions, by Frederic the Second, King of Prussia; being secret Orders given by that Monarch to the Officers of his Army, and particularly to those of the Cavalry, for the Regulation of their Conduct in War. Translated from the Original German into French, by the Prince de Ligne; and now first translated into English.* Williams. 1798.

It appears by the title-page, that the author was not aware when he published this translation, that the work had been before translated by Lieutenant Forster, of the first Regiment of Dragoons, and published in the year 1797, in one volume, with a translation of another work of the same monarch.

Of the present publication it is sufficient to say, that it appears to be a very faithful copy of the original, and, as we are informed, Mr. Forster's book is out of print; we are glad that a work, which has obtained deserved celebrity on the Continent, is likely to be thus made better known in this kingdom. As, however, this contains only a part of the work published by Mr. Forster, we cannot refrain from ex-
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pressing our wishes for the appearance of a new edition of his book; especially at a time when a continental war is said to be again in contemplation; and we must suggest to him, that the plates would admit of considerable improvement in the execution.

ART. 48. *The Officers Manual in the Field; or, a Series of military Plans, representing the principal Operations of a Campaign. Translated from the German.* 8vo. 60 Plates and 70 pp. 15s. Egerton, &c. 1798.

This is a selection of plates (accompanied by short explanations) from a German work, on military operations, and on field-fortifications. It is very neatly executed, and, as far as we can judge without a reference to the original author, appears to be copied with sufficient accuracy. As it brings into the compass of a pocket volume, almost every movement requisite for an army, it will be found a very useful book of reference for those in command.

ART. 49. *Instructions for the Drill, and the Method of performing the Eighteen Manœuvres, as ordered for his Majesty's Forces. By John Russell, Brevet, Captain, and Paymaster, and late Adjutant in the West London Militia.* 8vo. 7s. 6d. Egerton. 1799.

These instructions are delivered with clearness and precision, and (what we consider as no small merit) do not appear to contradict or aim to improve the orders issued by the Commander in Chief.

ART. 50. *The Elements of military Tactics, conformable to the System established by his Majesty's Orders. Part I. By James Workman, Esq.*

This, like the preceding treatise, possesses the merit of conformity to established rules; it is written very scientifically, and being printed in a small compass, and without plates, will suit the convenience of those, who cannot afford the expence of the more splendid publications.

ART. 51. *Instructions for the Formations and Movements of the Cavalry. Third Edition. Printed for the War-Office.* Egerton. 1799.

We mention this book, merely to announce that a third edition has been published, with plates, adapted to the use of the cavalry; the former editions having been sold with the same plates which was used for the Regulations of the Infantry. A defect, which nothing but the extreme haste with which it was thought necessary to publish the former editions, could justify. As the regulations, both for the cavalry and infantry, compiled by General Dundas, are ordered by his Majesty to be strictly observed and practised by all troops in the British service; we confess we are unable to discover the utility of so many elucidations and explanations, as have of late been published. From this, however, we mean to except the elucidations of the review manœuvres, by Lieutenant Colonel le Merchant, which have been published by authority, and

and the explanation of the review of infantry, by an officer in one of the East India Company's battalions of Militia. The conciseness of Colonel Dundas's instructions for a review, made both these works useful and necessary.

Where, however, they conform strictly to the orders which have been published, they have the merit of doing no harm; but we must enter our protest against all those which attempt to correct or alter the system of General Dundas. As far as we may be permitted to judge, we are of opinion it will not admit of improvement; but whatever defects it may possess, it is commanded to be followed by that authority which controuls the army; whoever therefore prescribes a deviation from it, recommends a disobedience of orders, than which, we know no higher offence in the army: and the experience of every military man has told him, that the inconvenience and disasters which will result from want of uniformity in the military system, far exceeds any possible advantage to be obtained from the correction of partial defect, which may exist in minute parts of the system. We have been led to these reflections, from various works which we have perused, but particularly from one, which we accidentally saw, and which as it has been published solely for the use of the officers and men of a large corps of volunteer cavalry, in a western county, and not for public sale, we do not think it our province to review. The author, who we are informed is a gentleman of respectability and good fortune, in the county in which he resides, has ventured to deviate considerably from the established regulations, and has, in some instances, assigned his reasons for the deviations, reasons which we have no doubt, a more intimate acquaintance with the profession, to which he has lent his voluntary aid, will confute. The most prominent instance appears in his directions and diagram for changing the front on a central division in open column, having the right in front. With a single regiment no great inconvenience will arise from its line not being dressed accurately, or the division of direction, though it will display the inexperience of the Commanding Officer; but if the author will try it on paper with ten or twenty squadrons, he will immediately perceive the impossibility of taking up the position required on a central division, unless all the divisions face the division of directions, when in open columns. This difficulty the author himself appears to feel, when he directs the column to move forward after it is formed; but he should recollect, that the only objects of forming this column is to change the direction of the line, and that the division of direction is the *point d'appui*, on which the formation of the whole line depends, and which never moves. We are convinced, if the author will allow himself to consider manœuvres, not as calculated for the display of a single corps on a bowling-green, but for the formation of armies, he will soon discover the fallacy of his supposed improvements, and the excellent mechanism of General Dundas's system.

MISCELLANIES.

ART. 52. *The Treatise of Cicero, de Officiis; or his Essay on Moral Duty. Translated, and accompanied with Notes and Observations. By William M Cartney, Minister of Old Kilpatrick.* 8vo. 365 pp. 5s. Bell and Bradfute, &c. Edinburgh; Robinsons, London. 1798.

In estimating the merits of any translation, it is reasonable and just that regard should be had to the plan of the translator; and if in any respect he falls short of what may be desired, that a distinction should be made betwixt the faults of the plan, and those of its execution. We premise therefore, from the Preface, that “the following translation was undertaken—because a translation, *accommodated to the present state of the English language*, seemed to be much wanted: that it was intended to be neither *quite literal*, nor, like many of the most admired translations of the present day, a mere paraphrase. It was proposed to keep as near the original as the *English* idiom would permit; that the translation might be as fair a representation as possible of the author’s *sentiments* and *style*.”

By these rules we have tried the present performance; and our general report of it must be, that it is *not* “accommodated to the present state of the *English* language;” that in numberless instances it is so *literal*, as to be unintelligible to a mere English reader; and that it represents, very imperfectly, the author’s *sentiments*, and scarcely, in any degree, his *style*.

A few specimens must be produced, to justify our sentence of disapprobation. “*Scientia, quæ est remota a justitia*”—“Science which is *remote* from justice,” p. 48. This is a literal translation indeed! “*Gloriam negligent, frangantur infamia*”—“They *neglect* fame, but are *broken* by disgrace,” p. 55. This also is, “*verbum verbo reddere*.” And so is another passage, not far distant; “*Non sine causa*”—“*It is not without cause*, that greater commotions,” &c. p. 55. “*We will*,” for *we shall*, is the failing not so much of the translator, as of his *country*, p. 57. Is it not most strange, that the different meaning of these two words, cannot be made intelligible even to learned men of North Britain? We have heard of devices for accomplishing this object; but they have either not been generally tried, or have very generally failed.

“*Equos domitoribus tradere*,” is rendered, “to give *away* their horses to be tamed,” p. 69. “*Publius Rutilius recommended his youth*” [himself, when a young man] p. 160. “*Eorum nemini*”—“none of the two men,” p. 172. “*Sed tamquam tormenta quædam adhibemus*”—“but, *so to speak*, we apply the torture,” p. 226. “*Hac villa isti carere non possunt*”—“this villa they could not *want*,” p. 241. In *England* we should say, they *want* it so much, that they cannot subsist without it. “*Cum ad veritatem capi revocare rationem*”—“When I begin to recal reason to truth,” p. 262;” Dr. Cockman translates,

translates, "When I consider the real truth and reason of the thing itself." "*Vitæ et salutis consulendum*"—"Ought to *consult* for his life and safety," p. 269. "Inferus (Phaeton) *antequam constitit*, ictu fulminis deflagravit." Mr. M. says, "where he stood," p. 174; Dr. C. "before he could get to be well settled in it." L'Estrange, "before he was well settled in it." Surely they all mistake the sense of the words, *antequam constitit*, which we render, *before he stopped*, or *could stop*. "Is (Regulus) cum Romam venisset, utilitatis speciem videbat, sed eam (ut res declarat) falsam judicavit"—"When he came to Rome, he observed the appearance of *utility in his mission*; but, as the event declares, he conceived it no more than an appearance," p. 274. We do not well understand the words marked by italics; but we understand Cockman perfectly; "He could not but perceive what *appeared to be his interest*, but withall was persuaded (as the event declared) that it *only appeared so*."

The notes and observations are "intended for the *young* and unlearned only." An observation less prudent, or less just, than the following, could hardly occur to any man: "His being addicted to drinking, as we are told, though destructive of intellectual vigour, affords no certain proof of his being either a fool or a profligate," p. 293. Are these expressions English, Latin, or Scotch? "*It contributes nothing to the admiration of his genius*," p. 294. "The meaning then comes to be," p. 313. "Be *sustained* as an apology," p. 330. The notes, in general, are unimportant; and with regard to the main part of this book, though we reject the translation of L'Estrange, as being vulgarly familiar; yet we see little reason for displacing from our shelf that of Dr. Cockman, to make room for this of Mr. M'Cartney.

ART. 53. *A geographical and statistical Account of the Cisalpine Republic and Maritime Austria; with a Map describing the Partition of the Venetian Territories, and the new Limits of the Cisalpine Republic. Translated from the German. By W. Osperheim, M. D.* 8vo. 7s. 6d. Robinsons. 1798.

We have some difficulty in speaking of this book, for, in the interval since its publication, the Cisalpine Republic has ceased to be. It consisted of Romagna, Modena, Bergamosco, and the Valteline, all of which countries have been conquered by Suwarrow and the Austrians, and replaced, seemingly to the great joy of the inhabitants in their former situation. The description, however, of all these places, and of the ceded parts of the Venetian territories is accurate and satisfactory; so much so indeed, that the volume deserves a far better map than is prefixed.

ART. 54. *The Sizar, a Rhapsody, to be completed in Fifty Folio Volumes.* 12mo. 3s. 6d. Rivingtons. 1799.

This is truly a rhapsody, and it may be as well to wait the publication of some of the folio volumes, which the writer menaces, before we undertake to say, that it is any thing more than a Rhapsody. The Sizar is discontented with the mode of education pursued in Cam-

bridge; but we do not understand that, in this respect, any fetters are imposed upon the student's particular propensities.

ART. 55. *A Philosophical and Practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation.* By John Lawrence. 8vo. Pp. 600. 7s. 6d. Longman. 1798.

In our account of the former volume of his publication we have said, in very few words, all that is necessary to be reported on the subject*. Mr. Lawrence is a writer of a very singular kind. Nothing is too high or too low for his pen. In one page we meet with *metaphysical* speculations on the *philosophy of riding*, and sports in general; in another, there are lists of the repositories for horses in London, with particulars of the mode of selling in Smithfield, at Tattersall's, and other places. The humid inflation of the style in some parts, and the flat familiarity of it in others, produce a strange effect; and whether the author is on his *high horse*, or on his pony, he is not much an object of attention to critics. It is the work of an ostentatious groom or Jockey, and no more.

ART. 56. *The Good Schoolmaster, exemplified in the Character of the Reverend John Clarke, M. A. formerly Fellow of Trinity College, Cambridge; and successively Master of the Schools of Shipton Beverley, and Wakefield, in the County of York.* By Thomas Zouch, M. A. and F. L. S. 4to. 23 pp. 1s. 6d. Robson, &c. 1798.

A good schoolmaster is one of the most useful and meritorious, and usually one of the worst rewarded labourers, in the service of the public. He deserves as many patrons as he has scholars, and as they have parents; but how often does he find *none*! All of them join in praising him, and each leaves to the rest the care of befriending him. Such was the fate of Mr. Clarke; with one single abatement that he was presented to a small vicarage by one of his old scholars, at a time when "his imbecillity both of mind and body incapacitated him from receiving institution." p. 15. Mr. Zouch has here paid a very honourable though somewhat late tribute to his memory. He appears to have been no less amiable as a man, than accomplished as a scholar, and excellent as a schoolmaster. They who knew him will eagerly revive their acquaintance, by retracing his character in the lively picture here exhibited. To our readers in general we shall recommend this publication, by extracting from it a passage of useful tendency: "It was one of the rules, established in his school, to begin the mornings of the three first days in each week, with explaining to his scholars one select portion in the version of the LXXII, and another in the Greek New Testament. Hence they familiarized themselves in their more tender years to the language of the Sacred Penmen. Many of them, intended for the Church, in conformity to his advice, continued to dedicate a short time every day to the careful perusal of the Scriptures, with the regular use of an interleaved Bible for the insertion of incidental remarks and illustrations.

* See Brit. Crit. Vol. ix. p. 699.

From this plan of study they derived very signal advantages. If this mode were universally adopted in our public schools, might it not enable the Candidates for Orders to quit themselves with some degree of superior credit?" p. 8. An useful caution may be gathered by young clergymen, from the incident which produced Mr. Clark's fatal illness: "Overheated, he went into a damp Church, and put on a damp surplice. His perspiration sustained so sudden and severe a check, that the next morning he was seized with a most alarming stroke of an apoplexy, from which he never perfectly recovered." p. 16.

The appendix contains some latin lines by Dr. Bentley not generally known. They will be acceptable to classical readers, though unconnected with the subject of this tract. In the address to the Queen there is some inequality of spirit; the 2nd. 5th. and 6th. lines being as feeble, as some of the rest are animated and vigorous. The 14th. line might be received with applause from a school-boy; but not from Dr. Bentley. Of the same character is the 2d. line in "*Allocutio ad Sepulchrum.*"

ART. 57. *A Letter to the Right Honourable Lord Loughborough, Lord High Chancellor of England, &c. &c. from Richard Wilson, Esq. M. P. on the Subject of his Bill of Divorce, from the Honourable Anne Wilson, late Townsend, presented in the last Session of Parliament to the House of Lords.* 8vo. Pp. 26. 1s. Chapple. 1798.

The author's bill of divorce was lost in the upper House of Parliament, because no peer could be found who would move it. The causes of this extraordinary refusal are somewhat obscurely hinted at in this angry letter; which is very unlikely to conciliate any noble mover in a future session, and which speaks of a prelate, (who seems to have merely done his duty) in terms very gross and inexcusable. Pp. 20, 21.

ART. 58. *A Proposal for supplying London with Bread, at an uniform Price, from one Year to another, according to an annual Assize, by a Plan that may be applied to every Corporation in the Kingdom; would give Encouragement to Agriculture, and would prevent an extravagant Rise of Prices in Case of future scanty Harvests.* 8vo. 39 pp. 1s. Becket. 1798.

The substance of this proposal is, the "annual registration, over all the kingdom, of all the acres sown with wheat, barley, and oats," (p. 16); the establishment of granaries, to be stored with a whole year's supply in the course of eight years; and, in order to this, "an addition of one eighth to the number of acres under the plough," (p. 12); and "a parliamentary encouragement to the farmer to produce this additional eighth, by a public bounty, (p. 13.)

The author then considers "the capital that would be required to furnish London with one year's supply of wheat,—who would be the capitalists, or proprietors of that supply,—what profits they ought to receive on their capital,—and how those profits would arise." P. 18. The capital required for building granaries, and supplying London, is 2,120,000*l.* Next, it is shown how much London taxes itself annually

nally for *diversions*; namely, Drury Lane and Covent Garden, 150,000*l.* Opera House, 37,000*l.* Little Theatre in the Haymarket, 10,000*l.* Public Concerts, 10,000*l.* Ranelagh, 6000*l.* Astley's, 6000*l.* The Circus, 6000*l.* Total, 245,000*l.* If this be a right estimate, and the author thinks it a very *low* one, *our* inference is; that we have an abundant resource in the ability to supply this and other corresponding expences, with which to defend our property from Gallic fraternity and confiscation. Though the calculations for building and filling granaries are here restricted to London, yet they may easily be extended to the whole kingdom (p. 24) and "the reasoning applies equally to every large city, to every town, and to every parish, throughout Great Britain and Ireland." P. 24. Britain would require a capital of 17,000,000*l.*

Excepting particularly the scheme of a *bounty* for raising corn this tract seems to contain some good suggestions; and therefore we recommend it to the attention of those who *speculate* in political œconomy.

ART. 59. *An Address delivered to the Committees of the several Parishes of St. Peter and Paul, St. James, St. Michael, Lyncomb and Wiacomb, and Bathwick, met to deliberate upon the Propriety of incorporating for the better Relief and Employment of the Poor, by the Establishment of an House of Industry. By J. Wood, a Director of the Shrewsbury House. 8vo. 34 pp. 1s. Cruttwell, Bath; Dilly, London. 1798.*

The services which Mr. Wood has rendered (we understand) to the public, in the capacity of a director of the house of industry at Shrewsbury, entitle him to a favourable hearing on such questions as the title-page sets forth. He admits, that the beneficial effects of these establishments can never be obtained or continued, without the exercise of "a constant, steady, and vigorous superintendance on the part of the directors." (p. 18.) Another very essential epithet might be added, namely, disinterested; especially in cities and boroughs; where other considerations than that of fitness for the post are too apt to influence the appointment of master, surgeon, matron, nurses, and all other assistants whatsoever. These matters being provided for, (but who will ensure them for any long time?) we agree that "the general establishment of Houses of Industry, in our cities and great towns, is a consummation devoutly to be wished," (p. 33.) In public undertakings of this kind, we take it for granted that there is no danger of seeing introduced that recent and abominable innovation, by which the avarice of various manufactures now shock the feelings, of all religious and humane persons, namely, the incessant labour of the poor, by day and by night, on every day in the year. If we deserve to suffer as a nation for our offences, our doom will surely not be averted by such *new habits* as this.

ART. 60. *An Essay on the Education of Youth.* By John Evans, A. M. Author of the *Sketch of the Denominations of the Christian World, together with its Sequel; and Master of a Seminary for Ten Pupils, Hoxton Square.* 8vo. 37 pp. 1s. Symonds. 1798.

It appears from the title-page and the appendix, that this Essay was intended as a vehicle of information to the public, that the author keeps a seminary for the education of ten pupils, at forty guineas a year; most of whom, we apprehend, are the children of Dissenters. We are far from being inclined to obstruct so laudable a purpose; and therefore willingly attest, that the plan of education here laid down appears to be unexceptionable. But we are bound to say of the Essay, as a composition, that it is not above mediocrity. We have not met with any new ideas on the subject of education; nor have we found the common ones displayed with any vigour of thought, or felicity of language.

ART. 61. *Hints on Inclosing, Agriculture, Stewardships, and Tithes.* By T. Pallett, Land and Timber Surveyor, Hatfield Woodside, Herts. 8vo. 30 pp. 1s. 6d. Simson, Hartford; Robinsons, London. 1798.

A few trite thoughts, expressed in mean language.

ART. 62. *An Address to the Board of Baptist Ministers.* By John Martin. 8vo. 48 pp. 1s. Barfield, Martin, &c. London. 1798.

“The Baptist Board is a voluntary Society of Ministers, who have agreed to meet together at the Jamaica Coffee-House, in St. Michael’s Alley, Cornhill, on a Tuesday evening, to talk of their own affairs, and on miscellaneous subjects.” (p. 3.) “The body of Dissenting Ministers, in and near London, meet together whenever they think proper, at the Library in Red Cross-street; not for devotion, nor as agreeing in any religious creed, but as Dissenters from the Church of England, and to support what they are pleased to call the dissenting interest.” (p. 4.)

Mr. Martin was the oldest member of the Baptist Board, having been so more than twenty years. He was lately excluded from that society, for having said in a sermon (as he states it) that “he believed there were some, in every denomination of Christians, not to be trusted in our alarming situation; the Baptists not excepted; and supposing that any of them should join the French, he was disposed to reprove them in stronger terms than other people.” (p. 23.) He has “long revered moderate and firm Dissenters, and observed in others, the excess of non-conformity. He wishes to guard ingenuous minds against that excess, and to promote that kind of moderation and firmness which he approves.” (p. 12.) Without hastily deciding against his opponents in this case we may at least say, that they are here rebuked in such a manner, as calls upon them strongly for a justification.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Voyage à Constantinople, en Italie et aux îles de l'Archipel, par l'Allemagne et la Hongrie, en 1790 et 1791.* A Paris, 1 Vol. in 8vo.

Notwithstanding some inaccuracies both in the matter and language, this work has undoubtedly considerable merit. The comparison of the French with English travellers, the portrait of the Prince de Ligne, every thing which regards the manners and government of the Turks, are parts written with equal judgment and taste. There are in the 41st Letter *on the Russians*, some assertions, perhaps not sufficiently authenticated; but it contains, at the same time, other very interesting details, with some particulars not generally known, relative to Prince Potemkin, Marshal Souvoroff, and the Prince of Nassau. In Letters 43 and 45 we might likewise point out some slight errors, where the author describes the Archipelago of Greece; he ought not, in the year 1790, to have mentioned the isle of Tine, of which the Turks have now been in possession for more than a century, as belonging to the Venetians; nor to have said, that that of Scio, which is less extensive and less populous than that of Negropont, is the largest island in the Archipelago after Crete; but we may however observe, that these Letters on Greece, on Malta, and on Sicily, exhibit, though generally in more faithful colours, pictures equally interesting with those of *Bridore* and *Savary*. Our readers will be able to form some judgment of the authors manner, from the following extracts.

“ Au pied du mont Hémus est Casanlick, le Ghulistan de l'Europe : on ne voit par tout qu'arbres fruitiers de toutes espèces ; le village est au milieu d'un immense verger. Les roses, qui y viennent en sillon comme la vigne, y sont recueillies et travaillées avec le même soin. Dans le printems, l'odeur de ces charmantes récoltes, parfume l'air à plus d'une lieue : que d'idées cet endroit délicieux inspire ! il n'en falloit pas tant pour lui faire éclore de la brillante imagination des Grecs la plus ingénieuse allégorie. O Casanlick ! pourquoi n'as-tu pas ton Phœocrite ou ton Anacréon ? il auroit aimé à Vénus présider à la moisson du sa fleur chérie ; Pluton t'auroit enlevé une Proserpine, et les roses de Casanlick eussent fait oublier les prairies de l'Enna. Ton poète auroit embelli les nymphes odorées de la Thrace qui expriment assez grossièrement des feuilles de la rose cette divine essence qui va, à mille lieues, mêler son parfum au souffle d'une jolie française ; mais il
auroit

auroit conservé dans ses tableaux le vieux Turc qui la vend au poids de l'or : quand je vois sa balance, ses atômes de poids, l'air sérieux avec lequel il débite sa précieuse et vola ile essence, la fureur infatigable de sa main qui la verse goutte à goutte, il me semble voir le temps peser le prix d'une jouissance." Lettre XXVII ; Page 137 et suiv.

We shall add another specimen, which is alike remarkable for the variety of its style, and the propriety of the observations.

" Comment un bras de mer d'un quart de lieue a-t-il pu causer le changement que j'éprouve dans mes pensées ? ou plutôt comment met-il une si grande différence entre deux parties de l'univers si voisines et si peu ressemblantes ? que la nature a fait un partage inégal de ses bienfaits envers deux enfans si rapprochés ! Quand je regarde l'Europe que je viens de quitter, et l'Asie que je vois à mes pieds, mes yeux et mon esprit sont frappés d'une admiration toute nouvelle. Les productions de la terre d'une végétation plus colossale et plus vigoureuse, la multitude d'êtres qui couvrent encore cette immense région, la célébrité des événemens dont elle a été le théâtre, tout ce qui tient à l'Asie, a reçu de la nature un caractère de grandeur. Lorsque du haut de cette montagne Bugurlhu Daghi, ma vue s'étend sur ces prairies couvertes de murers, de lilas, de myrthes, de lauriers, d'arbres et d'arbutins de toute espèce ; tapissées des gazons les plus verts, où des touffes de fleurs blanches comme la neige me présentent l'illusion de l'hiver au milieu du printemps ; lorsque ma vue s'étend sur ce fameux canal, dont les bords embellis de maisons de plaisance, semblent plutôt ceux d'une rivière qui coule dans un vaste jardin qu'une mer qui en réunit deux autres : ce ne sont point seulement des pays nouveaux qui se développent devant moi, ce sont les fastes de l'antiquité.

" Je ne vois autour de moi que des monumens de la raison ou du génie, que de grandes actions ou de grands crimes. Voici la patrie des Zoroastre, des Moïse, de Mahomet : voici la terre classique des législateurs, des conquérans fameux, des illustres scélérats. Que sont les petites passions, les petits intérêts, les petites bouraïques qui agitent l'Europe auprès de ces terribles tempêtes, de ces chocs monstrueux qui ont ébranlé et bouleversé l'Asie depuis le Bosphore jusqu'au Gange ! Six cents pas de mer ont rompu le fil que neuf cents lieues de terre n'avoient pas rompu, le fil qui me tenoit à mon pays, à l'Europe, à mon siècle. Je suis devenu contemporain des siècles passés. C'est ici que s'est terminée cette fameuse retraite qui a tant immortalité Xénophon que les dix-mille Grecs qui avoient osé l'entreprendre. Voilà le temple qu'Erostrate a brûlé, Erostrate que tout l'univers connoît, quand on ne sait pas même le nom de l'inventeur de la boussole. Là-bas est le Granique, sur les bords duquel Alexandre donna la première secousse au trône du grand roi. Voilà le mont Taurus qui sépare l'Asie mineure de la Cappadoce, du Pont et de la Bythynie : je cherche l'ombre de Mithridate, mais je vois le tombeau d'Annibal.

" Où est l'idée noble et philosophique qui élèvera dans mon esprit les siècles modernes à la grandeur des siècles passés ! Je la trouve dans les magnifiques cimetières de Constantinople et de Scutari.

" Les sites plus beaux, les plus étendus, d'où l'on domine sur cette mer aussi vivante, aussi habitée que ses bords, ne sont point destinés ici à des

à des palais ou à des jardins. L'ombre sérieuse et toujours verte des majestueux cyprès, annonce qu'une habitude religieuse les a consacrés par tout aux sépultures. Cette exposition, cette confusion mélancolique d'arbres, de tombes, de gazon, d'ombrages, loin de porter les yeux à se détourner, d'inspirer à l'âme un sentiment de répugnance, font des cimetières, les promenades les plus fréquentées et les plus pittoresques. A chaque pas, un tableau nouveau parle à l'âme et l'attendrit. Dans les premiers jours du printemps, une femme inclinée arrose la terre qu'elle a semée de fleurs: son air religieux, ému, décèle une mère qui vient pleurer sur le tombeau de sa fille. Ici deux Turcs, avec un soin superstitieux, plantent et assurent un jeune cyprès. Les vivans communiquent sans cesse avec les morts. Un cyprès plein de sève et de verdure, naît des cendres de l'ami qu'on a pleuré: il ombrage, après sa mort, ceux qui viennent penser à lui." Lettre XXXVI; p. 184 et suiv.

Spéctat. du Nord.

GERMANY.

ART. 64. *Journal du Nil, ou Description exacte, et curieuse, de l'Egypte: ouvrage rédigé par Pierre Chateaufeuf, à Hambourg. 1799.*

The object of this work is sufficiently expressed in the title. "Je n'ai pas besoin," says the author, "de parler de l'intérêt d'un pareil ouvrage dans les circonstances actuelles; mais j'ose répondre de tout son mérite, puisque je ne ferai que rédiger le savant et judicieux *Maillet*, ancien consul de France au Caire, dont l'excellent livre est un de nos meilleurs classiques sur la Turquie. Si je me permets d'y ajouter quelques notes, ce sera avec toute la discrétion qu'un disciple doit à son maître. Cet ouvrage finira par être une édition soignée et corrigée du livre de M. de *Maillet*. Comme il est écrit par lettres, chaque lettre sera un numéro, et le tout formera deux volumes in 8vo. beau papier, beau caractère."

M. de Ch. afterwards informs us, that the work will be accompanied with a chart of Egypt, and with different engravings adapted to the subject. "M'est-il permis de dire," adds he in the conclusion, qu'ayant passé 18 ans de ma vie en Turquie, l'expérience me fera peut-être éviter quelques unes des erreurs ordinaires à ceux qui parlent d'un pays qu'ils ne connoissent que par relation."

The two Numbers which have already appeared, answer perfectly to the idea given of the work in the *prospectus*. The first treats of Egypt in general, of its extent, its boundaries, its climate, and of its ancient and modern state, both in regard to the number of its towns, and that of its inhabitants. A chart of Egypt is prefixed, formed on the memoirs of *Maillet*.

In the second Number we have an account of the sources, the course, the cataracts, the mouths of the Nile, as well as of the causes and effects of the periodical overflowing of this river; with an engraving of the Mykias, a building erected for the purpose of ascertaining the elevation of the Nile.

To

To the first Letter is prefixed an Index of all those which are to compose the two volumes, announced by M. de Chateauneuf. The titles of most of them are very interesting, particularly that of the 13th Letter, which is, *Projet pour la jonction du commerce de l'Europe avec celui d'Asie par le moyen de la Mer-Rouge.*

This Index is itself preceded by a Preface, containing some notices, by M. Chateauneuf, respecting M. de Maillet, which we shall here transcribe.

“ *Bénêt de Maillet*, né en Lorraine en 1659, d’une famille noble, fut nommé à l’âge de trente trois ans, Consul général de l’Egypte : emploi qu’il exerça pendant seize ans avec beaucoup d’intelligence. Il soutint l’autorité du Roi contre les Janissaires, et étendit le commerce de la France dans cette partie de l’Afrique. Le Roi récompensa ses services en le nommant, en 1717, Inspecteur des Echelles du Levant et de la Barbarie ; il remplit cette commission avec tant de succès, qu’il obtint la permission de se retirer et une pension considérable. Il se fixa à Marseille, où il mourut en 1738, à 79 ans. C’étoit un homme d’une imagination vive, de mœurs douces, d’une société aimable, d’une probité exacte. Il aimoit beaucoup la louange, et la gloire de l’esprit le touchoit infiniment. Il avoit fait tout sa vie une étude particulière de l’histoire naturelle ; son but principal étoit de connoître l’origine de notre globe.

“ Ce fut pendant le long séjour qu’il fit en Egypte, que M. de Maillet entreprit de mettre par écrit toutes les découvertes que ses occupations lui permettoient de faire dans cette région autrefois si célèbre. Il est certain que personne ne fut plus en état de nous en donner une idée exacte et fidelle. A une étude constante des anciens, il joignoit une connoissance parfaite de la langue arabe, qu’il apprit à fond. Par là, il eut la facilité de converser avec les habitans du pays et de lire les histoires arabes qui s’y trouvent en assez grand nombre. Les liaisons qu’il entretenoit avec les chrétiens d’Egypte, les correspondances qu’il eut avec le Patriarche des Grecs et celui des Coptes, avec l’Abbé du Mont Sinaï, et les différens missionnaires, qui dans cette contrée travaillent à la conversion des schismatiques, le crédit enfin que lui donnoit son emploi, lui procurèrent outre cela des moyens de s’instruire, que ne peut avoir un simple voyageur, dans un pays surtout où un étranger a tout à craindre. C’est sur ces lumières que M. de Maillet hasarda de faire part à ses amis de ses découvertes.”

The author, whose work M. de Cb. has here undertaken to republish, has been long considered to have furnished to M. de Buffon, the first idea of his system of the Theory of the Earth. M. de Malešberbes, in his observations on this last writer, has restored to Bernard de Palissy, a simple dealer in earthen-ware of Xaintonges, this honour. He lived towards the close of the sixteenth century, and his works have been collected in 1777, with Notes, by M. Faujas de St. Fond. Fontenelle had said of him *ses idées se sont réveillées dans l’esprit de plusieurs savans, et les conséquences qu’on en tire, sont en danger d’être bientôt incontestables.* It appears, that these ideas served to form the opinion of Maillet (*Telliamed*, this being the anagram of his name) which was afterwards adopted by M. de Buffon.

Ibid.

ART.

ART. 65. *Kritisches Griechisch Deutsches Handwörterbuchbeym Lesen der griechischen profanen Scribenten zu gebrauchen. Aufgearbeitet von Johann Gottlob Schneider. Prof. ssr zu Frankfurt an der Oder. Erster Band.—Critical Greek, and German Lexicon, adapted to the reading of the Greek profane Writers, by J. G. Schneider. Volume I. A—K. 847 pp. in large 8vo. Züllichau and Leipzig.*

The compiler of this Dictionary, whose name, as a philological scholar, is sufficiently known to the public, has very judiciously confined himself in it to the Greek profane writers, as we are already provided with valuable, separate Lexicons of the Septuagint, and of the New Testament. In his disposition of the verbs, he has likewise, with equal propriety, referred the apparently anomalous to their real, though obsolete themes; thus, for instance, the future *οἶσω*, is to be found, not under *φείρω*, but *οἶω*. With respect to the arrangement of the different significations of words, he has endeavoured, that the more general should take the lead, whilst the subordinate, metaphorical ones, are made to follow in the order which seemed most natural to him; where any word, or meaning of a word, are introduced, which had not been stated by former Lexicographers, Mr. *Schn.* likewise always takes care to cite his authorities for them; which is more particularly the case in regard to such terms as relate to physic, and natural history.

As the author has professedly restricted himself to the pure Greek language of profane writers, excluding merely biblical and patristical words, the Greek Lexicon of *Haas*, likewise lately published, will be found to contain a great number of words which are intentionally omitted in this. Thus, in the letter *A*, as far as the word *αγαλματος* only, there appear in *Haas* the following words, which are not admitted by *Schneider*: *ααδέω, ααμίνος, αανής, αβζαρ, αβζαρις, αβδηρλόγος, αβλαδέως, αβλεμα, αβλίμαστος, αβροσκής, αβρουσκήλει, αβρεμής, αβροκομῶ, αβρομύτης, αβρμια, αβρωμος, αβρως, αβύρβηλος, αβύρτευτος, αγαδέος, αγαθερεω, αγαθικός, αγαθοδύμιων, αγαθοδιμονίσαι, αγαθοδέλεια, αγαῖος, αγαλτασος, αγαλματοποιος, αγαλματούργος*. Within the same space, the Lexicon of *Schneider* has the following terms, not to be found in that of *Haas*: *αζιλέπτρια, αζιληχής, αβολέω, αβολητος, αβροντής, αγαλλοχον, αγαλματίς*. It appears to us likewise, on comparing some of the other letters in the two Dictionaries, that, notwithstanding the great number just cited from the Lexicon of *Haas*, the difference is, upon the whole, in favour of that of *Schneider*. Thus, for instance, in five columns of each, from the beginning of the letter *K* to *καδινυμα*, the Lexicon of *Haas* has three words only which do not appear in that of *Schneider*: *καβάδρον, καβάλλιον, καβελλισκεύω*; whereas in the present Dictionary, we meet with the following terms, omitted by *Haas*: *κάγχω, καγχιάζω, καγχρυφόρος, καδδίξα, καδδισχος, καδάλτοι, κάζω, καδερνερής, καδερνεργικός, καδειμαρμένος, καδεκτης, καδελίσθη, καδησυχάζω, καδιμονεύω*.

In assigning the etyma of words, Mr. *Schn.* has also confined himself within the limits of the Greek language, without having recourse to Hebrew, or Arabic roots.

Our readers will be best enabled to judge of the author's manner, from his explanation of the following words :

Ἠλακάτῃ, ἡ, a *Reed*; hence πολυηλάκατα ποταμῶν χεῖλη. Comp. Theophrast. H. P. 2, 2. Plato Resp. 10. p. 327. 2. All stems, or stalks of trees, or plants, with joints, or knots, as in the reed, and also of corn. 3. A distaff, *calvis*, made out of a reed. 4. An arrow, formed also from a reed; as ἄτρακτος likewise signifies a spindle and an arrow. 5. At the end of the Mast is the κερχήτιον, over which is the square θυράκιον, from which the ἡλακάτη projects in a point. Athenæ. 11. p. 475. In Apollon. 1, 565 where the sails are hoisted, it is said of the mast, καθ' αὐτοῦ λεία χεῖαν ἐπ' ἡλακάτην ἐρύσαντες. See ἄτρακτος. A machine which turns round; and, therefore, a machine, intended to throw any thing, according to Cange Glossar. Gr. in ἡλακάτη and αλακάτιον. In Homer, ἡλάκατα τὰ, signify the threads drawn from the distaff and spun. 6. According to the Scholiast. on Thucyd. book 7th, a sort of windlafs with which fishermen draw up heavy and full nets, otherwise called ὄνος *fucula*.

Διαγράμμα, ατος, το (διαγραφῆ); any design, copy, sketch, figure, scheme, scroll, or regulation, made with lines, or in writing; hence an order, command, decree; more particularly figures and schemes in mathematics, painting, and music. Of mathematical propositions, Xen. Memor. 4, 7. ὑπὸ Δαίδαλου, ἡ τινος ἄλλου δημιουργοῦ ἢ γραφῆως διαφερόντως γεγραμμένοις καὶ ἐκπεποιημένοις διαγράμμασιν. Plato Resp. 7. p. 158, in regard to music ἀρ' ἐνός διαγράμματος αἰεὶ τὸ ἡδὺ εὐδῶς ὑποκρέκειν. Plutarch. 6. p. 203, according the same melody.

We should have considered this Dictionary as still more complete, if the quantities of the syllables, where it was necessary, had been in any way marked in it. The most convenient mode would, in our judgment, have been, to have printed the words first, with their spirits and accents, and afterwards, where the vowels were doubtful, and there was no position, with the usual signs of quantity, thus :

Ἄνισσα (ἄνισσᾶ).

Δαπάνη (δᾶπᾶν).

Ἰλαδὼν (ἰλαδῶν).

Jena ALZ.

ART. 66. Jo. Aug. Darhii Th. D. *linguæ Hebraicæ in Acad. Lips. quondam Professoris, Opusculu ad crisi et interpretationem Veteris Testamenti spectantia. Collegit atque edidit Ern. Frid. Carl. Rosenmüller, Ling. Arab. in Acad. Lips. Professor.*

This collection contains the following Dissertations, or Programmata, composed by the late Prof. Darhe : I. *Disputatio philologico-critica in Aquilæ reliquias interpretationis Hoesæ*, Lips. 1757. II. *Prolusio de difficultate rei criticæ in Vet. Testamento caute judicanda*, 1762. III. *Prolusio de ratione consensus, Versionis Chaldaicæ et Syriacæ Proverbiorum Solomonis*, 1764. IV. *Disputatio de ordine Pericoparum Biblicarum non mutando*, 1769. V. *Dissertatio in Canticum Moysi, Deut. xxxii.* 1769. They are accompanied with a few observations by the present editor.

Ibid.

ART.

ART. 67. 1. *The German Erato, or a Collection of favourite Songs, translated into English, with their original Music.* Berlin.

ART. 68. 2. *The German Songster, or a Collection of favourite Airs, with their original Music, done into English by the Translator of the German Erato.*

The translator, a Mr. Beresford, at present resident in Germany, appears to be very intimately acquainted with the language of that country, and well qualified to transfer into his own, the principal beauties of the originals from which he has copied. Even where he, perhaps intentionally, deviates from the sense of them, his versions will often be found not inferior in poetical merit to that of the originals themselves; as, for instance, in the two last Strophe's of Jacobi's *Sagt wo find die Veilchen hin*:

Sagt wo ist das mädchen hin,
Das weil ichs er blickte,
Sich mit demuthsvollen Sinn,
Zu den Veilchen bückte!
Tüngling, alle Schönheit flieht;
Auch das mädchen ist verblüht.

Sagt wo ist der Sänger hin,
Der auf bunten Wiesen,
Veilchen, Ros' und Schäferinn,
Laub und Bach gepriesen?
Mädchen, unfes Leben flieht,
Auch der Sänger ist verblüht.

Say, where bides the village maid,
Late yon cot adorning,
Oft I've met her in the glade,
Fair and fresh as morning.
Swain, how short is beauties bloom!
Seek her in her grassy tomb.

Whither roves the tuneful swain,
Who of rural pleasures,
Rose and violet, rill and plain,
Sung in dearest measures?
Maiden, swift life's vision flies,
Death has clos'd the poet's eyes!

As a further confirmation of our opinion, in regard to the poetical talents of the translator, we shall present our readers with his entire version of the *Liebeszauber* of Bürger.

Maiden, look me in the face,
Stedfast, serious—no grimace!
Maiden, mark me, now I ask thee;
Answer quickly, what I ask thee;
Stedfast, look me in the face!
Little vixen—no grimace!

Frightful

Frightful art thou not, 'tis true,
Eyes thou hast, of lovely blue ;
Lips and cheeks the rose defying ;
Bosom, snow in whiteness vying ;
Charms thou hast—ah, sure 'tis true,
Killing eyes of azure hue !

Be thou lovely, yet I ween,
Fair thou art, but not a queen ;
Not the queen of all that's charming ;
Not alone all hearts alarming.
Fair and bright ; yet still I ween,
Bright and fair, but not a queen.

When I turn me here and there,
Scores of lovely maids appear ;
Scores of maids, in beauty blooming.
Claims as fair as thine, assuming ;
Scores of maidens here and there,
Smile as sweet, and look as fair.

Yet hast thou imperial sway ;
I, thy willing slave, obey ;
Sway imperial, now to tease me,
Now to soothe, and now to please me.
Life and death attend thy sway ;
See thy willing slave obey !

Scores of maidens, what a train !
Scores and scores ! Yet all were vain.
Should even thousands strive to chace thee,
From the throne where love doth place thee ;
Tens of thousands ! what a train !
All their fondest arts were vain !

Look me, charmer, in the face ;
Little vixen, no grimace !
Tell me, why for thee I'm fighting,
Thee alone—and others flying ?
Little charmer, no grimace !
Speak, and look me in the face !

Long the cause I've vainly scann'd,
Why to thee alone I bend !
Tortur'd thus, nor know the reason !
Martyr still to am'rous treason !
Fair enchantress !—fore me stand,
Speak ;—and show thy magic wand !

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our first attentions are certainly due to *A. X.* We have seldom received a communication which has been more acceptable, or in all respects more to *our taste*.

The Sermon alluded to by *Philalethes*, by some accident has not come to our hands. We shall immediately enquire after it.

Our general answer to *Insularis*, after thanking him for his kindness, must be, that our most serious attention is invariably paid to such works, scholastic or not, as in our judgment seem most to deserve it. Translations, in our Foreign Articles, hardly seems necessary.

The Letter of *Anonymous* will be replied to at a more convenient season.

Mr. King's book, from Liverpool, has been mislaid; but his intimation will not be forgotten.

LITERARY INTELLIGENCE.

A new edition of *Homer* is preparing at the Clarendon Press.

The *Asiatic Researches* are reprinting in Quarto, in this country. A fifth volume of that work, in Octavo, will be published in a few days.

A Learned Prelate is said to be employed in writing some animadversions on *Mrs. More's* book.

Dr. Duigenan is printing observations on the present state of affairs in Ireland.

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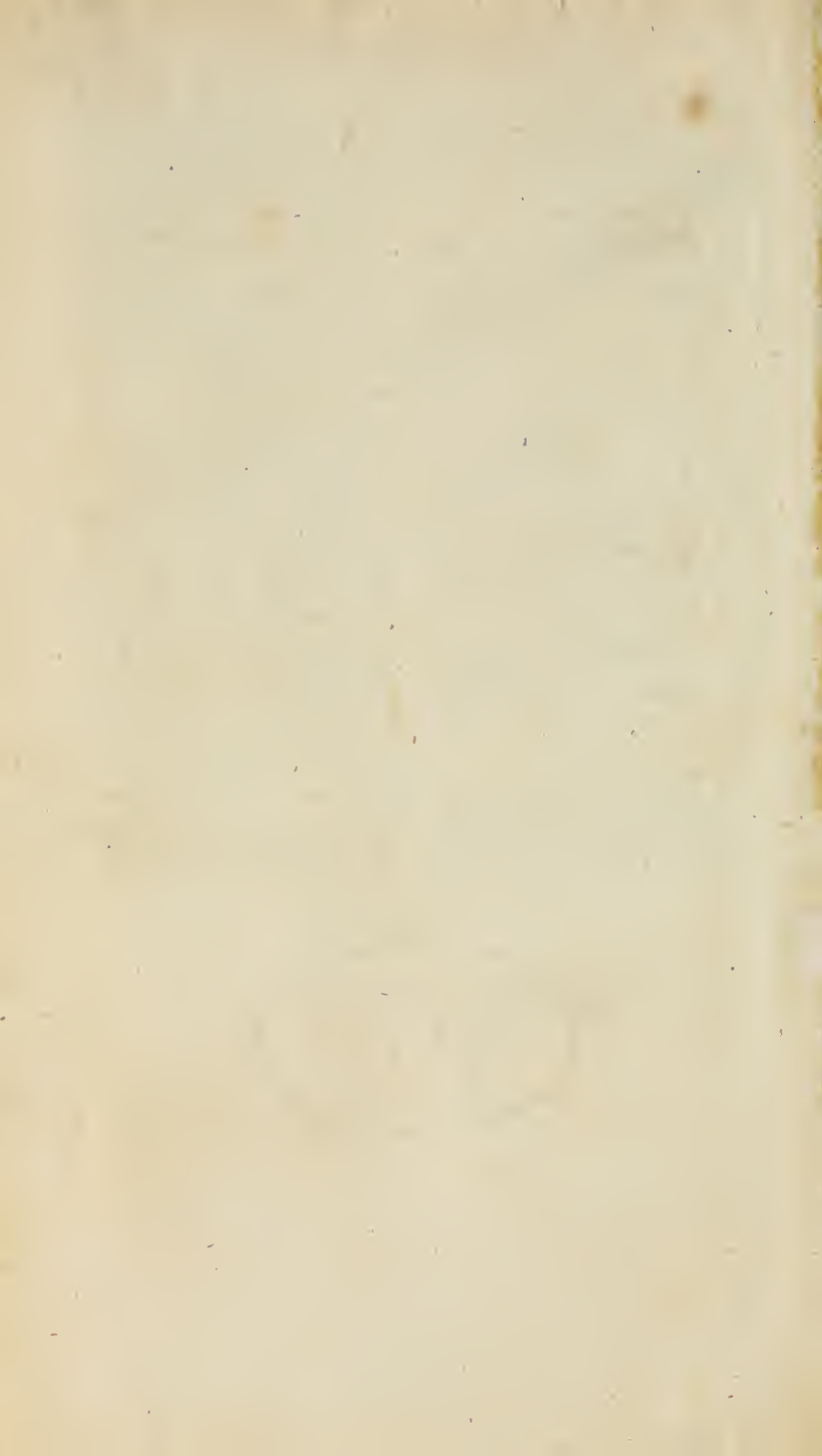
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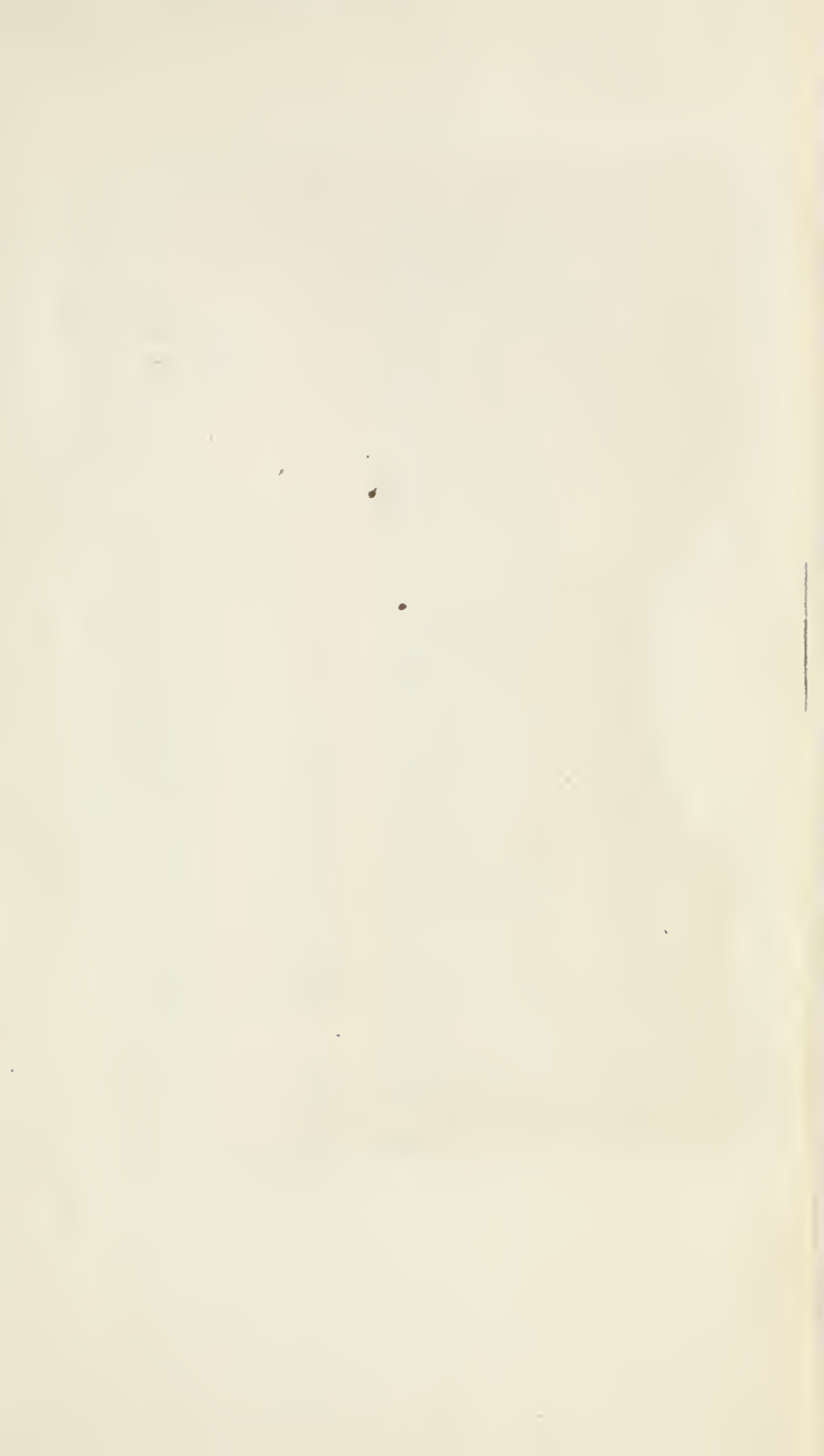
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